Gospel Herald

The judgment of God will fall on our nation because we have lost our sense of righteous indignation over the evil which is flouted on every side.

TUESDAY, JAN. 5, 1960
VOLUME LIII, NUMBER 1

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Righteous Indignation

By L. Nelson Bell

When the human body no longer reacts to external stimuli, one of three things has taken place: it is either anesthetized, desperately ill, or a corpse.

When a social order no longer reacts against flagrant sin, it has become insensitive to evil or spiritually dead.

Where is the grace of righteous indignation of which we once were capable?

Where is the sense of moral anger which rebels and cries out against sins which are a stench in the nostrils of a holy God?

We have become so tolerant of evil that we mutely turn away while it expands and flourishes all about us.

Even as I write this I can hear the cry of "Negativism" which this article will elicit from churchmen who should know better.

Let me say with all the earnestness I can command: The human body that does *not* react vigorously to infection is in grave danger; so too is the church which fails to react against evil.

Our sense of values has become so distorted that we are inclined to accept the standards of the world rather than those given to us by a holy God.

Every one of the Ten Commandments is flouted today while, even within the church, many try to rationalize these aberrations and excuse them in terms of the degenerate philosophies of the paganism by which we are surrounded.

The loss of the ability to be aroused over immorality—and those things which lead to immoral practices—is now so marked that those things once done in secret are now matters of common discussion.

What has happened to a generation in which there is so little outcry against evil? What has happened to churchmen who condone in their own families immodesty and looseness of behavior which only too often lead to disaster?

What has happened to our national leaders when their vote against evil practices are usually predicated on "what my constituency wants," and not on the moral issue itself?

The evidences of moral and spiritual deadness are on every hand. . . .

We have become so enamored with the word "freedom" that we have confused it with license. We are so anxious to be "liberal" that we forget God's holiness cannot be liberalized. We are so concerned with "progressive" programs that we often fail to see they are reversions to discredited philosophies of the past.

There is much talk today about "prophetic preaching" and this is good. But when such preaching concerns itself primarily with the collective sins of society and ignores the soul-damning sins of the individuals of which that society is composed, it is overlooking the one hope of a redeemed society—redeemed people.

If one will study the minutes of the great denominational meetings, one will find that *much* of the time is spent discussing matters which have no bearing on the *eternal* welfare of man. Why is there so much concern over the immediate and so little about the ultimate?

When we know that alcoholism is one of America's great social problems, why is the church largely silent about social drinking—from which alcoholism proceeds?

When we are confronted with the fact that America, as a nation, has become obsessed with sex, why does the church say so little about purity of life?

Hours are now spent in church courts lowering the standards regarding divorce and remarriage, while not even a minute is devoted to the seventh commandment.

We believe the church must share in the responsibility for America's lowered moral standards. Too few have had the courage to speak out against the unending pressure to throw off those moral restraints which are a part of genuine Christian character.

Too many Christians have become en-

Pilgrim, March!

BY J. PAUL SAUDER

I dwelt at home in the land of Ur,
At home on Ur's low sod;
There I idols made as I plied my trade
Till I heard the voice of God.

"Get up; go hence; I will guide thee on.
Bury thy gods 'neath the sod."
So I struck my tent and I came content
At the beck of my lover, God.

Each night I sleep in a new-found place,
Each morn I march ahead;
And I see afar like a shimmering star
My Canaan, as God hath said.

I have no use for the yesteryear,
Except to give praise for the now;
God's guiding hand I understand
As I march with fevered brow.

Still on and up and on the path
To Canaan, still on ahead.
Her hills now arch, legato march;
They seem in step as I tread.

So each day nearer home I come,
Home to my lover, God.
It seems to me I could never be
Content on Ur's low sod.

Elkridge, Md.

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meshed in the trends of our day and in so doing lost their inclination and right to speak out against evil.

The writer is neither on a witch hunt, nor speaking from ignorance. We *know* conditions have changed and that moral values have slipped to an unbelievable low. For a good many years we associated with a number of people who were classified as rather "rough" in those days: college and medical students, local politicians and police, professional baseball players and hangers-on. In all those years we never came in contact with a known homosexual.

Now these people are everywhere. The president of a theological seminary told us only last week that the president of another great Christian institution remarked that his great problem came from homosexuals, not from alcohol.

In the Old Testament, Sodom and the revolting practices of that city are held up to us as examples of utter depravity.

In the letter to the Romans, Paul speaks of this matter in the frankest way: "Men with men performed these shameful horrors, receiving, of course, in their own personalities the consequences of sexual perversity."

What has happened which has permitted perversion to be regarded as merely a psychiatric problem? Why is alcoholism merely a disease and no longer a sin? Why is lewd literature merely the expression of our times and not an affront to society?

Why does evil become "art" when portrayed in attractive form from the stage or screen? Why is dishonesty so commonly condoned, provided the thief gets by with his crookedness?

These and many other perversions of right are so entrenched in our society that nothing less than a cleansing work of the Holy Spirit can bring about a change.

But the Holy Spirit operates in the minds and hearts of individuals. It is His purpose to fill men and through them to speak out against unrighteousness wherever it is found.

This is a matter of the gravest importance. There is every reason to believe that the judgment of God will fall on our nation because we have lost our own sense of righteous indignation over the evil which is flouted on every side.

In the epistle to the Romans we read: "Now the holy anger of God is disclosed from Heaven against the godlessness and evil of those men who render truth dumb and inoperative by their wickedness. . . . Are you by your obstinate refusal to repent simply storing up for yourself an experience of the wrath of God in the Day when, in his holy anger against evil, he shows his hand in righteous judgment" (Phillips)?

A moral anger exercised without divine wisdom plays into the hands of the devil. That which we need is a renewed cleansing of our own hearts and an infilling of the Holy Spirit. Then, and only then, can we stand in the breach and become the instruments of a righteous witness against which even the unregenerate will quail.

It may cost us dearly, but Christ's own cannot count the cost.

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Our Readers Say—

Praise God for articles like "Circumcision, Uncircumcision, or In Christ." Bro. Stauffer "hit the nail on the head." Christ is the fulfillment of all law or legalism. The law was our schoolmaster to bring us to Christ. Now that we have Christ, why do we ever hope to have any victory with anything less than Christ? Man's ideas, customs, traditions, or what have you, are far inferior to the **power** we have through Christ.

"Why submit to rules such as, 'You must not handle,' 'You must not taste,' 'You must not touch,' which refer to things that perish in the using, in accordance with human rules and teachings? Such practices have the outward expression of wisdom, with their self-imposed devotions, their self-humiliation, their tortur-ings of the body, but they are of no value; they really satisfy the lower nature" (Col. 2:20-23, Williams). Please note the last six words. . . .

Christ is the answer.

Your recent editorials are greatly appreciated: "Always Honest," "Letters to the Editor," etc. S. L. Morgan's articles are so challenging, especially his recent one, "How I Find Joy in Christmas." Give us more!

I must confess I enjoy the "Readers Say" column. I read an article and then wait for others' comments. (Sometimes I agree with the comments more than the articles. Of course, that can be the other way too.) I'll be one to vote for "Items and Comments." They are a source of widespread news in a compact form.

May God continually give you, the editor, and your associates much wisdom and may He direct you in this coming new year of 1960.—Mrs. Robert Benner, Akron, Pa.

Some Famous Men Have Been Tract Enthusiasts

I wonder if you know that Benjamin Franklin ghost-wrote and printed the tracts of several early American evangelists, including those of George Whitefield. That William Penn wrote a single religious tract that freed 12,000 Quakers imprisoned for Christ's sake. That Dwight L. Moody began his fruitful evangelistic ministry in Chicago by the simple act of distributing Gospel tracts to Great Lakes seamen. That Martin Luther wrote more than one tract, booklet or book for every working week of his entire life. That Whistler's mother was called a "preacher in skirts" because she distributed tracts to the workers on the railroad between Moscow and St. Petersburg, Russia.

Many people could be won to Christ if each person reading this article would earnestly and sincerely make use of tracts daily.—*American Tract Society*.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The Strongest Evidence

Says a Christian Chinese student, who has been a Christian for five years: "The strongest evidence to me of the reality of Christianity is what it has done for me—its transforming power."

Very well put. The proof of the pudding is the eating. The test of a process is the product. Christian history and theology do not exist for their own sake. Nor do they stand on a theoretical foundation.

From its beginning the Gospel has had a transforming power. The first witnesses of the resurrection were dramatically changed from weak, cringing doubters to vibrant, enthusiastic proclaimers. Throughout the centuries since, men have insisted, "I know it's true because of what it has done to me." This is a personal testimony for which there is just no answer. Unbelievers can refuse ideas, but they cannot deny demonstrations.

This should encourage those of us who feel poorly equipped to be learned and able apologists for the Christian faith. What we are is far more eloquent than what we argue. There is no rebuttal to a life which illustrates the Gospel.

What has your faith done for you? Think now, not of the cultural deposit of these hundreds of years of "Christian" civilization which we take for granted, but of the personal elements of which you are easily conscious. What disastrous effects would have come from your bursts of temper if it had not been brought under control of the gentle Spirit? What kind of selfish miser would you have been if the giving spirit of Christ had not taken charge of your motives? Where might lust and appetite have driven you if the Gospel had not taught you temperance? What kind of egotistic cad might you be if Christ had not laid you low and made you meek?

Whether the Gospel's power has kept us from the ravages of sin, or whether it has been "the double cure," saving from wrath and making us pure, the fact is there: We are what we are by the grace of God. And what we are is the strongest proof that the Gospel is true. We appreciate the evidences of archaeology and textual study. But the world would not see the apologetic of scholarship, except to explain the apologetic of character. The peace of God in the life of a redeemed soul speaks what learned tomes could never get said. A testimony meeting is better Christian evidence than the critical discussion of a theological society.—E.

What Good Do We Get?

A church council was discussing a proposed budget of giving for the congregation in the year ahead. When the request of General Conference for $1.50 per member plus 50¢ per Sunday-school pupil was mentioned, one member asked, "What good do we get out of General Conference?" The implication of the question was, that if there is no obvious benefit, there should need be no financial support.

The only error in this implication is the supposition that benefits from the services of General Conference to our churches should be obvious to all members. General Conference does not run a big promotion campaign, and many people remain unaware of benefits which they just take for granted. We do publish an occasional page in the GOSPEL HERALD headed "General Conference." Look up again the diagram in the Dec. 8, 1959, issue showing how the General Conference dollar is spent. In an early issue we shall report the work done in the recent General Council meeting. And the *Proceedings* of the 1959 General Conference, free to anyone who wants a copy, give, in the reports submitted to General Conference, a panorama of the work that the Conference is doing. Conference representatives on the General Council are responsible to report to their conference the program and the needs. And the delegates who represent our conferences at each biennial session should carry home a sense of what is involved in denominational needs and witness.

Here are a few things that you have got out of General Conference:

—A plan worked out with the government for an alternative to military service.

—A youth secretary, giving aggressive leadership to the fellowship and work of our young people.

—A church hymnal, now in process of needed revision.

—A means for welding together almost a thousand congregations into an international fellowship.

—A series of official statements: on war, on nonconformity, on race relations, on marriage, among others.

—Official archives and research center.

—Curriculum materials, which had to be planned before they could be produced.

—A study, in committees or in conferences, of problems which face the church.

—The provision of an extensive plan of mutual aids.

—A constant stream of information going out to people who want information about our church.

A brother recently said that he has never heard anyone pray for General Conference officers or committees. Many are carrying heavy responsibility on marginal time, hesitant even about handing in their full expenses. It is hard to work for those who do not think the work is important. It is harder yet to carry on without prayer support.

Once, more than sixty years ago, we had no general conference. We were then a group of scattered congregations and unrelated district conferences. A generation of wise leaders changed that. We are now a denomination, with a mission, a responsibility, and a program. This costs—in spiritual energy, in personnel, in money.

Your General Conference administration is conservative and economical—almost penny-pinching. The program grows, the costs rise, and the budget has been increased. But you get good value for what you pay. Brethren, pray for us. —E.

Thoughts on God

BY FANNY E. MARTIN

Martin Luther once asked the question, "What does it mean to have a god, or what is God?" To which he gave this reply, "Whatever thy heart clings to and relies upon is probably thy god."

The people we call godless are simply the people who do not have the true God, for every person has something or someone to which his heart clings and upon which he relies.

O'Brien says that we base our argument for God's existence upon the fact that there is a moral order in the universe mirrored in the stern commands of

conscience to do what is right and to avoid doing what is wrong.

The Mohammedans have ninety names for God, but among them all they have not "Our Father."

God holds first place in the universe and we should give Him the same place in our hearts.

If we have God in all things while they are ours, we shall have all things in God when we are taken away.

There is something in the nature of things which the mind of man, which reason, which human power cannot effect, and certainly that which produces this must be better than man. What can this be but God?

Someone has said that God is a circle whose center is everywhere and whose circumference is nowhere.

The ancient symbol for God was the figure of an eye upon a scepter to denote that He sees and rules all things.—Barker.

Emerson said nature was too thin a screen; the glory of the omnipresent God bursts through everywhere.

The very word "God" suggests kindness, care, goodness.

It is impossible to govern the world without God. He must be worse than an infidel who lacks faith, and more than wicked that has not gratitude to acknowledge his obligation.

God is great, and therefore He will be sought; He is good, and therefore He will be found. How often we look upon God as our last resource! We go to Him because we have nowhere else to go! If in the day of sorrow we own God's presence, we shall also find Him cheering our way as the night comes on.

We realize that God is at work for our good—in prosperity He tries our gratitude; in mediocrity our contentment; in misfortune our submission; in darkness our faith; under temptation our steadfastness; and at all times our obedience and trust in Him.

God governs the world, and we have only to do our duty wisely and leave the issue with Him. Everything we see is an item of the wisdom, power, or goodness of God.

Two persons please God—who serves Him with all his heart because he knows Him; who seeks Him with all his heart because he knows Him not.

If we look closely at this world where God seems utterly forgotten, we shall find it is He who commands the most fidelity and the most love.

What is there in man so worthy of honor and reverence? God is all wise and all seeing, and to escape from evil, we must be made, as much as possible, like God, and this resemblance consists in becoming just, holy, and wise.

Iowa City, Iowa.

Jesus and Others and You

BY LORIE C. GOODING

And blessed, and brake the loaves, and gave them to his disciples to set before them.—Mark 6:41.

Has it occurred to you that Jesus *needs your* co-operation? He helps others only through the ministry of His faithful servants. Sometimes we cannot see how He would work through us. Philip could not. "Two hundred pennyworth of bread," he said, "is not enough." And he very likely thought, "And where would we get it, in this desert place?" Andrew pointed up the impossibility: "There is a lad here, which hath five barley loaves, and two small fishes." Five loaves, two small fish, among five thousand people! Ridiculous!

But they brought the loaves and fish to Jesus. They gave Him the little that was available to them. He did not scorn it because it was poor and insufficient fare. "And Jesus took the loaves." There is an unmatched graciousness in that act. And then things began happening. Mark says, "He looked up to heaven, and blessed, and brake the loaves."

Can't you just see those doubtful disciples standing there as He began to break the bread? He breaks all that one can carry and gives it to him. Then He breaks a basketful for another, and for still another. He continues to break the bread. Can't you see their doubt changing to wonder, their wonder changing to awe, and their awe giving place to worship, as He breaks and breaks and breaks, and still there is no diminishing of the bread?

That is what happens to our inadequate supplies when we give them to Jesus. He increases them to meet the need. But they must be given absolutely into His hand, to do with as He will. Only then can He bless them to meet the enormous needs of our fellow men.

But when He has done this, He still wants our help. When He had broken the loaves, He "gave them to his disciples to set before them." When He has multiplied our poor little offering, He returns it to us that we may have the pleasure of administering it to our needy fellows.

Now what have you and what have I that we can give to Jesus? If the Lord would accept a little lad's lunch and use it to feed five thousand people, would not He accept our gifts, however small, if they are given in love? We have our time, our talents, our goods, our hearts, our lives. These are our loaves and fishes. Let us give them to Jesus to feed the multitudes.

Lebanon, Pa.

25 Years Ago

(from GOSPEL HERALD, *Dec. 20, 1934)*

Noble, Iowa . . . Sugar Creek . . . revival meetings . . . Milo Kauffman . . . 27 young people stood for Christ . . . received into church fellowship. . . .

(from GOSPEL HERALD, *Jan. 3, 1935)*

Revival meetings . . . J. W. Hess . . . Erisman's [Lancaster] . . . twenty public confessions.

Martin R. Miller of Lancaster, Pa., . . . minister in the Landisville-Salunga congregation, died recently. . . .

Hannibal, Mo., . . . twenty-seven persons . . . became members of the Church.

Willed to the Devil

BY JOHN DRESCHER

A Finnish infidel died and left his farm willed to the devil. The courts, deliberating on such a ridiculous set of circumstances, decided that the best way to carry out the wishes of the infidel was to permit the farm land to grow up in weeds and briers, to allow the houses and barns to remain unpainted and to rot down, to permit the soil to erode and wash away. They said, "The best way to let Satan have it is to do nothing."

Isn't that exactly the truth concerning the individual life? Gertrude Stein characterized the students of Paris by the sin of "nothingness." This is all that is needed to be lost.

The Christian life is never a handfolding affair. Ours is no rocking-chair religion. True Christianity is known by the open palm and outstretched hand. True faith consists in the verbs of conquering, giving, loving, suffering, hoping, lifting, sharing, interceding, withstanding, proclaiming, and pressing on.

"The best way to let Satan have it is to do nothing." That's true of your life. The spiritual laggard is one whose life will shortly be grown up with the weeds and briers of sin. All that's needed to let Satan take over the life is not to be anxious to do anything for God. We need to determine daily to dig deeper into spiritual truth. We must purpose to press on to a higher spiritual plane. Our constant desire should be for a closer walk with Christ. Bacon wrote, "Things alter for the worse spontaneously, if they be not altered for the better designedly."

Marshallville, Ohio.

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It is essential that the church have standards which will demonstrate to the world the verities of the life in Christ.

—Aaron Mast.

Thoughts on Tithing

By the Late S. F. Coffman

These thoughts are presented to encourage the Christian brotherhood to enjoy the blessings of planned giving to the cause of Christ and the church, and to discourage giving by impulse or according to what one happens to have in his purse at the moment.

The Scriptural Origin of the Tithe

It is suggested that such a plan was in vogue when Cain and Abel offered their sacrifices. This is a purely conjectural inference. When Noah offered his sacrifices when he came from the ark, there would not have been sufficient sacrifices at hand from which a tithe could be made. Historical traditions may be made the basis for the assumption that God's people also gave tithes in their sacrifices; but this is not a sufficient ground upon which to conclude that Israel's religion was based upon that of heathen practices.

The first mention of a tithe was in connection with Abraham's return from the slaughter of the kings of the east. He brought with him great quantities of spoils. The king of Salem blessed Abraham, and blessed the most high God of Abram. In gratitude for the blessing of God, Abram gave Melchizedek a tenth of all the spoil. He gave to the king of Sodom the persons that belonged to him, and took nothing for his own men but that which they had eaten, and gave to the other three kings the balance of the spoil. This was a special occasion. Abram had not given a tithe of his own goods. He gave only a tithe of what God had delivered into his hands.

The second reference to the tithe in the Old Testament is that of Jacob, when he pledged a tenth of all his possessions if the Lord should bring him again into his homeland from the land of Haran. We should not doubt but that Jacob fulfilled this vow, but when and how he did it is not recorded. If these patriarchs gave regularly a tenth of their increase in cattle and goods, what was the manner of their ministering it to the Lord? One must think of the number of animals to be sacrificed, and of fruits of the earth that came into their possession. But there is no mention of these sacrifices or even of tithes being offered. Jacob's giving of a tenth of his possessions was occasioned by his own vow for a special blessing. It was not a regular experience with him. A special occasion does not constitute a basis for such regular practices. Both Abram and Jacob recognized the blessing of God upon them, and both rendered to God an expression of their gratitude for His providence to them.

The Establishing of Tithing

It was not possible for the Israelites to offer sacrifices of any kind when in the land of Egypt. Such sacrifices would have provoked the people of Egypt to persecute them, for the Egyptians held such sacrifices as an abomination. Ex. 8:25, 26. Even the Passover Lamb had to be slain and eaten at night to avoid the antagonism of the Egyptians.

But the Lord had a purpose in establishing a system of sacrifices among His people after they had gone out of Egypt. And in this system of sacrifices, which was very elaborate, there needed to be a constant attendance of servants. Every first-born son in all of the tribes belonged to the Lord. Such sons were redeemed by the payment of five shekels of the sanctuary. Num. 15:16; 18:16. But God had chosen to substitute the tribe of Levi to His service instead of the first-born sons. Num. 3:12, 13. The tribe of Levi was not allotted land when they came into Canaan. They were given 48 cities out of the allotments of the other tribes, with certain suburbs which were used for their goods and cattle. The means of support, or livelihood, was to come from the tithe required of the twelve tribes to be given to the Levites.

Since the Levites were given to the Lord for the ministry of the tabernacle, and had no special means of support, it is evident that the whole congregation should share with them in this ministry. By the tithes for the Levites the whole people were united in the service of God's house.

The duties of the Levites were to care for the tabernacle and its furniture and supplies. The priests, the sons of Aaron, alone served at the altars, and lived largely by the altar, sharing in the sacrifices and gifts made to the altar. But they received from the Levites a tithe out of all the tithes of the people. In this respect the Levites paid tithes to the priests who were above them in office. This agrees with the section in Hebrews which states the greatness of Melchizedek; for he received tithes of Levi through Abram's offerings. Lev. 27:30-34.

The support of the tabernacle was further augmented by a levy of one-half shekel upon all of the men from twenty years old and above. Ex. 30:11-16. This system of support of the worship of God was established by the law of God. It was expected to continue as long as there was a tabernacle or a house of God. When the tithes were ample and the storehouses well filled, there was no neglect by the priests and Levites in their service when their call came to minister there. But when the tithes were neglected, the servants were slow to take their turns in God's house. A case of this kind is seen in Neh. 13:10-13. Whenever this law of support of His worship was violated, the Lord sent judgments upon His people. The fact that God had established a law regarding the tithe did not keep the people faithful to it. As with every law given under Moses, none was kept to the letter and thus failed to justify the people. The law found them to be transgressors.

The Proper Spirit to Be Observed

There seems to be only one verse in Malachi which is stressed. "Will a man rob God" (3:8)? Yet there are six questions which God asked. These are basic principles to be recognized and they are all elements of Christian life and relationship with God. (1) Appreciation of God's love. Mal. 1:2. (2) Respect for the honor of God. 1:6-14. (3) Proper respect for the holy institutions of God. 2:11-16. Respect for loyalty to God. (4) Proper respect for God's judgment of evil. 2:17. (5) The point in question—tithing. Proper support of the worship of God. (6) Proper appreciation of the nature of God's reward for service. It is certain that tithes would not cure the defections from the Lord. But it is certain that if the 6 points were observed, the tithe would not have been called into question.

The Tithe and the Church

It is a fact that, as far as we understand, there was no fixed method of giving established in the early church. Selling all and giving all was occasioned by the then present need. Two persons lost their lives by trying to make it a rule for all. The nature of the occasion determined the nature of the giving.

The phrase, "as God hath prospered him" (I Cor. 16:2), may imply the tithing of his prosperity, but Paul definitely refuses to suggest the system of tithing, even though it would have been easy for him to have done so on numerous occasions. In I Cor. 16:3 he calls the contribution which was for the needy in Jerusalem, "your liberality," or gift. Jesus did commend the Pharisees for their tithing, for they were still under the law which required them to give their tithes; but added what the tithe did not demand, their judgment and love to God. Luke 11:42.

What is the spirit of Christian giving? To establish tithing as a system would be to set a limit on one's responsibility. There are many Christians now who tithe their incomes. How many exceed it? If the tithe is the standard, how many in the churches are sinners? A number of societies have adopted that standard, and God only knows how many sinners there are among them who fail to reach it, even as they failed under the law.

But our righteousness must not be measured by our resources in possessions or by the extent of our generosity. Righteousness is not measured by dollars and cents. There is one standard for every Christian. Paul cited it when writing to the Corinthians concerning the gifts of the Macedonians. "They . . . first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). These are the two great elements of the Christian faith and life. The first is the appreciation of the grace of God. By that element our life becomes to God a great thank offering, to give Him the best and all that we have. The second element is that of the love to the saints or to those in need. They gave to the suffering in Jerusalem and they gave to Paul. The love of the brethren is always a proof of our spiritual relations with God. Let these two elements of Christian living become the inspiration for Christian giving. It is an unlimited standard, and it may never be fulfilled, but it will satisfy the heart of him who has devoted himself and his all to the Lord.

The tithe may be a standard for regularity of giving, but never let it become a limit or a means of judgment on Christian ministry.

Unique Mennonite Project Initiated

By Alta E. Schrock

Unique in the history of American Mennonitism is a new movement which has taken root in the Allegheny Highlands of Pennsylvania, Maryland, and West Virginia, the center of the project being the Springs-Grantsville community straddling the Mason-Dixon line and fringing Route 40. The present headquarters of the project, known as Penn Alps on the Casselman, is located one-half mile east of the historic village of Grantsville.

Penn Alps, Inc., a benevolent nonprofit corporation of Christian business and professional men and women of the Anabaptist faith, was organized in August, 1958, in the Springs community. The organization, whose sole purpose is Christian service to people of the tri-state Alleghenies, is operated by a 15-man board of the Beachy Amish, Conservative Mennonite, (Old) Mennonite, and General Conference Mennonite faiths. According to the constitution, the organization aims to serve people in all areas of life—physical, social, mental, and spiritual.

One phase of the work of Penn Alps is the operation of a Christian restaurant with a Pennsylvania Dutch atmosphere. This facility opened its doors to the public on Dec. 17 (following Open House Dec. 12), just six months after the former proprietor removed the last beer can from this former tavern. The restaurant has the double function of providing a much-needed service in the area and of providing income for the ongoing benevolent program of Penn Alps.

Sister Alta Schrock, Grantsville, Md., Executive Secretary of the Penn Alps project, here displays some of the craft work of the hill folks.

As a means of implementing its program of Christian benevolence, Penn Alps has initiated what promises to become a vast program of aid to the needy of the Allegheny Highlands. Already some one hundred producers, scattered from Harman, W. Va., to Bedford, Pa., are making in their homes objects of beauty and usefulness which are offered for sale in the Penn Alps Crafts Shoppe on Route 40. Almost every conceivable medium is being employed by these producers, many of whom are widowed, handicapped, retired, artistic souls in need of self-expression, youth in need of a challenge. The large volume of crafts and home produce sold by Pen Alps Crafts Shoppe during the recent Folk Festival at Springs, Pa., is some indication of the demand there is for products of the Highlands, and of the real potential for sale of crafts to tourists and guests from nearby cities. Sister Rosie Beachy, recently of Lancaster, Pa., is the manager of the Crafts Shoppe.

The production and sale of crafts among these poor people is conceived not only as a means of income for them, but also as a means of effectively reaching them for social and spiritual work. The Casselman Valley Mission Board of the Allegheny Mennonite Conference has recently made available to Penn Alps two abandoned schoolhouses which formerly served as mission points, but have been closed for some time. The aim of Penn Alps is to lay the groundwork for reopening Sunday schools here in the near future, and the board is indeed grateful to God for the very evident way in which He has been opening doors for this work. Through the medium of several mountain folk much interest is being built up among their neighbors, and it is anticipated that the opening of Sunday schools will soon follow classes in handicrafts and homemaking which are being planned for these school buildings.

Other educational and religio-cultural phases of the work are anticipated for the future, both at headquarters and in mountain areas where it is hoped that Christian community centers can be established in the near future.

The Mennonite tourist is cordially invited to pay a visit to Penn Alps on the Casselman, not only to buy mountain handicrafts and enjoy Pennsylvania Dutch cooking in an atmosphere of the Early American tradition, but also to put up for the night in one of several guest rooms in the old inn, and to be inspired by the great challenge of Penn Alps as it tries to serve mankind in the name of Christ.

Serving on the Penn Alps Board of Directors are the following: Myron J. Livengood, *President*, Pinto, Md.; Evan J. Miller, *Vice-President*, Meyersdale, Pa.; Alta E. Schrock, *Executive Secretary*, Grantsville, Md.; Menno S. Beachy, *Treasurer*, Salisbury, Pa.; Roy Otto, *Business Manager*, Springs, Pa.; Floyd C. Bender, Meyersdale, Pa.; Herman W. Bender, Springs, Pa.; H. Ralph Hernley, Scottdale, Pa.; Alton Miller, Springs, Pa.; John D. Miller, Biglerville, Pa.; Olen L. Miller, Elkins, W. Va.; Ralph E. Miller, Springs, Pa.; Grant M. Stoltzfus, Harrisonburg, Va.; Henry Eli Yoder, Grantsville, Md.; and Raymond Yoder, Goshen, Ind.

Grantsville, Md.

A Retreat

By Viola Kropf

The sixth annual retreat of the Ambassadors, Berean, and Crusader Sunday-school classes of the Albany, Oreg., Mennonite congregation was held on the weekend of Sept. 25-27. The Breitenbush Hot Springs resort was chosen by the committee as the site of this year's retreat. This resort is located in the primitive area near Mt. Jefferson in the beautiful Cascade mountains of Oregon.

Since this resort lodge was closed to the public for the season after Labor Day, the committee was able to obtain the entire lodge, which has ample accommodations for about seventy guests, a large lounge with fireplace, and a well-equipped kitchen and dining room.

The members of these three Sunday-school classes are married folks, most of whom have children ranging in ages from small babies to eighth graders, and a few have high-school and college age children. A few years ago these couples felt the need of closer fellowship with each other, and also the need of getting away from home duties for a short while where they could relax physically, and also receive spiritual refreshment. Accordingly, the annual weekend retreat was born. Those who attend once become regular attendants in following years. A committee of four couples are in charge of all arrangements.

Couples began arriving at the lodge by 7:00 p.m. on Friday evening, and by nine most of them had arrived and had been assigned sleeping rooms by the committee.

The theme for the 1959 retreat was, "Come Ye Apart. . . ." Mr. and Mrs. Roy D. Roth, Logsden, Oreg., and Mr. and Mrs. Earl Roth, missionaries on furlough from the Belgian Congo, were guest speakers for the weekend. Devotional fireside services each evening and a message Saturday morning were brought by Roy Roth. On Saturday afternoon the two Roth couples led in a panel discussion on activities of family life. Breakfast each morning was preceded by a short meditation, in which the need for "coming apart" for private devotions was stressed. On Saturday evening a program with a lighter vein was enjoyed in which talent of the group was presented.

The climax of the retreat came on Sunday morning, when all participated in the Sunday-school hour, followed by the worship service conducted by Bro. Earl Roth.

Reading, conversation, hiking, and games of Scrabble, Qubic, and anagrams gave opportunity for each person present to enjoy his leisure hours and get better acquainted with others present.

Delicious meals served in the dining room by Della Nafziger, assisted by her husband, Chris, and another couple, Mr. and Mrs. James Bond, were enjoyed by all. The job of dishwashing was shared by different couples each meal.

Thirty-one couples enjoyed the rich fellowship and spiritual refreshment, and returned to their homes and families Sunday afternoon with a renewed desire to live a more devoted life to God and to their families.

Albany, Oreg.

♣

So sure did [Luther] feel of "justification by faith" that in his translation of the Bible he dared to insert the word "alone" on his own authority.—*Time.*

Tomorrow

BY GLADYS KENNEL

Let's stop and listen. The child has something to teach us.

Little Sally was very brave in broad daylight, but when it was dark, she was a big coward.

"Go upstairs and get your blue sweater," said Mother one winter evening. When Sally reached the top of the stairs, the way looked dark. "Is God watching me now?" Sally called to her mother. Sally's voice was anxious.

"Yes, I'm certain He is," answered Mother promptly.

"Are you sure He is?"

"Yes, I'm sure He is."

There was a short silence. Then with tear-shaken voice, Sally begged, "Come up here and turn on the light so I'm sure He can see me."

We adults smile at Sally's reasoning. But aren't there times when we feel extremely self-sufficient until our path of life looks strangely dark? Instead of placing our hand into the hand of God and walking confidently into the darkness, we panic. Like Sally, we beg, "Give me light. What of tomorrow? How can we see that in everything God works for good?"

If Sally's fear is ours, we need a sharp appraisal of our trust in God—or lack of it. Must we fret to "look through the sheltering bars upon tomorrow"?

In I Cor. 13, Paul refers to childish thinking and reasoning as time past in his life. He considers himself mature. Yet he recognizes his inability to see and understand many things. But again and again in Paul's writing I'm reassured by the delightful positive tone of his statements of trust.

When Daddy didn't arrive home hours after he was expected, Mother became anxious. Young son looked up into his mother's face and said, "Mother, you said one time that when we worry, we don't trust God enough. Aren't you trusting now?"

Isn't that just what Jesus was teaching when in Matt. 6 He repeated several times, "Do not be anxious" (RSV)?

A Prayer

FOR THIS WEEK

Our dear heavenly Father, grant us wisdom and vision as we begin this new year, that we might see our responsibilities and become aware that now is the time to do our witnessing for Thee. Give us a greater consciousness of Thy Spirit's presence within us to empower us for victorious living for Thee. We praise Thee for Thy continued blessing and thank Thee for Thy redeeming love to all mankind and especially to us. We thank Thee for answered prayers in Jesus' precious name. Amen.

—*Floyd Kauffman.*

Prayer Requests

(Requests for this column must be signed)

Pray that the visit of Bro. and Sister Graber with the churches in India may be a great stimulus to Christian living and testimony.

Pray that God may deeply convict a woman who has divorced her husband, forsaken her children, and is living with another man who has another wife.

Pray for a family that has severe emotional and financial problems.

Pray for the winter Bible schools, that learning may produce faith and good living.

Pray that the wounds of schism and withdrawal in our brotherhood may be healed, and that the unity of the Spirit may prevail.

Anxiety could never get its foothold in our life if we would sincerely pray with John Henry Newman,

"Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me."

Parkesburg, Pa.

Song for Tomorrow

BY LORIE C. GOODING

Tomorrow is a promise; tomorrow is a pledge.
I shall meet tomorrow singing, with a heart as light
As the birds that wake with singing at the day's bright edge,
For the shadows and the sorrows will vanish with the night.

Ah, the night was made for sadness, and my weeping may endure
From the dull, cloud-angry sunset to the early dawn.
But with morning cometh gladness, and the light is sure.
I shall meet tomorrow singing when the night is gone.

OUR SCHOOLS

Attention, Teachers!

BY STANLEY KREIDER, *President*, MTA

Probably a majority of us who teach feel that our profession is one of the most rewarding ones in which a Christian can be engaged. I know of few experiences which can match the thrill of being involved with youthful minds in the process of discovery. It's a joy to share thus with others. We also feel pleasure in sharing our mutual interests and concerns with fellow teachers. The purpose of this writing is to point out the concerns some of us have regarding the future of the Mennonite Teachers' Association.

At the last executive committee meeting the decision was made to ask the membership of MTA for suggestions. The most recent election of officers included an item regarding membership. Now, everyone who is a Mennonite teacher is automatically a member of MTA. This means that no dues are to be paid. This poses a problem in financial wizardry in spite of the advantage of the gain in membership. In addition, the structure of educational leadership in the Mennonite Church is under review and in the process of reorganization. This includes the placement of the functions of the General Educational Council in new organizations. At this juncture MTA needs to find new relationships and a new sense of purpose.

Some of you teachers, perhaps most of you, have read a letter similar to this note. We hope we had your correct address and didn't miss any of you. May I again take this opportunity to ask you teachers for any inspiration you may have that will help in building a strong MTA which in turn can help each of us to become better Christian teachers? We also covet the ideas and suggestions of others of you who are concerned about the quality of Christian teaching and influence. How can our association operate effectively? Where shall we get funds with which to operate?

A strong organization of Christian teachers ought to be able to attain some worth-while goals. It will take some hard work, no doubt, on the part of a few, but largely we can be effective only when every member is actively interested and concerned about a concerted effort to promote the kind of teaching that the Lord Jesus Christ can commend.

Lancaster, Pa.

Camel in the Cup

BY SAMUEL E. MILLER

(Chapel address given at Eastern Mennonite College)

Imagine you went to the College Shoppe and ordered a cup of coffee that had a camel in it. It wasn't noticeable—in fact, you could scarcely see the humps except for dark spots near the surface of the cup. You knew the camel was there, but you were not particularly worried about it. The truth is, you didn't think anyone else would notice it. Just then one of the camel's fleas came to the surface in an attempt at survival.

You couldn't stand that! You took the cup back to the waitress in disgust. You would have it known that you didn't drink coffee with fleas in it! The very idea! And with something akin to ceremony you had the flea extracted. Then taking the cup back to the table you drank the coffee, and since there was so little coffee in the occupied cup you swallowed the camel too!

Go on and imagine yourself trying to convince your friend with whom you were eating of the virtue of swallowing camels! Everybody is doing it nowadays! You do it like this. . . .

Ridiculous, revolting, horrible! You say, "How dare you address me in such hyperboles?"

My answer: "This is the figure used by Christ Himself." It is shocking, and largely because of the sharpness of its focus.

How easy it is to ceremoniously skim off the "perfectly obvious" gnat, even though it be purely imaginary at times—and deliberately and laboriously swallow the less conspicuous camel of inconsistency!

For example, it is a *must* to skim off the term "fool" and yet quite matter-of-factly to treat another as if he were one, or to look down condescendingly on him from the vantage point of position. It comes natural to pay lip service to the God who loves all races and at the same time to swallow the camel of segregation. It really is not that bad—just a reluctance to allow one's child to attend school with a child of another color because they are so-o-o-o different.

Some will carefully skim off the obvious evil of war and at the same time thoughtlessly swallow the less conspicuous wrong of personal grudges and animosities, religious party spirit, and the turning over of their business grievances to another for prosecution.

In the area of discipleship it is easy to deny one's self of certain token externals and at the same time swallow the camels of selfishness, greed, and a domineering spirit. It is a temptation to skim off every appearance of evil (i.e., refusal to contact the sinner lest someone think evil of us) and at the same time swallow the camel of lethargy and irresponsibility toward the Great Commission.

One may find himself skimming off the supposed gnat of modern invention and discovery and at the same time swallowing the camel of ancient evil.

It is possible to search for gnats on the cup of another's character and in the process swallow the camel of an unchristian attitude and unchristian approach procedure.

So big camels, little camels, old camels, young camels, two-hump camels, and dromedaries are being swallowed—more camels than you could have dreamed of, and all thousands of miles from the Sahara desert!

The problem of camel-swallowing seems to be basically one of faulty vision. You will agree that something is seriously wrong when one can see a flea and not a camel.

This reminds me of the nearsighted girl who was trying to convince her boy friend of her good eyesight. As they walked through the meadow she asked him if he saw a small flower on yonder tree. The young man with perfect vision could not see it because it was too small, yet she knew it was there because she had put it there. "I'll get it for you," she said, pretending that she saw it. But as she went toward it she tripped over the family cow.

You know that there is no one so blind as the one who will not see. Christ calls this kind of defective vision hypocrisy—play acting, double dealing. He describes perfect vision as the "single eye," the eye that doesn't look two ways at the same time, the eye without a rafter in it, the eye that is not evil. Defective vision seems to be a common failing of the camel-swallower.

Another characteristic of the camel-gulper is his concerted effort to lead others into the same error. Christ in the same verse describes this type of operator as a blind guide. The one involved does not see well, and as a result he tries to spread his eye disease. It is such a consolation to have another to follow his cross-eyed example. Beware of the camel-gulper who is seeking a following!

Then, too, camels often come camouflaged. They are just the color of coffee. It is a trick as old as Eden to pretend we do not see them. It is Satan's desire that we do not see them and maybe sometimes we don't. We all need to join the prayer made popular by a radio hymn singer of my boyhood days, Eddie McHugh:

(Continued on page 21)

CHURCH MUSIC

"I'll Praise My Maker All My Days"

BY BARBARA HESS HERSHEY

There was a moment of hushed stillness as the prayer was ended. We were in the upper room in the Lititz Mennonite Church in the midst of our Wednesday evening prayer meeting. Then the stillness was broken and my *soul was still* before the Lord as an eighty-year-old saint, loved and respected by all who knew him, recited by memory, in prayer the words of the beautiful hymn, "Amazing Grace."

What an inspiration! I thought. However, this man's whole life was a song of praise and a blessing to others as he lived and served in the church and community of Lititz, Pa. The man who had thus prayed was Elmer Eby. A few short weeks later, he suffered a heart attack and went home to be with his Lord.

Elmer Eby was born March 9, 1875, the second in a family of ten children. His parents were the late Ephraim and Amelia Erb Eby. His father served as deacon for the Lititz-Hammercreek area for fifty-two years. I am told he quoted Scripture and poetry profusely.

Elmer was quite interested in the history and genealogy of the Eby family. In 1949 he compiled a book about the ancestry and posterity of the Ephraim Eby family. The ancestry is traced to the sixteenth century to the time of Theodorus Eby, born in Canton Zurich, Switzerland, son of Bishop Jacob Eby.

During the Reformation the Eby family were part of that group who were persecuted because of their religious faith. Because of persecution Theodorus Eby, a strict Mennonite, moved to Germany. Finding persecution there equally severe, he emigrated to Pennsylvania in the spring of 1715 and settled near New Holland.

For five years prior to his marriage Elmer was a schoolteacher in Warwick Township and two years after his marriage he taught at Lititz grammar school. Elmer and Maud (Kaylor) started housekeeping at 116 Front Street, Lititz. Here their two daughters were born, Mary in 1906 and Helen in 1910.

Elmer owned and operated Eby's Feed Mill in Lititz for forty-four years. He was a successful businessman.

The Sunday morning following the funeral of Bro. Elmer, our minister, Melvin Lauver, gave this tribute to him prior to his morning message at the Lititz Church:

"In this morning's service of worship before God and as a congregational family, I feel constrained to share with you facts of Elmer Eby's life as they have come to me and that I am sure will be a help to all of us.

Maud and Elmer Eby

"In visitation work, when people are presented with the claims of Christ upon their lives, they so frequently refer to hypocrites in the church or to failure of church members. Therefore, they attempt to justify their refusal of Christ and the sufficiency of their own lives. At such times I have frequently asked them whether they could perhaps think of someone in the church that does appeal to them as being a real Christian. Bro. Elmer's name was frequently and voluntarily given. At other times, when they felt they could not think of a real consistent Christian, I asked what they thought of Bro. Elmer, and never once has a word of reproach been spoken against him. They usually admitted without pressure that he was a Christian in every way. Over and over again since his passing I have heard tributes of appreciation for the quality of his Christianity.

"When a testimony of that kind comes so generally from a whole community, from fellow businessmen, his customers, friends, members of other denominations, brothers in the church, and service folks such as telephone operators and others who were in contact with him, I believe we should take note of it. It is of special significance when that is the community verdict after forty years as a businessman and Christian in our town. And in our service Sunday after Sunday, his reverent attitude and his friendly greetings, both to regulars and strangers, have contributed to the atmosphere of friendliness of our congregation."

Here are the records of some of Elmer Eby's activities:

He was a charter member of the Lititz Mennonite Church. He was an outstanding lay member and served his church in various capacities—teaching a Sunday-school class for thirty-two years, serving as Sunday-school superintendent for twenty-eight years, as chorister, and as janitor with Elias for the sewing circle groups which met for many years above the garage adjacent to the Eby property. He was faithful in attendance at prayer meeting and helped in visitation work. This is only a partial list of the many ways he served during his lifetime. He had a pleasing, kindly personality, and in conversation possessed the ability to make the common man feel important.

Bro. Elmer loved sacred music and possessed a very good voice. Maud told me that when Elmer and she first met, her ability to play hymns on the organ impressed him very much. This love for music continued throughout their fifty-four years of married life. Mrs. Eby continues to play the piano. When I asked her to play for me, she played hymn after hymn from memory. Her daughters are accomplished pianists also.

Several years ago at Good Friday services in one of the churches in Lititz, the organist played "Amazing Grace." While the music was being played, Elmer nudged Maud and whispered, "Isn't that beautiful?" Because of that experience "Amazing Grace" became his favorite hymn. Ofttimes while sitting or lying on the couch (when not feeling very well), he would ask Maud to play this piece and sometimes he would sing as she played.

Can you hear them singing together—

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

(Continued on page 21)

FOR OUR SHUT-INS

Light After Dark

BY MARY ANN HORST

You wish it would stop raining, dear,
So you could play outdoors,
So you could pluck the rose and berry
Your little heart adores.

But, little girl, without wet days
The flowers would cease to grow.
The joy of finding berries ripe
You could not ever know.

You don't like the rain, you say, little girl,
Yet, my child, you'll learn as you go,
That overcast skies always precede
The prism of heaven's rainbow.

Dear little girl, ah, soon, too soon,
Life's clouds will dim your path;
And your heart will know the bitter pain
Of affliction's stormy wrath.

I pray, my dear, when blackest storms
Black out the sun's glad rays,
That your heart will trust in heaven above
Till the fury passes away.

I pray, my child, that you'll trust and wait
In your hour of deepest woe,
Till the lights of heaven shine on your path,
Lighting your way with their glow.

For I know, dear child, that it matters not
How dark and drear the night,
God always sends to waiting souls
The dawn of joyous light.

Kitchener, Ont.

Christians with Wings

BY GRACE CAIN

Once a nonbeliever voiced his despondency over the increasing pressures of our present age. He said, "If I were forced to choose between society as it were and a utopian state of hallucination, I would certainly choose the latter."

Poor soul! He knew that there was no mythical castle where he could find retreat from world compulsions, but how he wished there were!

Likewise, God has no fanciful place for His children to take refuge from world stresses. But He has something far better. It surpasses the most vivid imagination. It is a spiritual plane of living, far above the unrest and instability of this earth; a place where we can view the world with the right perspective—from His viewpoint.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The secret of victory from all earthly tensions is summed up in seven words (God's perfect number), "But they that wait upon the Lord."

But we are so apt to do everything else but wait. Our natural tendency is to rush through a busy day, feeding only on the crumbs of His Word; then briefly, before falling into bed, murmuring, "Lord, I'm so tired. Bless my efforts for you this day."

We spend practically no time waiting upon Him, and accomplish so little that will count for eternity.

"But they that wait upon the Lord—" What does it mean to wait upon Him? Prayer? Meditation? All this, but much, much more. Waiting is more than asking, more than reflection.

Webster says, "Waiting is to remain stationary or inactive, as till the arrival of some person or event."

Waiting upon the Lord is repose from activity, when the soul draws nourishment from God. "I wait for the Lord, my soul doth wait, and in his word do I hope" (Ps. 130:5).

Waiting involves expectation and confidence in Him. We have the assurance that, no matter how great the problem, we can bring it quietly to Him, knowing that in His time He will answer. It may please the Lord to remove the problem. Often, however, the problem facing us is a steppingstone to further glory. It is there for a purpose. We need only to understand. Waiting upon Him will bring an acceptance of His will.

". . . Thou shalt know that I am the Lord: for they shall not be ashamed [disappointed] that wait for me" (Isa. 49: 23).

Waiting teaches us patience and submission to the will of God. "The skies may not always shine; but He has promised grace divine."

We have seen Christians on beds of affliction who radiate the love of God. We have observed Christian families that have gone from one trial to another and still maintain a glorious testimony for the Lord. These Christians have learned the secret of waiting.

Jesus prayed in Gethsemane, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36).

Jesus waited upon the Lord in perfect submission to the will of God.

When He came the third time to His sleeping disciples, He said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."

Jesus found His answer, received strength, and went forth victorious, even unto the cross.

"They that wait upon the Lord shall renew their strength." All human strength must of necessity come to an end. We do not have inexhaustible physical strength; nor do we have the moral fiber to live for God. But the wells of God's strength are overflowing—to them that wait.

God's strength enables us to "mount up with wings as eagles." The natural instinct of the eagle is to soar into the heavenlies, higher than other birds. Her nests are found on high places. The Christian who is empowered with divine blessings soars to spiritual heights. From there, with renewed vision, he can look down upon trials and petty cares, and see them in their true dimensions. From there the praying heart can listen to the still small voice of God.

The waiting Christian receives strength and is alert in service. "They shall run, and not be weary; and they shall walk, and not faint."

Running suggests strenuous exertion. A Christian who would bear fruit must first be quickened by the Lord, for he must serve on the battlefield, surrounded by adversaries. Many obstacles loom in his path as he charges ahead, but none are insurmountable, because he knows that his sufficiency is of God.

"And they shall walk, and not faint."

In our service for God, do we have the power of steady perseverance? How do we react when pressed with trials? Bearing the burdens of the Lord's work is often more difficult than doing the actual work. It isn't easy to hold the lines of prayer at home when we'd rather be on the battlefield.

Then, too, what if sickness should strike, and we would be removed from active service? Do we know what it is to walk and not faint?

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Are you a Christian with wings?

Seattle, Wash.

EXPRESSION OF APPRECIATION

I wish to express my sincere thanks to my many friends who remembered me with cards, flowers, fruit, and gifts on my birthday while in the hospital and also at home. I am especially grateful for the many prayers which ascended to God in my behalf. I would also like to thank the Sunday-school classes, junior sewing circle, and Ambassadors for Christ for what they have given to me. May the Lord richly bless all of you.—Jason Buckwalter, Lancaster, Pa.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE - 1711 PRAIRIE STREET, ELKHART, INDIANA
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RELIEF AND SERVICE

VOLUNTARY SERVICE

Christmas at Kansas City

VS-ers and local members of the Kansas City, Mo., Mennonite Fellowship have been doing various things to make Christmas, 1959, meaningful. They began early—on Thanksgiving Day, when they participated with some 280 other carolers in a song service at the Plaza, a shopping center on the south side of the city. In the Dec. 6 issue of the church bulletin, this announcement appeared:

"**Christmas Day, Dec. 25:** Let us plan to make this a family day. Celebrate the birthday of the King together. As you decorate your home or your room, plan a worship center. On Christmas Day, plan a special worship experience around this open Bible."

The Fellowship (the male part of it!) also participated in a father-son Christmas banquet on Dec. 15. For this, VS fellows chose "fathers" from among men in the community who had no sons to bring.

Events scheduled for Christmas week were: (1) a special church service on Dec. 20, which included a dedication service for babies. A regular Christmas program was held that evening, which included the children who attend weekday Builders' Clubs. (2) A carol-for-the-community event. The group gathered at the church, then walked through the community, carrying lighted candles and singing as they went. This had been such an effective witness in the past that it was used again this year.

VS-ers and local church members thus made Christmas more meaningful for themselves and gave a witness to the unsaved around them.

Report from Denver Unit

Jess Kauffman, director of Rocky Mountain Mennonite Camp, Divide, Colo., spent some time with the Denver unit to discuss the program for helping juvenile delinquents. So far, this program has functioned only during the summer months, but VS-ers are hoping to continue contacts this winter. In line with this trend, Peter Ventura, unit leader, Chicago, Ill., Al Martin, a Denver I-W fellow, and Jess Kauffman spent the Thanksgiving weekend at camp with twelve boys.

VS-ers help several crippled students to their classes at the University of Colorado. They assist them out of their cars and into wheel chairs four days each week. VS-ers are also helping with a local girls' club by providing transportation for the girls.

The unit reserves each Tuesday evening for family night. The five VS-ers take turns in planning these activities, which are designed to deepen spiritual life and strengthen group unity. One such family night consisted of devotions, a Bible quiz, a prayer period, and some games.

Things That Count

(A report from the Portland, Oreg., unit, by Mrs. Lynford Hershey, hostess, Paradise, Pa.)

In this day of rush and hurry, we seem at times to be caught in a rat race. How long has it been since you've had some time really alone—just you and God? Busy, aren't you?

I want to express appreciation for those who do take time for the things that count, though. It isn't easy.

Let me share some of my pleasant memories with you. I think of the girl who said, "Mom, I wish I were going to be at home today. I'd do the cooking and make you rest." She had plenty of things she could have done for herself, but she was thinking of someone else. The thought helped as much as the action would have.

And there's the Saturday morning that three new girls and two fellows were going to the coast. As we came down that morning, with no idea of going along, the girls who were at home said, "Why don't you take off and go with them? We'll take care of Mark and do the work, too." So we went and had a wonderful day of fellowship.

I remember the one who said, "Let's spend an evening in special prayer for him. He really needs our prayers."

Then there was the day that the girls spent in baking cookies. Instead of keeping these for ourselves, they took them to neighbors whose eyes filled with tears because someone remembered them.

How I thank the Lord that these people have taken time for these things! This is the true way of service—the way of love.

(Look around you. Are you aware of the things that count, or are you neglecting the best in the rush of doing the second best?)

MCC Weekly Notes

Pax Program Projected 3-5 Years

Continuance of a major Pax program in Europe and North Africa for at least another three to five years is being recommended by Pax Director Robert W. Miller following his tour of MCC projects in Europe, Nov. 3 to Dec. 4.

His recommendations call for 50 Pax men in 1960 to serve in Germany, Austria, Switzerland, Holland, Greece, and Morocco, and for Pax to continue to assist in refugee housing construction at Enkenbach and Bechterdissen, Germany, until the end of next year. Of significant note in this World Refugee Year is that during the last eight years Pax fellows have helped to build homes for 1,560 Mennonite refugees at Backnang, Bechterdissen, Enkenbach, Espelkamp, Lübeck, Neuwied, and Wedel.

Both Pax and material aid work in Germany, however, will be reduced substantially by the end of 1960 and the thrust forward will be south and east with service projects expanding in Greece, Morocco, and perhaps Algeria. Material aid dispensed through the parcel programs to iron curtain countries will be increased.

MMHS Inaugurates Graduate Aid Plan

To encourage Christian youth to enter the mental health field professionally and to provide professional resources for clinical programs, Mennonite Mental Health Services is inaugurating a graduate aid plan which would assist qualified persons to prepare for specific services areas.

The emphasis of the MMHS plan is to provide aid for those interested in psychiatric social work, pastoral counseling or hospital chaplaincy, graduate work toward a doctorate in clinical psychology, psychiatric nursing or nursing education, and phychiatric residency for physicians.

According to the aid plan, students would be selected by a stipend award committee appointed by MMHS. Selection will be made on the basis of the candidate's scholastic eligibility and record as well as on the basis of church interest and financial need.

Applications should be made to Mennonite Mental Health Services, Akron, Pa. They should be received by MMHS before Feb. 1 preceding the autumn of the proposed graduate training year. Delayed applications may be considered for stipends not already allocated. Applications should include transcript of undergraduate courses and credits, details of proposed academic program, and other information that the award committee may request.

VS Advisory Committee Reviews 1959

The MCC Voluntary Service Advisory Committee, at their initial meeting in Chicago on Dec. 11, elected Ray Horst, Elkhart, Ind., chairman, heard reports of the 1959 VS program, and recommended a growing program for 1960.

Recommendations presented to the MCC Executive Committee call for a second West Coast forestry project, a three-to-five member unit in Western Canada, a team in the South to provide leadership in racial acceptance, and a mobile medical clinic in Haiti which would work out from the Grand Rivere du Nord Hospital. That a project

(Continued on page 19)

"They Shall Speak with New Tongues"

By Margaret Metzler

Helen asked her informer, "If I want to say, 'I carry my child,' how do I say it?"

"You must say, 'I ẩm my child,'" he replied.

The next day, while visiting a friend, Helen noticed a bicycle rider carrying a small boy with him. "That man 'carries' his son with him on his bike," she remarked, using the same word for "carry" that she had studied the day before. Her friend glanced at her questioningly.

"Did you understand me?" asked Helen.

"Yes, I understand what you mean, but we don't say 'ẩm' when we carry someone by means of a vehicle; we say 'chó.'"

Later a pair of oxen pulling a cart passed the house. "Now," asked Helen, "is it all right for me to say the oxen 'chó' a yoke on their shoulders?"

"Oh, no, you must say the oxen 'mang' a yoke."

Later, Helen sat studying her Vietnamese. A man passed, carrying his boy "piggy back." "Now," she thought to herself, "I should think one would use the word 'mang' to tell about that." She wrote it with her other sentences, and as she watched her teacher correct them, she noticed him smile at that one.

"Excuse me, Mrs., but you never say that. That word is used in speaking of an expectant mother carrying her unborn child, but you don't use it in speaking of a man carrying a child. Now, what do you really want to say? How was this man carrying his child?"

"He was carrying him on his back," she replied.

"Oh, then you say 'cong.' But if he carries him in his arms, then you should use the word 'be,' 'ẩm,' or 'bong.' If you hold a baby close to you to keep it warm and out of the wind, and carry it that way, you say 'ôm.'"

Just then two people passed, carrying a large basket between them. "Now, how would I say what they are doing?" Helen wanted to know.

"In this case you must use the word 'khiên,'" was the reply. "Any time two people carry something between them you say 'khiên.'"

Helen read in Matthew the verses where Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Seeing the word "ganh," she referred to her Vietnamese-English dictionary. "Ganh, to carry with a shoulder pole and two containers."

So, to a Vietnamese Christian reading that verse it means, "Come unto me, all you who carry heavy loads by means of a shoulder pole, and I will give you rest." That is certainly much more full of meaning to them than to us Americans who know nothing about carrying loads this way, and few of us know much about carrying any kind of heavy load.

This reminded Helen of her parents at home on the farm; she could see her father carrying two heavy pails of milk. Now the Vietnamese don't carry heavy pails of milk, but they do carry market baskets. "How do you say, 'I carry the basket of food supplies home from market'?" she asked her informer.

"We say 'xach' when we refer to carrying something suspended from the hands by means of a handle," she was told. "But if you carry something in your hand, or use both hands, as when carrying a dish of food to the table, you must say 'bưng.'"

"Oh, so can I say, 'I bưng some money in my hand'?"

"No, you must say 'cầm' when referring to a small item being carried in the hand."

"And if I carry my money in a purse?"

"Well," is the patient reply, "we just don't say that. We say we put our money in a purse, and it is understood that it is carried that way."

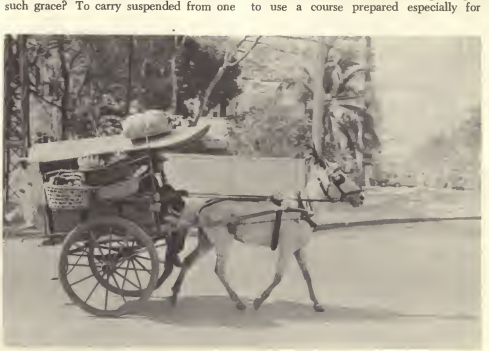
By this time you can imagine Helen is quite thoroughly confused. But she is determined to learn the entire area of the meaning of our word "carry" in Vietnamese. She tried to think of all the instances in which we would say "carry" and found there were still some others. To carry a watch on the wrist? To carry on the head, as she saw so many Vietnamese doing with such grace? To carry suspended from one end of a pole over the shoulder? Further study revealed that a different word is used in each case.

Area of meaning is only one of the problems the new missionary confronts in language study. In a country with such vast differences in culture, practices, attitudes, etc., we find that seldom if ever does an English word have an exact equivalent in Vietnamese, apart from nouns, of course. And with a little imagination you can understand how important it is for a missionary of the Gospel of Christ to understand these areas of meaning.

Some very funny mistakes have been made by missionaries when using a new language. For example, the missionary speaking of a bird "sitting" on a boat is still remembered by the Vietnamese who heard it. To them it is very funny to think of a bird "sitting." Humans sit, a dog does something else, a hen does another thing, and a vehicle yet another. Not only are funny mistakes made, but an opposite or wrong meaning may be given which is not what the missionary intended at all.

How does a new missionary go about studying the language? Where would you begin? We have found during the past two years that it is of utmost importance to learn words and phrases in context if we expect to speak in a meaningful way in our "adopted" language. Memorizing definitions of words may be easier, and helpful to some extent, but without being with national speakers and hearing them use their own language in everyday situations, our memorizing of words is useless. Parrots can repeat memorized phrases, but parrots cannot explain anything. Our work is much more than "parroting" learned phrases.

Here in Vietnam we have been privileged to use a course prepared especially for



The man in Vietnam carries his produce to market on a cart. Should the missionary use the word "chó," "ẩm," "mang," "cong," "be," "bong," or "bưng" for carry?

missionaries of the Gospel by Dr. William A. Smalley, now with the American Bible Society. Household terminology, buying at the market, witnessing to an old man, Scripture verses, passages of Scripture, traveling by car, prayers—these are just some of the areas we have studied. The conversations have been recorded on tapes; the English is given first, followed by three repetitions of the Vietnamese with a pause between each. As we listen to each repetition, we repeat it ourselves during the pause, then listen for the next one, trying to improve with each utterance. After a few times through, one finds the sentence riveting itself in the mind.

In addition, we have practiced "substitution drills" in which we learn a pattern sentence, such as "I take my shoes off and put them away." This is repeated many times, substituting a different word each time for shoes. Tone drills; study of the Gospel of Mark; memorizing 20 sentences a week with new words and phrases other than the basic sentences in the text; writing original prayers, letters, testimonies, talks—these and others have all been a part of our work here in the past two years.

Those who have not had the experience of learning a language in order to communicate the Gospel perhaps think of missionaries studying language in the same way that high-school and college students study language. However, it is actually much more than that. Without an understanding and ability to use the language, how will we reach the hearer with our witness? Our way of life as Christians differs, yes, but without speech and communication, that will be meaningless. Dr. Nida says that "language is the shrine of a people's soul." We missionaries must learn to enter that shrine.

Not only is our motivation more than academic; the method may also differ. In some countries missionaries are enrolled in a school of language and attend classes. Here in Vietnam, however, there is no such school, and each missionary is much more on his own to study. Informers are employed to assist in the study. In the imaginary story of Helen (which very easily could have been true) her informer would have had to know English in order to explain the meanings of the various terms for "carry." Think how it must be for missionaries who go into areas where no one speaks any English! We began our Vietnamese study with a young man who was quite fluent in our own mother tongue, but now each one studies with someone who knows little or no English.

When studying with an informer, initiative is left to the individual missionary. Rarely if ever do our tutors make assignments. They correct our pronunciation, written articles, etc., but do not scold us if we don't bring anything to class to work on. No one says, "Now you must study six hours a day."

Although two years of study are behind us, we do not yet feel that that is sufficient. Every day we hear some new words, and find new ones in our reading. No doubt all missionaries of the Gospel long to speak the language like the national. Although that is rarely true, we are responsible to learn it to the best of our ability.

Perhaps now, having read this, the next time you read, "Pray for us as we study the language," you will realize a bit more the necessity of the Spirit's work in the lives of new missionaries. Patience, strong determination, discipline, high motives, ability to leave some things undone—all of these are important. And as you come to the throne from time to time, you are now responsible to pray in a new way for new missionaries in language study.

Gia-Dinh, Vietnam.

A Look at Relief Giving

It is estimated that the value of MCC's shipments during 1959 totaled over one million dollars, according to John Hostetler, material aid administrator.

Congregations of the Mennonite Church should note that their support of this program comes through their regular monthly relief and service offerings. The basic costs to the church come in the support of personnel and distribution costs on the field.

For some years the Relief and Service Committee has sought to support the relief and service program of the Mennonite Central Committee on a maximum level, taking into consideration the support needs for voluntary service and I-W as well as other less regularly needed relief and service programs.

To do this, they have requested regular contributions from the constituency in the form of relief and service offerings. Their goal, thus far approximately two thirds attained, has been support averaging 50¢ per member per month throughout the entire church. To make maximum use of the government surplus food as it becomes available from time to time, and to assure the continuance of other foreign relief and services, continue to support your regular relief and service offerings.

There are many appeals for relief from both reputable agencies and others. As always, our relief administrators have attempted to do a good solid job without a lot of fanfare. This sometimes means that the church has the idea that nothing is being done except by other organizations who use the mass media to advertise. This news item is to emphasize once again that much is being done by our own relief organization. More could be done with more financial support. We should encourage support for our own organizations which have a unique and more economical administrative approach to the work.

Missions Today

Who Crucified Jesus?

BY J. D. GRABER

Who is guilty of the death of Jesus? The common answer of the centuries has been, "The Jews killed Jesus." No fact is more clear. But the answer is too simple and its results have been too tragic through the centuries. The verdict requires re-examination.

Anti-Semitism, or Jew baiting, has made unprincipled use of the charge and has made it the excuse for slaughtering literally millions of Jews. When the Crusaders set out on their journeys to wrest the Holy Land from the infidels (the Moslems), they occasionally engaged in a shambles of Jewish blood-letting in the cities of Europe before leaving for Palestine because, they said, "The Jews are also our enemies; they killed Jesus."

The charge is unfair. Jesus was also a Jew. So were Paul, Peter, Barnabas, and a host of other Christian men and women of sacred memory. It was not Jews but sinful men who sent Jesus to the cross. I was there; you were there, too. It is prejudice, self-interest, pride, greed, secularism, materialism, and the entire foul brood of Satan that were the culprits, and these sins respect neither race nor national boundaries. "Let him that is without sin [these sins] cast the first stone."

Jews resist Christian missions. They attribute their appalling sufferings of the past centuries to Christians. Recently a Jewish young man took one of our missionaries in Israel to view the "Chamber of Horrors" on Mt. Zion in Jerusalem. Here are on display partially burnt and mutilated **Torahs** (holy scriptures), jackets, shoe patterns, etc., made from the parchment of the **Torahs** looted from the synagogues of Europe, a cake of soap made from human corpses by the Nazis, and many similar horrors. This is the new wailing wall for the Jews. The old wailing wall is in the Jordan-controlled part of the city and not a single Jew may visit it. But here in this new place of mournful remembrance come the Jews of Israel to commemorate, to pray, and to mourn.

"Where was the church when all this was going on?" was the question put by the Jewish young man. The Jews hold the Christians responsible for Buchenwald, Auschwitz, and all the other ghastly butcheries of Nazi Germany. Unfair, you say, but this is what the Jews feel and think. Another national of Israel told me, "It is no surprise that the Jews resist Christian missionary effort." It will take generations of redemptive and self-sacrificing love to right these wrongs and give the Jews an open mind toward the Gospel.

A heresy is usually a half-truth gone wild.—Harold E. Bauman.

The Wishing Stone

BY GLEN YODER

Last summer the staff and children of Kansas City Mennonite Children's Home went to the Swope Park and zoo. One of the high lights of the day was the visit to the Children's Zoo. Here were Hickory-Dickery-Dock, the Pussy in the Well, Mary's Little Lamb, the Old Woman Who Lived in a Shoe, and the Wishing Stone.

Each summer many of the children sit before the Wishing Stone to make their wishes. Here are some of the things the Wishing Stone has heard:

Sylvia—"I wish my daddy and mamma would get a house and live together and take me home."

Both her parents come to see her (but at different times—never together). One day the mother asked Sylvia which parent she would like to live with—Mother or Daddy? She answered, "I want to live with both."

We are providing temporary care for children like Sylvia but we need to provide more than "tender, loving care." We also need to work with Sylvia's parents and attempt to help them through their difficulties so that they can again provide a home for Sylvia. While working with them, we also need to help Sylvia to adjust to her family situation and to prepare for whatever future plans can be made for her even if her parents cannot be reconciled.

Madge—"I wish my daddy was dead."

Ever since Madge can remember, her mother and father have had trouble getting along. They always seemed to be fighting. Daddy would leave for several days and sometimes come home drunk. Daddy never paid much attention to her except to knock her around when she got in his way. Home seemed quiet and nice when Daddy was gone; but then he'd come back and the fighting would start again.

Each year he seemed to drink more, and work less. He stayed away from home longer and sometimes the family didn't have much to eat. Her mother tried to get a part-time job to get money for groceries. Finally Daddy left and Mother had to put her in the Children's Home, along with her three sisters.

There are many things Madge doesn't understand, but she blames all their trouble on her daddy.

Henry—"I wish Uncle Glen were my daddy."

Henry's father and mother were separated when Henry was very young. He doesn't remember ever seeing his daddy and has never had a real daddy. His world has been a woman's world, Mother and Aunt Ruth. Other children's fathers come to see them here, but no men come to see him. He has a big need for some man to fill the role of a father in his life. But his mother won't consent to let him go into a foster home; she's afraid someone else will become "mother" to him.

The last two summers Henry has gone to the country for the three-week vacation. There he lived in a home where there were both mother and father. But here at the Children's Home there has been only one married man. So Henry wishes for one of the few men in his life who have paid some attention to him to be his daddy.

Ralph—"I wish I didn't have to go to school."

Ralph's home has always been one in which he could never be sure what would happen next. His daddy never seemed to be able to keep one job very long. They never lived at one place very long, but were always moving. Ralph didn't mind the moving as much as he did the fact that each time he had to go to a different school. He failed one year and never could quite get his work.

Ralph spent a lot of his school time thinking about his home and his mother and father. He just couldn't keep his mind on his schoolwork. He wondered if his mother really loved him. Neither parent ever tried to help him with his schoolwork. Often it seemed that nobody really cared much about him. He was thinking about this when he should have been doing his arithmetic. Then his teacher would scold him for not getting his work done. When his report card would come out and it was filled with poor marks, he felt even worse. Each day of school seemed to become harder and something he had to endure. He developed a hostile attitude toward school.

And so as he sits by the Wishing Stone and knows that school begins next week, he is wishing to escape it. What he doesn't know is that here at the Children's Home there will be people who want to help him learn his lessons and will work hard to help him achieve success in school. Instead of being scolded all the time, he will find joy in some of his schoolwork. Some adult who cares enough will spend a lot of extra time helping him learn what he should have been learning when he was worrying about his family or whether there would be any supper when he got home at night.

Mark—"I wish my daddy would become a Christian."

Mark's mother has been a Christian for a long time. Mark loves his mother. He knows she loves him. But his father has always refused to go to church. He has been mean and hateful. He often has beat Mark's mother. Whenever something didn't go right, he'd get mad and storm around the house. Sometimes he'd go back to his own mother. Gradually things got worse and worse and Mark's father left his mother. Sometimes he'd come and visit Mark but not very often. He'd make fun of Mark's mother and say he'd never live with her again. This made Mark feel terrible. He wanted both his parents. He knew that his mother had been kind and loving. Why didn't his father act that way too?

Children at the Kansas City Children's Home have fun in the snow.

Two of the second-grade boys at the Kansas City Children's Home practice their spelling words with Kathleen Martin, child care worker for younger boys.

Richard—"I wish my mother would quit drinking."

Richard's mother will not keep house. For a number of years she has gradually spent more and more time at the tavern and less and less at home. Often when Richard came home from school she would not be there. There was no supper. When Father came home, he'd go and try to find her and bring her back. But generally there would be a fight. Finally Richard's mother left and never came back. Sometimes she comes to see Richard now, but he knows what she does most of the time. When she doesn't come he knows where she is—at the tavern. But Richard remembers how nice his mother was earlier in his life before she began to drink. So he is still wishing that someday she will quit drinking and show him the love he craves so desperately. Sometimes he even has to be ashamed of his mother. Sometimes he almost hates her.

Sonja—"I wish my mother would come and see me."

Sonja is one of the few children in our Home whose parents seldom come to visit. In spite of all our work with them, her parents remain very neglectful. For many months her mother came regularly; then her visits were less frequent. Yes, she always could give a reason: She had to work. She was sick. She had to go out of town. She didn't have a way to come.

Always there were reasons, but Sonja was afraid they weren't really the reasons. She was afraid Mother didn't really want to come. She was afraid Mother really did not love her. And we know that Sonja is nearer right than anyone would like to believe.

Can we help Sonja's mother to see her responsibility and to see how much Sonja needs her to come regularly? We are trying to help her mother either to assume her responsibility as a mother or to let us place Sonja in a foster home where she can have a mother and father who will give her the loving attention she is so desperately needing.

—Children's Home News.

Broadcasting

Staff in Christmas Program

Lewis Strite and Norman Derstine of the MBI staff spoke during the annual Christmas Day service at the Park View Mennonite Church with **The Mennonite Hour** Men's Quartet providing special music. For the past several years the radio staff has been asked to give the Christmas program. An offering for broadcasting is taken during the service.

California Listener Finds Victory

"Nothing seemed to help," writes a California man who regularly hears the broadcasts. "Yes, I listened as the pastor spoke on **Keep Yourself Pure** and then went out and committed more depraved acts.

"Suddenly after the broadcast Sunday night I began to think on a line I had not thought of before. . . . I had my answer. Monday, I had my sweetest sleep I have had in weeks and how I praise God for the victory."

Pray for this man and many others who write of new joys found as they listen. "Faith cometh by hearing. . . ."

Praying in Liberia, Africa

It is reassuring to the radio staff to know there are hundreds and even thousands standing behind the work with their earnest prayers.

From Liberia came this note recently: "We in Liberia and many others around the world are praying for your continued ministry as you proclaim the Gospel of Jesus Christ throughout the world. We hope that the Lord's blessings will be with you and your team workers."

Begin the New Year with Prayer

Prayer requests are sent each month to about 1,000 persons who remember the radio ministry in their daily devotions. You, too, can receive these requests—one for every day of the month—by writing to Mennonite Broadcasts, Inc., Harrisonburg, Va., and asking for "Prayer Call."

Goshen Nurse Relays Thanks

"Thank you for your wonderful program. I could pass on many notes of appreciation from patients who hear **The Mennonite Hour** while I am caring for them. It always gives me a wonderful feeling to know that our church is carrying on this saving ministry."

Mennonite Hour to Texas

KEYE, Perryton, Texas, is now releasing **The Mennonite Hour** every Sunday at 4:30 p.m., located at 1400 on the dial.

The Perryton Mennonite Church and two General Conference churches are supporting this release. Arrangements with KEYE were made by Wallace Jantz, pastor of the Perryton Church.

Heart to Heart Helps Teen-Agers

One mother expressed her appreciation for **Heart to Heart** and then added, "Our 16-year-old daughter has been helped to understand that some kind of discipline is not only necessary but beneficial."

Another mother testified, "You have helped me remarkably with my teen-age girl."

These girls are future homemakers!

Praise God that **Heart to Heart** is helping them to form proper attitudes and ideals in preparation for their future role.

"Broken-down" Family Altar Rebuilt

The Holy Spirit often uses just a simple statement or presentation of truth to convict hearts of their own need.

One grateful mother wrote, "Since hearing Ella May speak in our church my husband has re-established a 'broken-down' family altar, and I am so thankful for what it means to our family."

We beg you to pray daily that God will continue to use **Heart to Heart** to reach many homes with His eternal truths!

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Your Treasurer Reports

The Nov. 30 financial report of the Relief and Service Committee reflects a decrease in contributions as compared to last year. This decrease, plus a need to increase the program, is resulting in a major gap existing between income and expenditures. Should this trend continue, it can result in the need for cutting our program.

This financial situation is of major concern, particularly in light of an increase in Voluntary Service workers and an urgent need to expand services for I-W men. The Relief and Service Committee is concerned that our congregations be very conscious of the fact that the requested budget of 50¢ per member per month covers several major areas. These include foreign relief, refugee service, Pax program, voluntary service projects, and services to I-W men. May we urge your continued support so that these services can continue to meet need and help the young people of our church to serve.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A Forgotten Man?

By WILBUR HOSTETLER, *Prison Worker*

Van is a forgotten man behind bars, though he is only 20 years old. His father is in another prison, and his mother lives with another man. His sister is the only person who has taken any interest in him, but she is married and lives in a distant state.

Van has applied for enrollment in the prison school. His education has been quite limited, because he was expelled from public school when he was in the sixth grade. He studied a little in another prison where he served a previous sentence.

What will he do when he gets out? If his past record is the primary determining factor, he won't be out very long. He will be one of the 65 per cent of parolees who violate their parole. Just what escapade is likely to bring him into the hands of the law again? The chances are nine to one that drinking will be a part of the picture. In order to obtain the liquor he may commit burglary, car theft, or check forgery.

But his past record will not be the primary determining factor, according to recent events. Van is enrolled in Home Bible Studies, and the Sunday before I visited him, he accepted Christ as his Saviour. He will not land back in prison if he has help and encouragement. The Christian walk will be difficult for him in the environment of his mother's home. His sister is a Christian, and would probably sponsor him, but Van would not like to impose on her family.

The Mennonite Church needs a boarding house for parolees, where they can live under Christian supervision, until they can make their own home arrangements and find suitable employment. Van will be looking to us for help. Elkhart, Ind.

Mission News

Maynard Rohrers, missionaries in Araguacema, Brazil, report that they were encouraged by a letter they received from a 16-year-old Ontario lad. He wrote, "In our geography class we are studying Brazil. The spiritual conditions of the people were not included; so I would like to hear your account of life and customs in Brazil. . . . Our prayer interest (at church) for all missionaries has increased greatly. . . . I feel more young people would take greater interest if contact could be had between them and the people serving on the field."

Visiting 150 homes was the activity of some of the members of the Englewood Mennonite Church, Chicago, on the afternoon of Dec. 19. At each home they left a folder giving a special invitation to the Christmas services and a descriptive folder of the church and its activities.

Change of address for the Peter Sawatskys, missionaries on furlough from Sao Paulo, Brazil: 4200 S.E. Jennings Ave., Portland 22, Oreg. Bro. Sawatsky is enrolled at Western Evangelical Seminary near Portland.

The first issue of an eight-page leaflet entitled **Mennonite News Letter** has been published by the workers in London, England. This leaflet answers the questions, "Who are the Mennonites?" and "What is the Mennonite Centre?" as well as describing recent activities at the Centre and at the Free Gospel Hall, and giving news from Mennonite Broadcasts in Europe.

Elvin Horst, New Holland, Pa., is operating a bookmobile for the General Mission Board which each year sells Bibles and other Christian literature worth more than $5,000. Bro. Horst is now in the south, also serving various churches which he first contacted last winter. The colporteur has a rugged life, is constantly on the move, sleeps in the bookmobile, eats at many tables, and displays his stock almost every night. Since the van in which the bookmobile is set up is clearly labeled, Bro. Horst frequently has opportunities to raise questions and to testify.

Nelson Kauffman, Secretary for Home Missions and Evangelism for the General Mission Board, will attend an invitational regional planning institute on the urban church, in Detroit, Mich., Jan. 3-14. Here he will obtain information which will be helpful in planning outreach in growing urban areas. Advance study is required for attendance and membership is restricted to denominational administrators.

Victor Ovando pastors the growing church of Spanish-speaking people at Defiance, Ohio. Attendance at the services, held in an upstairs hall, is growing so that new quarters must be considered. Five persons were baptized on Dec. 6. In addition to their church work, Bro. and Sister Ovando are studying English.

Marilyn Hartzler, a teacher from Topeka, Ind., Miriam Weldy, a teacher from Elkhart, Ind., and **Thelma Kauffman,** a secretary from Goshen, Ind., are giving their Saturdays and Sundays to the work at the Mennonite Community Chapel, Chicago. Their help has been instrumental in making this new work possible.

Attendance at the newly organized church at Aibonito, Puerto Rico, has been about 100. The group is using rented quarters in the **Luz y Verdad** broadcast office building, while work on their own church building is in progress.

Sister Sadie Oswald, worker at the Mennonite Community Chapel, Chicago, fell several weeks ago and injured her back, making it necessary for her to spend some time in the hospital. She is making good progress in her recovery.

The annual community Christmas celebration at Black Mt. Mission, Chinle, Ariz., was scheduled for Dec. 19. At this time the Christians serve the noon meal to the crowd of 250 people and follow this with an evangelistic service with a guest Navaho evangelist. At this celebration gifts are given to each person present—gifts which have been contributed by many WMSA's and Sunday-school classes across the country.

Seventy-six women (and 41 babies) attended the annual women's retreat at Latehar, Bihar, India, on Nov. 5. These women came from many different villages, some from a distance of 40 miles. In the forenoon four Indian sisters gave talks on "Why We Keep the Lord's Day," "How We Should Prepare for the Lord's Day," "How We Should Worship in the Lord's House," "How We Should Share the Blessings We Receive from Worship." In the afternoon the ladies viewed two filmstrips. The collection taken during the retreat was given to the hospital in Nepal.

In one month (November) at the Hope Rescue Mission, South Bend, Ind., 2,986 meals were served, 2,608 attended services, 857 received overnight lodging, 16 received medical treatments, and 23 made confessions of faith.

Pray that God may overrule so that the necessary lands may be acquired for a hospital in Bihar, India. The fragmentation of Indian lands makes this a difficult problem. Most holdings are anywhere in size from half an acre to several acres, and one man's holdings may be scattered over a wide area. So, to obtain 15 acres of land for the hospital, the missionaries may need to deal with that many owners and their families.

The Dalai Lama (Tibet's refugee ruler) made a visit to Woodstock School in India on Nov. 4, according to a report from Sylvia Ann Shirk, one of the missionary children attending this school. One of the boys presented him with a scarf, and Mr. Burgoyne, the principal, gave him a check for 1,357 rupees for Tibetan refugee relief. Then, through an interpreter, he made a speech to the children, after which the school orchestra played and the choir sang. He visited many classes, including Sylvia's.

Mary Jane Brenneman, missionary at Woodstock School, Landour, India, is spending the months of her winter vacation visiting the mission stations in Madhya Pradesh and Bihar.

John and Eileen Coffman, London, England, will speak at First Mennonite, Kitchener, Ont., Jan. 17.

Sister Dora Taylor left on Dec. 30 for another term of missionary service in Honduras. A farewell service was held at Frazer, Pa., on Dec. 27.

Bro. Donald Lauver was the speaker in a farewell service for Elam and Grace Stauffer at Erisman's, Manheim, Pa., on Dec. 27. They left for Tanganyika on Dec 28.

Bro. Henry Becker gave an illustrated talk concerning the work at Bihar, India, at Upland, Calif., on Dec. 21.

Mrs. George Miller has needed to undergo surgery and so the return of the Millers to Honduras has been delayed until June.

The address of Erma Grove, missionary to Ghana, is now Box 341, Accra, Ghana. Sister Grove will be doing work with the women and the schools of the villages near Accra where there are Mennonite churches. During the past year she had taught religious knowledge and home economics in a 400-student secondary school 100 miles from Accra. She reports that she enjoyed her year there very much—that class discussions were interesting and challenging and that the good order of the school was amazing.

♣

A veteran missionary in Iran writes, "We have discovered when on furlough in America that with rare exceptions the men in our seminaries are not willing to volunteer for work in Muslim lands." As a result, the missionary force of one large denominational board has dwindled to half of what it once was. Yet much work remains to be done by missionaries in Iran, a land which is at present wide open to the Gospel message. In a day when nations may be suddenly closed to the Gospel, as has been the case with Iraq, Christians should be bold to seize the opportunities that do exist. *Pray for medical, educational, and evangelistic missionaries for Iran.*

—Missionary Mandate.

♣

The smallest country in South America is the colony of French Guiana. Although regarded as a "department" (roughly equivalent to a state or province), France has actually done little to develop this region. The unfavorable climate may be mostly to blame. Temperatures and humidity are high, rainfall is heavy, and there are the usual tropical diseases. There are no railways and only a few roads. Rivers are crossed by ferry. Nevertheless, French Guiana possesses resources that could be developed most profitably. The population is a mixture of a few aboriginal Indians, Chinese, French, West Indians, and great many Creole-speaking Negroes, descended from runaway slaves. Catholicism is the predominant religion. Apart from a couple of the usual troublesome cults, missionary activity is sparse and of comparatively recent origin. Small groups of believers exist in Cayenne, the capital, and in Sinnamary. The small missionary force maintains open-air work, home visitation, hospital and prison work, correspondence courses and a five-minute weekly radio program. During the year several towns in the interior are visited. *Pray that God will prepare the national believers to assist with the proclamation of the Gospel, so that many more of the people of French Guiana may receive Christ as Saviour.*—Missionary Mandate.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Beginning with this issue the Missions section is arranged differently and appears three pages nearer the front of the magazine than it did in 1959. The Field Notes now follow the Missions section.

Bro. Ernest Garber and wife have moved from Nampa, Idaho, to Abbotsford, B.C., where they are helping to organize a congregation under the Alberta-Saskatchewan Conference.

Bro. Paul Brunner, Orrville, Ohio, led in carol singing at First Mennonite, Kitchener, Ont., on Christmas Day. On Dec. 29 Weyburn and Thelma Groff from India were the speakers there.

Bro. Myron Augsburger, Harrisonburg, Va., conducted a Bible Conference at Tuttle Ave., Sarasota, Fla., Dec. 17-20. Bro. William Jennings, Knoxville, Tenn., preached there on Christmas Day.

Bro. Michael Horst and wife Esther were surprised on Nov. 22 when many of their friends and relatives came unannounced to the regular services at Black Oak, Hancock, Md., to celebrate the Lord in this community for about twelve years. Michael serves also as pastor of the Bethel congregation nearby.

Speakers in an all-day meeting at Churchtown, Narvon, Pa., on Dec. 20 were Howard Witmer, John E. Lapp, and Paul G. Landis.

Three teachers from Eastern Mennonite College—G. Irvin Lehman, J. Otis Yoder, and Linden Wenger—spoke at East Chestnut St., Lancaster, Pa., on Dec. 27.

Bro. Roy Koch, serving in the current plan of the Ohio and Eastern Conference for area bishops, will be overseeing the following congregations for a three-year term: Bethel (West Liberty), South Union, Oak Grove, Sharon, Huber, Turkey Run.

Bro. Richard E. Martin, Elida, Ohio, spoke at a New Year's Eve dinner of the Worcester, Pa., congregation held at Christopher Dock School. The Lansdale Male Quartet sang.

Bro. James Hostetler, home for a short period from relief service in Korea, participated in the service at Beech, Louisville, Ohio, on Dec. 20.

Bro. Ernest Swartzentruber, Schuyler, Va., spoke at Plains, Lansdale, Pa., on Dec. 27.

Bro. A. J. Metzler, Scottdale, Pa., was guest speaker in the annual Christian Life Conference, South Union, West Liberty, Ohio, on Dec. 27.

Bro. Calvin Redekop, of the Hesston College faculty, received his Ph.D. degree from the University of Chicago on Dec. 18.

Bro. R. R. Smucker, formerly a missionary in India, presented the work of International Students, Inc., to the Sunnyside congregation, Elkhart, Ind., on Dec. 20. It is the goal of this organization to help place foreign students as visitors into Christian homes.

Bro. George Unger and wife spoke concerning their work at Prairie View Hospital, Newton, Kans., at Roanoke, Ill., on Dec. 13.

Bro. David Derstine, Blooming Glen, Pa., spoke at Line Lexington on Jan. 3 in a farewell service for Grace Hunsberger, a VS worker leaving for Kansas in January. Participating in the program were VS, I-W, and Pax men.

Bro. Alvin E. Miller, of the Wesley Chapel, Newark, Del., was licensed to the ministry on Dec. 20. He will serve the Birch Grove congregation, Port Allegany, Pa., where his address is Route 2. Bro. Aaron F. Stoltzfus officiated in the service, assisted by Bro. O. N. Johns.

Bro. Jesse Byler is serving as pastor at Buckeye, Ariz., until a permanent pastor is secured.

Bro. H. J. King, Harper, Kans., is preaching at Greensburg, Kans., the second and fourth Sundays of each month until a permanent pastor can be secured.

Eleven persons were baptized at Protection, Kans., in 1959: three adults and eight young people, eleven years old and older. A fourth adult was led to Christ and baptized by another denomination. He was 78 years old and passed to his reward five weeks later.

Bro. Allen H. Erb presented the program of Schowalter Villa at Cheraw, Colo., on Dec. 27 and at Yoder, Kans., on Jan. 3.

New members: three by baptism at Protection, Kans., Dec. 20; nine by baptism at Line Lexington, Pa., Dec. 6; ten by baptism at College Hill, Tampa, Fla., Nov. 15; one by baptism at Columbiana, Ohio, Nov. 29; one by baptism at Canton, Ohio, Dec. 13; eleven by baptism at New Holland, Pa., Dec. 27.

Called to Maturity, a book on God's provision for spiritual growth, by Myron Augsburger is off the press and scheduled for publication on Jan. 15.

The Summer Bible School Promotional Planning Committee met at Scottdale on Tuesday, Dec. 29. The members of the committee are Paul Clemens, Secretary; C. F. Yake, Assistant Secretary, J. J. Hostetler, Ben Cutrell, and Maynard Shetler.

The Program Committee for the Sunday School Convention to be held at Goshen, Ind., Aug. 4-7, met at Scottdale on Dec. 30. The committee consisted of J. J. Hostetler, Chairman, Daniel Hertzler, Mervin Miller, John C. Wenger, and Paul M. Lederach.

Millard Lind has accepted an invitation to serve at the Goshen College Biblical Seminary as Assistant Professor of Old Testament. He will assume his new duties at the beginning of the second semester.

Daniel Hertzler has been appointed to succeed Millard Lind as Editor of **Christian Living.**

Urie A. Bender accepted an invitation from the Mennonite Board of Missions and Charities to serve as Secretary for Literature Evangelism. He will take up this work about midyear succeeding A. J. Metzler, who has filled this office on a part-time basis since its establishment in July 1958.

Elizabeth Showalter left New York by air December 28 to serve the Committee on World Literacy and Christian Literature at their new Literature Centre at Kitwe, Northern Rhodesia. She will be teaching writing courses to the three-months, January-March. She has a year's leave from the Publishing House and will be spending some time in other mission fields after her three-month assignment.

Ellrose Zook has been appointed editor of the new leadership magazine which is to appear October 1960. He will fill this office in addition to serving as Executive Editor directing the Editorial Division.

A reprint of 18,000 Church Hymnals has been ordered. This will bring the total number of volumes in print of this book to 160,000.

How God Heals, a new pamphlet by Paul M. Miller, will go on sale Jan. 20.

Judaism Meets Christ by Roy Kreider, a booklet on Jewish evangelism, will be ready on Feb. 10.

The ninth printing (7000 copies) of **Mennonite Community Cookbook** by Mary Emma Showalter has been ordered.

Christian Nurture of Youth by the late Ada Zimmerman Brunk and Ethel Yake Metzler, a book for leaders of young people, is scheduled for release on Feb. 15.

Other current reprints: Following Christ in Our Work by J. Lawrence Burkholder, **The Holy Spirit and the Holy Life** by Chester K. Lehman, **Our Hymns of Praise** by J. Mark Stauffer, **Amish Life** and **Mennonite Life** by John A. Hostetler, **The Anabaptist Vision** by Harold S. Bender, **An Invitation to Faith,** The Bible Survey Course edited by Norman Kraus, and the **Church and Sunday School Hymnal.**

(Continued on page 20)

Calendar

Ontario Mennonite Bible Institute, second semester beginning Jan. 18.
Evangelistic Convention, Christian Laymen's Evangelistic Association, Orrville, Ohio, Jan. 22-24.
Atglen, Pa., Winter Bible School, Jan. 18-29.
Ministers' School, E.M.C., Feb. 1-12.
School for ministers, Goshen College Biblical Seminary, Feb. 2-19.
Ministers' Week at Hesston College, Hesston, Kans., Feb. 16-19.
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 19 - 20.
Annual meeting of Mennonite Publication Board, Scottdale, Pa., March 4-6.
Spring meeting of Commission for Christian Education, Scottdale, Pa., March 4, 5.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Spring Missionary Day, March 13.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Emmert Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.

TO BE NEAR TO GOD

The Master's Rose Garden

Sunday, January 10

The Growing

Song 100, **Life Songs No. 2**
Read 1 Pet. 2:2; Col. 1:9-23; II Pet. 3:18; Mark 4:26-32.

The Word of God provides proper elements of food for our growth spiritually. No plant can grow without the proper elements. If we fail to accept the Word, we are the losers.

"Bread of heaven, feed me till I want no more."

Read Jude 12 and Matt. 3:10 to see what the opposite effect is.

Monday, January 11

Sunshine and Rain

Song 214, **Church Hymnal**
Read Psalm 92:12-14; Isa. 32:1, 2; II Cor. 6:14—7:1, 9-11; Gal. 6:14.

Just as the rose cannot grow well in the shade or hindered by other shrubbery or trees, neither can the Christian be hindered by living too closely to the things of the world. There must be a separate life out in the full sunlight of His love. Just as the rose thrives best from the long shadows of far-away trees or objects during the burning heat of afternoon sunshine, so we are protected by our Lord God, who is a sun and shield.

Dear Lord, may the sunshine of Thy love and the rain of Thy correction bless my life.

Tuesday, January 12

The Beauty of the Rose

Song 241, **Life Songs No. 2**
Read II Cor. 3:18; 4:6, 7; 5:17, 21; Eph. 1:3-23.

The beauty of the rose always comes from within, as it unfolds. Paul the apostle was a beauty expert when he said, "Let it not be that outward adorning . . . but let it be the hidden man of the heart," "with good works." Two jewels for our adornment are purity and love.

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O Thou Spirit divine! all my nature refine,
'Til the beauty of Jesus be seen in me."

Wednesday, January 13

Enemies

Song 131, **Life Songs No. 2**
Read I Pet. 4:12-14, 16, 19; Isa. 5:24; Rom. 13:14; Jas. 5:3; Rom. 8:1-14.

O rose, thou art sick!
The invisible worm
That flies in the night,
Has found thy bed
Of crimson joy;
And his dark secret love
Does thy life destroy. . . .
(William Blake)

Disease, insects, the worm, weeds, or anything which will hinder the growth of the rose or destroy it, is like the enemy who would conquer souls if allowed to enter.

From every enemy of my soul, O God, give me deliverance.

Thursday, January 14

Insecticides

Song 112, **Life Songs No. 2**
Read Heb. 10:22, 23; Eph. 5:26, 27; II Cor. 4:15-18; 7:1; I Thess. 5:23, 24; Psalm 31.

Insecticides are essential in the successful growing of roses. They must be applied often and regularly. This is symbolic of our need of the regular cleansing, renewing power of the Word. It is the preservation and protection of the growing Christian.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Friday, January 15

Reversal of Effects of Drought

Song 197, **Life Songs No. 2**
Read Isa. 35; 44:3, 4; Joel 2:28, 29; John 7:37-40.

The statement was made that roses will grow anywhere. It is true, but in arid regions, the addition of humus and certain chemicals to counteract alkali content in the water is essential. Yet it remains remarkable what superb beauty can come from the rose in such desert places, if plenty of water and proper protection are given. The Scripture references given prove that the same is true of the Christian.

Help us, Lord, to bloom for you even in the desert.

Saturday, January 16

Fragrance

Song 62, **Life Songs No. 2**
Read Eph. 5:1, 2; II Cor. 2:14-16; Psalm 141; Lev. 16:12, 13; Rev. 5:8; 8:3, 4.

The fragrance of the rose also comes from within. It is the most exotic in early morning. Young Christian, give your fragrance for Christ in life's early morning. Christ gave Himself in the best years of life. We should give ourselves to much prayer, as it is called the incense which comes up to God's throne.

Lord, make our lives a prayer, your workmanship, your poem, "created in Christ Jesus unto good works."—F. Rose Buckwalter.

Gospel Versus Legalism

Sunday School Lesson for January 17

(Acts 15)

A crisis was on in the early church. Who brought things to a head? Verse 1. What was the contention of these Judean brethren? Circumcision had been given as an outward sign of the observance of the laws of Moses. So the real question was, "Must the Gentiles submit to the laws of Moses to become Christians?" Would Gentiles have to enter Christianity by way of Judaism? This would make Christians a Jewish sect.

Why did Paul attack this position? What was really involved? Are men saved by works or by faith in Christ? We can't be too hard on these brethren, since circumcision was once God's law. But who was a stricter observer of the law than Paul? No doubt Paul had a struggle with this matter of the law (perhaps when he was in Arabia). This zealous Pharisee clearly saw and knew by experience that works cannot save nor even help to save.

A religion of deeds is very appealing, more so than a religion of the Spirit. It is easy to follow a set of rules, easy to check one's life by them. Legalism makes a strong appeal. The Pharisees even added rules to Moses' laws, so that they could be secure, no doubt. McClaren says that "none are so blind as those to whom religion is mainly a matter of ritual." A converted young man told me that he thought he was a Christian in his high-school years because he wore a certain garb. A certain woman whose husband was not saved said, "And what if he would die and not be baptized?" Baptism, joining church, giving money, fasting, nonconforming to the world, these are done because a man is saved. Christ's spirit directs the "puts-off" and the "puts-on," but none of these even give merit with Christ.

Paul and Barnabas and the church at Antioch decided to take the matter to the brethren at Jerusalem. While Paul no doubt saw this issue very clearly and more so than the others perhaps, he worked for peace with the leaders, and for the church as a whole. Christianity must have one testimony. A council was called. Who was in the council? Who spoke? What did they say?

God had been building and preparing the Christian Jews for this day. Consider Stephen, Philip, Peter, and Paul and Barnabas. The Holy Spirit had been giving strong approval of the Gentile believers. James also gave testimony from the Scriptures favoring the Gentile believers.

Read together the kind and considerate decision.

Legalism is a perennial problem, a problem for Mennonites. What are the works that may bother your class members? How careful we should be with the young, lest they come to think they are saved because they do this and that.

It is so easy to take on outward observances, and think one has salvation. Give the children time to grow up spiritually so that the Spirit can really show them that salvation comes by faith. By life and deed attract others to Jesus Christ rather than to your rules and regulations.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

RELIEF AND SERVICE CONTINUED

for Mexico be investigated was also recommended.

Eirene to Expand in Morocco

Meeting Nov. 24, 25 in Kassel, Germany, the EIRENE Administrative Committee decided to undertake three projects in Morocco after hearing a report by C. L. Graber, Goshen, Ind., who is on a special assignment studying EIRENE outreach in northern Africa.

(EIRENE, Greek word for peace, is the International Christian Service for Peace organized in Europe in 1957 as an outgrowth of a conference involving the Historic Peace Churches and the International Fellowship of Reconciliation.)

Three EIRENE men will help three experienced missionaries handle a recuperation home for about 25 needy Algerian girls at the Doran orphanage in Ain Leuh as well as operate an experimental and demonstration farm. Three men are already there doing construction work.

A unit of 6 to 10 men is projected for the Oujda Farm being developed by the Algerian Red Crescent (counterpart of the Red Cross) for up to 700 Algerian men whose families are left in Algeria. The project will include a training program in house building, gardening, farming, and basket weaving.

Slum clearance in Rabat will occupy the third group of 6 to 12 men in making cement blocks and helping poor families cooperate in building their own homes.

German Language Paper Boosted

More than 22,000 copies of **Der Mennonit**, an MCC-initiated German language paper, were mailed between Nov. 30, 1958, and Dec. 1, 1959. During November, December, and January, free copies are being sent to 160 Swiss Mennonites, in an effort to stimulate more interest in **Der Mennonit**, "Der Mennonit in every Mennonite home" is the goal of the paper's sponsors.

Originally intended for Mennonite refugees and new settlers, the 16 pages of **Der Mennonit** have become the one international German language paper uniting all German-speaking Mennonites.

MCC to Help Nineteen Stranded Refugees

A group of 19 persons, refugees who have been awaiting resettlement in South America for several years but who have been homelessly grounded in Hong Kong because of immigration difficulties, will be helped by MCC. At a meeting of the Mennonite Aid Section in Chicago, Dec. 18, the Executive Committee accepted an invitation to help receive permits for the group of White Russians, members of an Old Believers' colony, to resettle in Paraguay.

Last year a group of 550 Russian Orthodox Old Believers were resettled on an agricultural tract in Parana, near Curitiba, Brazil. Visas for 680 more Old Believers still in China have been granted and are waiting final processing. Difficulties have been encountered by the 19 requiring assistance because in each of the four families represented is a handicapped person. Since the Brazilian government refused them visas, an area of resettlement may be established in Paraguay.

According to the agreement with the World Council of Churches Refugee Service a grant for these persons will be placed at MCC's disposal to help the group get settled and to enable whatever assistance is necessary. Transportation expenses will be provided on a travel loan basis. Since these families contain a handicapped member, there will be no attempt, now or in the future, to collect the travel loan. The 19 will be entered in Paraguay on a permanent basis, but they may eventually desire to join their relatives in the colony at Parana, Brazil, if visas should ever become possible.

Honduras Mennonites to Be Helped

The MCC British Honduras program, which was accepted by the Executive Committee at the Akron, Aug. 29 meeting, is moving ahead. The Mennonite Aid Section has agreed with Orie O. Miller's suggestions, growing out of his Nov. 15-26 trip to Honduras, that a nurse be appointed for a two-year term and that someone be selected to help the colonies organize.

The committee recommended that Susan Hiebert, Chortitz, Man., be appointed to a two-year term in a nursing clinic service with an assistant nurse helping from Orange Walk base; that Adam Martin, a Mennonite businessman from Maugansville, Md., be commissioned to help colonies organize as well as to assist them in securing needed credit.

In early 1958 Mennonite colonists from Mexico began settling in British Honduras. They seem to have established good rapport with government and people. Over 360 families totaling 1,627 persons (775 are children under 14) are now living in three areas of this country.

via MCC, Akron, Pa.

WMSA Weekly Notes

A Good Gift

From the Elton, Pa., WMSA, Mrs. Clair Beisel writes, "Each member of our group donates a book to the Sunday-school library on her birthday." Is this the group where the giver reviews the book for the group? Have you seen the new suggested reading list published by WMSA?

Enthusiastic

Mrs. Jacob M. Kauffman sends a report of a profitable Idaho workshop. Special speaker was Barbara Garber, speaking on mission efforts and needs in Honduras. Mrs. Kauffman's conclusion: "A rewarding time of joyous, learning fellowship."

Contagious!

When the local cleaners saw the effort of the Johnstown, Pa., WMSA ladies in their used clothing drive, they cleaned 345 lbs. of clothing free of charge. This Johnstown report abounds in statistics: membership, 25; 640 cancer dressings and 49 yards of knitted bandages completed this year; 208 books read by members. Would that all statistics were such encouraging reading!

Faithful

The activity report of the East Zorra, Ont., WMSA mentions several times their assistance to the Maples Rest Home at Tavistock. House cleaning, social evenings, birthday parties, are among their services there. Many groups live near such institutions, and such dependable demonstrated love would be greatly encouraging to the workers.

Anniversary

The Dorcas Sisters, Kidron, Ohio, enjoyed their 100th meeting recently. They used the theme, "Past, Present, and Future," for their evening program. Mrs. Roy Steiner, Secretary of Literature, reports that this group provided the leadership and program for a recent Sunday evening worship service at their church.

A Reminder

All we have to print is what you send us! If you are tired of reading about other people, send us interesting news about yourselves!

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

At Life's Crossroads, by Paul W. Milhouse; Warner Press; 1959; 112 pp.; $2.50.

Through a series of thought-provoking meditations on crossroads experiences in the lives of Bible characters, Dr. Milhouse points up many vital truths which are readily applicable to everyday living.

Each of us must choose, as did the rich young ruler, between life bound close to the earth by things and life that is unlimited by time and space, full and rich in quality, eternal life. And we may in life face as did the Apostle Paul a crossroads at which God's will may cross our will at the very place where we were most certain of being right.

The experiences of these men and of others, such as Moses at Mt. Horeb and Herod at his birthday banquet, take on new meaning as the author points up the universal nature of the choices facing them.

Written in a popular style, the book can be read in an evening.—Marie Snider.

The Christ of the Gospels, by William F. Beck; Concordia; 1959; 224 pp.; $3.00.

Here is a new harmony of the Gospels in a modern English translation. Unlike most Gospel harmonies, which give the several Gospel accounts in parallel columns, this one links all together in one running narrative. While this makes for easy reading, on the other hand it makes it impossible to compare the different accounts. As far as this reviewer is able to discern, Mr. Beck has done a fairly accurate, but not outstanding task of translation; in some instances, it would seem, he tends to use colloquialisms—for example, the prodigal son "cashed in all he had"; and, "they [Pharisees] turned up their noses at Him."

An index enables the reader to locate any particular passage. There is an indication of all the Old Testament passages quoted. Evidently this should be a handy volume for pastors, Sunday-school teachers, or family devotional periods.—Earl R. Delp.

Field Notes

CONTINUED

Ruth B. Stoltzfus, Harrisonburg, Va., in connection with the weekly Concord Family-Life theme carried in the newspapers, is speaking on WGCB (1440) Red Lion, Pa., at 12:45 each Saturday.

Bro. Henry Frank spoke on "World Missionary Needs, Calling Youth," at Gantz's, Manheim, Pa., on Jan. 2.

Bro. John Thomas, Still Pond, Md., brought the morning message at Wesley Chapel, Newark, Del., on Dec. 27.

Bro. J. J. Hostetler, Peoria, Ill., is conducting a teacher training course one Wednesday evening per month at Hopedale, Ill.

Bro. J. Lawrence Burkholder, Goshen, Ind., began a series of lessons on "The Christian and His Work" at Yellow Creek, Goshen, on Jan. 6, using as a text his booklet, Following Christ in Our Work.

Mrs. Jonas Hunsberger of the Blooming Glen, Pa., congregation celebrated her 91st birthday on Dec. 29.

Roy S. Koch, West Liberty, Ohio, spoke at the 10th Anniversary services at Hawkesville, Ont., on Jan. 3. Bro. Koch was "the spark" that helped to start this congregation ten years ago.

Bro. John Lederach, Hubbard, Oreg., preached at Edmonton, Alta., on Sunday morning, Dec. 27, and at Tofield in the evening, and conducted Bible classes each day during the week.

Bro. Nelson Kauffman, recently returned from a trip to the Holy Land and other Mid-East countries, gave an illustrated message at East Union, Kalona, Iowa, on Dec. 30.

Sister Frances Nissley of the Mt. Joy, Pa., congregation, generally known as Grandma Nissley, celebrated her 94th birthday on Dec. 30. She still enjoys receiving company.

The Lindale, Va., congregation received a contribution of $25.00 from Senator Harry F. Byrd for distribution to the needy in the local community, and another $25.00 from the Excel Steel Works.

The Mennonite Graduate Fellowship held its second annual meeting at the Baptist Graduate Students' Building in Chicago, Dec. 28-30. Almost one hundred persons, many of them no longer graduate students, attended at least a part of the sessions. The chief subject for discussion was "The Impact of the Theory of Evolution on Christian Thought." There were papers and presentations by Carl Keener, Stanwyn Shetler, Arthur A. Smucker, H. Clair Amstutz, Melvin Gingerich, Grant Stoltzfus, John H. Yoder, Albert J. Meyer, and Kenton Brubaker. There was much free discussion.

A Winter Bible School is in progress, Dec. 28 to Jan. 8 at Riverview, White Pigeon, Mich. Instructors are E. W. Kulp, Orrie Kauffman, Irvin Yoder, and Orvin Hooley.

Bro. John Mishler was ordained for the work at Talcum, Ky., at Clinton Frame, Goshen, Ind., on Dec. 27. Bro. Vernon Bontreger officiated; Bro. John C. Wenger brought the message, and Bro. Edwin J. Yoder, Topeka, Ind., the former bishop at Clinton Frame, led in the devotions.

Two men's classes of the Bethel congregation, Wadsworth, Ohio, contributed a set of Mennonite Encyclopedias to their pastor, Bro. James A. Steiner, as a Christmas gift.

Announcements

Christian Life Conference at Maple Grove, Belleville, Pa., on Jan. 16, 17, with Stanford Mumaw, Dalton, Ohio, and Ross Metzler, McVeytown, Pa., as visiting speakers. This will precede the annual Winter Bible School, Jan. 18 to Feb. 5, with Paul Clemens, Harry Shetler, and Raymond Byler as instructors.

The Youth Christian Service Activities Committee of the Lancaster Conference will hold the annual meeting for youth leaders and officers at Salunga, Pa., Jan. 15. The next promotional meeting will be held there on March 29 and 31. On May 7, 8 the eleventh annual meeting of Christian youth groups will be held at Bossler's, Elizabethtown, Pa. This is a district-wide meeting which evaluates a year's service in Christian activities. Group reports and surveys are given and inspirational themes give a spiritual note to the conference.

Correction: In the obituary of Emmanuel J. Burkholder (Dec. 8) the name of his surviving son, Austin B. Burkholder, was omitted.

Annual Christian Literature meeting at Millwood, Gap, Pa., with Sanford Shetler and Luke J. Shank as speakers, Jan. 9, 10.

Change of address: Margaret Kreider from Richmond, Va., to 4137 North Dodge Blvd., Tucson, Ariz.

The Executive Committee of Virginia Conference regrets to announce that several ordained men, along with their families, have withdrawn from the conference. The following former members of conference are involved in this action: Eli Kramer, bishop; Paul M. Landis, Levi Kramer, and Harvey Mast, ministers. Since these brethren have withdrawn without request for conference letters or other satisfactory negotiation, the matter of their ministerial status and service elsewhere will be at the discretion of any group to which they may come.—Linden M. Wenger, Secretary.

The annual meeting of Christian Laymen's Evangelistic Association will be held at Orrville, Ohio, High School Auditorium, Jan. 22-24; guest speaker: Joseph Schmidt, president of Grace Bible Institute, Omaha, Nebr. Public is invited to all sessions.

The Conference on Christian Community Relations will be held April 29 to May 1, with the Conservative and First Mennonite congregations of the Croghan, N.Y., brotherhood as sponsors. The meeting will be held at the Conservative meetinghouse.

Evangelistic Meetings

Paul Showalter, Wooster, Ohio, at East Greenville, Ohio, Dec. 27 to Jan 3. George R. Brunk, Denbigh, Va., at Weavers, Harrisonburg, Va., Jan. 10-20. Allen H. Erb, Hesston, Kans., at Pennsylvania, Hesston, Kans., March 13-20.

Revenge is a sword that often wounds the one who wields it.—Selected.

Somalia (formerly Italian Somaliland) is to receive its independence next year. There are now two Protestant missions at work in the country, which is almost solidly Muslim. The fact that Christian missions have been welcomed, however, is not so much out of a desire for spiritual truth as from a desire for the schools and hospitals that usually accompany missions. Since the Somalis are nomadic people, it is difficult to establish any settled program of education or evangelism. So far, their language has not been reduced to writing; therefore the only people who can benefit directly from the study of the Scriptures are the few who can read Arabic. Pray that the small missionary force in Somalia will make the very most of the opportunities within their grasp in these days; pray that many devout Muslims will become Christians.—Missionary Mandate.

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Two American Moslems recently returned from Cairo say they have the support of President Gamel Abdel Nasser of the United Arab Republic for Islamic mission work in the United States. Nasser donated $50,000 for a new Islamic center in Detroit and promised early dispatch of four or more Moslem priests to the United States, according to Casim Olwan, owner of a Toledo, Ohio, restaurant, and James Kalil, sheriff of Wayne County, Michigan. While in Cairo, Olwan and Kalil reported they had a two-hour conference with the U.A.R. leader. Kalil is president of the Federation of American Moslems, having succeeded Olwan in the post.

There are said to be 80,000 Moslems in the United States and Canada—not all faithful—spread through 39 states and five provinces.—EFMA.

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Japan has the fifth largest population of all the nations of the world, with a density of 620 persons per square mile. Two thirds of the land area is covered by forests and mountains, and is therefore not arable. In spite of these major economic drawbacks, the intelligent, industrious Japanese have made a remarkable recovery from World War II. Progress is slow spiritually, however. Only about 400,000 Japanese are professing Christians (a minute fraction of the total population), and of these perhaps only a minority have actually experienced salvation. A spiritual revival in the church of Japan is seen as the primary need of the nation, a revival that will revitalize the professing Christians and restore the many baptized believers who have fallen away, so that the Japanese will take the initiative in evangelizing their own people. Join the many concerned national Christians and missionaries in prayer for a powerful, life-transforming revival.—Missionary Mandate.

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A Congress of Translators was held the first week of November in Mexico City, under the direction of Dr. Eugene Nida, Translation Secretary for the American Bible Society.—EFMA.

CHURCH MUSIC

(Continued from page 9)

One day Elmer took a sheet of paper and wrote these words as additional verses to this hymn:

How glorious is His work of grace,
How wondrous, how sublime!
I'll praise my Maker all my days
For such a love divine.

When we are finished here below
And see Him face to face,
It's only then we'll fully know
The wonders of His grace.

I think these words add much to this hymn and are a benediction and beautiful memorial to his life. Yes, he truly praised his Maker all his days by word, by song, and the best and hardest way of all, by his very life. Of course, this was possible only through the grace of God, which is available to you and to me also.

Manheim, Pa.

OUR SCHOOLS

(Continued from page 8)

"Forgive the sins I have
confessed to Thee,
Forgive the little sins
I did not see."

Simple reasoning tells us that camels in cups displace the contents. They leave men obsessed with unimportant details, hobby riding, and shallow contents. God forgive me the thought, but whenever I hear of a man riding a hobby of any kind amid God's abundance of wonderful thoughts, I am tempted to ask myself, "What is he trying to cover?" I remember a man who came through our community proclaiming a "truth" he said he could stand on a stack of Bibles as high as the pulpit to proclaim. To our surprise he was later found to be false.

But gnats are such handy creatures—even synthetic gnats, imaginary gnats. There is nothing like them to divert attention from the exposing of one's real problem. Or if one envisions himself as skimming a gnat off a godly man's cup, how it inflates his ego and tends to turn him into a super-gnat-skimmer!

But gnats are hateful creatures. We had an abundance of them in the Argentine Chaco. At certain times of the year they literally roosted on the matters, tracoma-infected eyes of little Indian children. But they also flew in my eyes, mouth, and nose. Many a time I preached a sermon amid rhythmic movement of my loosely held handkerchief, moving it back and forth to and from my face. Once, I recall, a gnat threw me into a violent siege of sneezing that interrupted the service for five minutes.

I cast my vote against gnats. But as Christians we dare harbor neither gnats nor camels. We skim off the gnats, yes, but we also eject the camels.

In verse 26 of this same chapter Christ brushes aside the hyperbole and says, "Blind Pharisee! first . . . [wash] the inside of the cup . . . that the outside also may be clean." It all goes back to a dirty cup. But for the one who wills, cups can be washed clean at Calvary. No camel need pollute your life. The Spirit of Christ can fill it full to overflowing with Christlikeness.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Althouse, Vernon and Blanche (Godshalk), Doylestown, Pa., fourth child, first son, James Vernon, Nov. 7, 1959.

Bear, William and Violet (Bucher), Coshocton, Ohio, first child, Phyllis Ruth, Nov. 30, 1959.

Birkey, Jake and Lois (Snyder), Kansas City, Kans., third son, Dellis Lynn, Dec. 12, 1959.

Brenneman, Clark and Clara, Elida, Ohio, sixth child, first daughter, Darlene Sue, Nov. 25, 1959.

Brenneman, Simon and Jean, Elida, Ohio, fourth child, second daughter, Teresa Ann, Dec. 10, 1959.

Drudge, Norman and Mary (Baker), Markham, Ont., third son, Wayne Robert, Nov. 24, 1959.

Goshow, Dennis K. and Betty (Moyer), Souderton, Pa., first child, Dennis II, Oct. 26, 1959.

Grove, Joseph H. and Betty Barbara (Schultz), Milverton, Ont., second child, first son, Stephen John, Nov. 18, 1959.

Heatwole, Charles and Doris (Brubaker), Linville, Va., first child, Dawn Rose, Nov. 28, 1959.

Hege, Enos and Betty (Hertzler), Shippensburg, Pa., fifth child, third son, Gary Marvin, Dec. 17, 1959.

Hess, Joseph D. and Lois (Wert), Mt. Joy, Pa., seventh child, third son, Dec. 8, 1959.

Hoover, Ernest and Lizzie (Martin), Elkhart, Ind., seventh child, sixth daughter, Vera Arlene, Nov. 16, 1959.

Jantzi, Clair and Fern (Hostetler), Cairo, Nebr., second child, first son, Rodney Duane, Oct. 19, 1959.

Jantzi, Phil and Belva (Schweitzer), Wood River, Nebr., second daughter, Darcy Rae, Oct. 28, 1959.

Johnson, Lyle and Marlene (Graber), Minot, N. Dak., first child, Natalie Marilyn, Dec. 6, 1959.

Kenagy, Clifford and Lois (Yake), Albany, Oreg., second child, first son, Peter Yake, Dec. 12, 1959.

Kennel, Christian and Gladys (Hershey), Parkesburg, Pa., tenth child, fifth son, Timothy Lester, Dec. 15, 1959.

Knechtel, Wilson and Adeline (Zehr), Copenhagen, N.Y., third daughter, Jeanette Michele.

Kreider, Norman H. and Dorothy (Lehman), Harrisonburg, Va., first child, Emily Louise, Dec. 8, 1959.

Leaman, Sanford G. and Irene (Martin), So. Portland, Maine, first child, Cheryl Louise.

Martin, Lawrence and Martha (Martin), Walnestein, Ont., second son, Stephen John, Dec. 2, 1959.

Martin, Lewis and Wilma (Byers), Sheldon, Wis., third daughter, Roseanna Mae, Dec. 16, 1959.

Martin, Robert and Mary (Martin), Myerstown, Pa., third child, first son, Robert Lynn, Dec. 10, 1959.

Metzler, Edgar and Ethel (Yake), Kitchener, Ont., fourth child, third son, Philip Mark, Nov. 19, 1959.

Miller, N. Parke and Ann E. (Wenger), Mount Joy, Pa., second child, first daughter, Krista Gayle, Dec. 12, 1959.

Oswald, William and Mary Jane (Roth), Milford, Nebr., second son, Samuel Lee, Oct. 24, 1959.

Roes, Jacob and May (Erb), Brunner, Ont., first child, Larry Jay.

Rutt, Glenn and Pauline (Landis), New Holland, Pa., third child, first daughter, Ann Lynette, Nov. 14, 1959.

Schloneger, Paul and Hilda, Wauseon, Ohio, a son, Kevin Jay, Dec. 12, 1959.

Scury, Furman and Margaret (Yoder), Spencerville, Ind., third child, first daughter, Mary Kay, Dec. 8, 1959.

Stolzfus, Joseph and Dorothy (Herr), Quarryville, Pa., third child, second daughter, Brenda Jean, Dec. 9, 1959.

Swartzendruber, Dale and Kathleen (Yoder), West Lafayette, Ind., fourth child, third son, David Mark, Dec. 6, 1959.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Adkins—Martin.—Allen Adkins and Betty Martin, both of Kouts, Ind., Hopewell cong., by Samuel S. Miller at the church, Dec. 5, 1959.

Baker—McGinnis.—Francis Baker, Protection (Kans.) cong., and Arlynn McGinnis, Deer Creek, Ill., Pleasant Hill cong., by Wayne D. King at the New Castle Bible Church, Mackinaw, Ill., July 25, 1959.

Beck—Lauver.—Ervin Beck, Archbold, Ohio, West Clinton cong., and Phyllis Lauver, Scottdale (Pa.) cong., by A. J. Metzler at the Scottdale Church, Dec. 19, 1959.

Bollinger—Martin.—Robert S. Bollinger, Marion, Pa., Pond Bank cong., and Norma Jean Martin, Waynesboro, Pa., Salem Ridge cong., by Harvey E. Shank at the home of the bride, Dec. 11, 1959.

Gascho—Zehr.—Jerry Gascho, Nafziger A.M. cong., Poole, Ont., and Jean Zehr, East Zorra A.M. cong., Tavistock, Ont., by Henry Yantzi at the East Zorra Church, Sept. 5, 1959.

Heaven—Chupp.—Floyd Lee Heaven, Goshen, Ind., Middlebury cong., and Ruth Ann Chupp, Goshen, Ind., College cong., by S. C. Yoder at the Goshen College Church, Dec. 13, 1959.

Hershberger—Steckley.—Daniel Hershberger, Goshen, Ind., Clinton Frame cong., and Nancy Steckley, Sarasota, Fla., Bay Shore cong., by T. H. Brenneman at the Bay Shore Church, Oct. 25, 1959.

Hershberger—Summer.—Richard L. Hershberger, Toto cong., North Judson, Ind., and Shelby Summer, North Goshen cong., Goshen, Ind., by Jency L. Hershberger, father of the groom, at the North Goshen Church, Nov. 28, 1959.

Hoffman—Bender.—Gerald Hoffman, Hawkesville cong., St. Jacobs, Ont., and Audrey Bender, East Zorra cong., Tavistock, Ont., by Henry Yantzi at the East Zorra Church, Sept. 19, 1959.

Lind—Swartz.—Norman Peter Lind, Salem, Oreg., Western cong., and Phyllis Maxine Swartz, Au Gres, Mich., Riverside cong., by Alvin Swartz at the Riverside Church, Aug. 30, 1959.

Owen—Saunders.—Terry Owen and Kay Saunders, both of Valparaiso, Ind., Hopewell cong., by Samuel S. Miller at the church, Aug. 22, 1959.

Schrock—Yoder.—John Edwin Schrock, Goshen, Ind., and Le Anna Yoder, Shipshewana, Ind., by S. C. Yoder at his home, Dec. 19, 1959.

Train up a child in the way it should go—and go that way yourself.—Selected.

Anniversaries

Gehman. Jacob L. and Susanna (Weaver) Gehman were married by John M. Souder at East Earl, Pa., on Dec. 9, 1909. They observed their fiftieth anniversary on Dec. 9, 1959, with a dinner given them by their children. They received many cards, letters, and gifts. He is 77 years of age and she is 73. God blessed them with 6 children and 33 grandchildren. They are members of the Bowmansville, Pa., Church. They wish to thank their many friends for the cards, letters, and gifts sent to them. May God bless you all.

Diller. Samuel Oscar and Elsie (Huber) Diller were married at Lima, Ohio, on Nov. 10, 1909. They observed their golden wedding anniversary on Nov. 8, 1959, by holding open house at their home near Elida, Ohio, when about 100 guests called to give their good wishes. They have 3 children (Cleo Fearn—Mrs. Garver Gales, Spencerville; Chester A., Lima; and Melvin C., Elida, Ohio), 9 grandchildren, and 2 great-grandchildren. Mr. Diller is 72 years of age and she is 68. Sister Diller is a member of the Central Mennonite Church in Elida.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Holly Ann, infant daughter of Daniel H. and Ora M. Bender, Iowa City, Iowa, was born Dec. 7, 1959, at Mercy Hospital, Iowa City, and lived only four hours. Surviving, besides her parents, are 2 sisters (Debra and Judy) and one brother (Evan D. H.). Graveside services were conducted on Dec. 8 by Wilbur Nachtigall.

Brunk, Dora C., daughter of the late C. H. and Sarah (Brenneman) Mosier, was born Aug. 13, 1883, near Elida, Ohio; died after an extended illness at her home near Elida, Ohio, Oct. 30, 1959; aged 76 y. 2 m. 17 d. On Oct. 16, 1904, she was married to Gabriel H. Brunk, who survives. Two daughters, 2 granddaughters, 3 sisters, and 2 brothers preceded her in death. Surviving are 2 sons and 6 daughters (Ruby, Tegea, Ky.; Vera —Mrs. Louis Good, South Boston, Va.; Lois— Mrs. Paul Bear, Elida, Ohio; Esther—Mrs. Merlin Good, Tanksley, Ky.; Mary—Mrs. Clarence Bear, Delphos, Ohio; Martha—Mrs. Hubert Shewalter, Weyers Cave, Va.; Dora—Mrs. Laura Heatwole, Elida, Ohio; and Norman, Logan, Ohio), one foster son (Ralph Shephard, Dayton, Ohio), 51 grandchildren, and 2 great-grandchildren. In 1909 her husband was ordained to the ministry at the Mennonite Church in Halifax Co., Va., and she labored faithfully in the work as a minister's wife. In her youth she united with the Pike Mennonite Church, where funeral services were held on Nov. 3, in charge of Paul W. Smith and Harold Good.

Carper, Ellen R., was born May 13, 1886; died, after a lengthy illness, Nov. 19, 1959; aged 73 y. 6 m. 6 d. She lived at Lititz, Pa., for 34 years, and in 1954 moved with her sister to the Oreville Mennonite Home, Lancaster, Pa., where she died. Surviving are her sister (Lizzie R., Oreville Mennonite Home) and 2 brothers (Henry R., Manheim; and Reuben R., Denbigh, Va.) Funeral services were held Nov. 23 at the East Petersburg Church, by Irvin K. Kreider and Landis Brubaker.

Cassel, Isaiah A., son of Samuel K. and Mary (Alderfer) Cassel, was born July 31, 1875, in Franconia (Pa.) Twp.; died of a coronary thrombosis Oct. 18, 1959, at Harleysville, Pa.; aged 84 y. 2 m. 17 d. On Jan. 18, 1896, he was married to Katie F. Delp, who died in 1951. Surviving are one son, 3 grandchildren, and 7 great-grandchildren.

Frey, Christian H., son of Eli and Mattie (Meyers) Frey, was born March 2, 1908, at Lagrange, Ind.; died of cancer of the lung Nov. 7, 1959, at Clarence Center, N.Y.; aged 51 y. 8 m. 5 d. He was married on Nov. 14, 1927, to Mary Detwiler, who survives. Also surviving are 4 daughters and 2 sons (Betty—Mrs. Howard Elden, Donna—Mrs. Joseph Yousey, Dorothy—Mrs. Victor Ross, Harold, Robert, and Grace), 11 grandchildren, 6 brothers (Roy, Samuel, John, Claude, Jay D., and Donald), and 2 sisters (Dora—Mrs. John Albrecht and Bertha—Mrs. Bernard McLoughlin). He was a member of the Clarence Center Church, where funeral services were held on Nov. 10, in charge of D. Edward Diener; interment in Good Cemetery.

Landis, Sallie S., daughter of Michael and Amanda (Souder) Musselman, was born May 10, 1887; died of a heart attack in the Sellersville (Pa.) Hospital, Nov. 29, 1959; aged 72 y. 6 m. 19 d. In July, 1906, she was married to Titus Ruth, who died in 1943. In 1944 she was married to Samuel O. Landis, who survives. Also surviving are 8 sons (Paul Ruth, Telford; Earl Ruth, Lansdale; and Jacob Ruth, Souderton) and 8 grandchildren. She was a member of the Souderton Church, where funeral services were held by the home ministers.

Mick, Daley Roy, son of Alfred and Rebecca Mick, was born Aug. 10, 1904, near Harman, W. Va.; died, after a lingering illness, Dec. 6, 1959; aged 55 y. 4 m. 26 d. Occupation: timber worker. Surviving are his wife (Hettie Day Mick), one brother (Wilbert, Harman), 2 sisters (Mrs. Elizabeth Wyatt, Eckhart, Md.; and Mrs. Ethel Chew, Harman), and 3 half brothers (James, Harman; Edson and Sampson, Dry Fork, W. Va.). On Feb. 17, 1959, he was baptized and received into the Riverside Mennonite Church, where funeral services were held Dec. 9, in charge of M. J. Brunk, Warren Kratz, and Olin McDorman; burial in Pennington Cemetery.

Miller, Eli D., son of Daniel and Lydia (Troyer) Miller, was born near Berlin, Ohio, Feb. 8, 1868; died at the home of Dan P. Miller, Millersburg, Ohio, Dec. 13, 1959; aged 91 y. 10 m. 5 d. He was married on Jan. 23, 1898, to Sevilla Mast. Surviving are 4 children (Olive—Mrs. Lawrence Hershberger and Frank, Millersburg; Walter, Trail; and Mildred—Mrs. Dan P. Miller, Millersburg), 16 grandchildren, 28 great-grandchildren, 2 brothers, and one sister. One son and one daughter preceded him in death. He was a member of the Martin's Creek Church, where funeral services were held Dec. 15, in charge of John C. King, Roman Stutzman, Warren Miller, and S. W. Sommer.

Stoner, Katie N., daughter of Christian and Barbara (Nissley) Hostetter, was born Dec. 16, 1869, in East Donegal Twp.; died, after a 7-month illness, Dec. 4, 1959, at Mt. Joy, Pa.; aged 89 y. 11 m. 18 d. She was married to Rohrer Stoner, who died May 2, 1947. Surviving are 5 children (Ella H.—Mrs. Frank G. Weidman, Ada H.—Mrs. Amos L. Hess, and Christian H., all of Mt. Joy; Esther H. and Catharine H., at home), 8 grandchildren, and 23 great-grandchildren. Three daughters and a son preceded her in death. She was a member of the Mt. Joy Church, where funeral services were held on Dec. 7, in charge of Henry Frank and George Leaman; because of a snowstorm, it was impossible to get to the cemetery on the day of the funeral and so interment was made in Kraybill's Cemetery on Dec. 9.

Troyer, Miles M., son of Daniel and Sarah (Hershberger) Troyer, was born July 18, 1894, at Berlin, Ohio; died, after a long illness, Dec. 15, 1959, at the Elkhart (Ind.) General Hospital; aged 65 y. 4 m. 27 d. He was married on Aug. 24, 1920, to Mary Reiff, who preceded him in death. On Jan. 20, 1953, he was married to Eva Yoder, who survives. Also surviving are 7 children (Darda, Greenville, Mich.; Mrs. Frederick Erb, Sterling, Ill.; Mrs. James Weaver, Elkhart, Ind.; Mrs. Vernon Miller, Mantua, Ohio; Mrs. Ronald Miller, Bristol, Ind.; Mrs. John Bixler, Iowa City, Iowa; and Mrs. Harlan Helmuth, Aurora, Ohio), 21 grandchildren, 4 brothers (Paul, Elkhart, Ind.; Raymond, Phoenix, Ariz.; Ralph, Lebanon, Oreg.; and Orus, Buffalo, N.Y.), and 4 sisters (Mrs. Erna Zimmerman, Protection, Kans.; Mrs. Anna Schrock, Hutchinson, Kans.; Mrs. Ray Elliott, Wichita, Kans.; and Mrs. Jacob Weirich, Colorado Springs, Colo.). He was a member of the Prairie Street Church, where funeral services were held on Dec. 18, with Howard J. Yoder officiating.

Wenger, Laura Elizabeth, daughter of the late Emanuel and Elizabeth (Swope) Suter, was born April 1, 1873, near Harrisonburg, Va.; died at the Rockingham Memorial Hospital, Nov. 28, 1959, following an operation for a fractured hip; aged 86 y. 7 m. 27 d. On Feb. 6, 1924, she was married to Daniel P. Wenger, who died March 17, 1948. Surviving are 3 brothers (C. Charles, Homestead, Pa.; and Eugene C., Harrisonburg, Va., with whom she had made her home since the death of her husband) and 7 stepchildren (Mrs. Marie Ours, Lena, Annie, Edna, Mrs. Menno Suter, Mrs. Millard Bowman, and Oliver, all of Harrisonburg). She was a member of the Weaver Church, where she taught in the Sunday school for 45 years. Funeral services were held from Weaver's Church on Nov. 30, in charge of Chester K. Lehman, Samuel E. Miller, and Lloyd Horst.

ITEMS AND COMMENTS

BY THE EDITOR

W.C.T.U. statistics say that Americans spend nearly 11 billion dollars a year for alcoholic beverages. This is enough to build a new $1,250,000 school every hour, or to pay every teacher $8,000.

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The gap separating the Protestant clergy and the laity is increasing steadily in the United States, according to Clarence W. Hall, senior editor of **Reader's Digest.** He says that "in all Christendom today there is no wider gap than the 10 or 15 feet separating the preacher in the pulpit from his congregation." He cited three main reasons for this cleavage: "The growth of clericalism among United States Protestant bodies; the failure of too many Protestant ministers to sell laymen on their responsibility to participate in the ministry of Christ; and a widespread feeling among laymen that there is no real communication between them and their pastor."

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Alcoholics committed to America's mental hospitals and psychiatric wards are increasing at the rate of nearly 10,000 a year, says a W.C.T.U. officer.—**United Evangelical Action.**

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Paul Verghese, from South India, well known to many Mennonites since his stay at Goshen College, is in this country again studying at Yale Divinity School. He says concerning seminary atmosphere, "One

shudders at the number of extremely intelligent people who seem satisfied with a thought and statement about truth, rather than with the Truth Himself in actual life experience."

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Americans will spend almost twice as much on cigarettes in 1959 as they contribute to their churches, according to a prediction by the United States Department of Agriculture. Cigarette smoking is on the increase and retail purchases will total nearly six billion this year. Total gifts to United States churches are a little more than three billion.—United Evangelical Action.

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The Church of God in Christ, Mennonite celebrated the one hundredth anniversary of its founding Nov. 14-17 at the Lone Tree Church near Moundridge, Kans. This denomination was founded by John Holdeman in Wayne County, Ohio, in 1859. The church now has more than 6,000 members in 54 congregations and mission stations in the United States, Canada, and Mexico, according to Mennonite Weekly Review.

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Ferdinand J. Funk celebrated his one hundredth birthday on Nov. 17. He is one of the few remaining Mennonite immigrants to arrive at Peabody, Kans., from Russia in 1874 and to settle in the area of Hillsboro. He now lives in Topeka, Kans.

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According to a news item in the Mennonite Weekly Review, the Old Order Amish of Ohio are operating 32 grade schools and 22 vocational high schools. The grade schools average about 40 pupils each and are located in seven different counties. The high-school students number about 350. The program includes grades one through twelve. The item says the Amish schools are improving their standards and that some of the teachers now have college training.

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Charles F. Kettering, inventor and philanthropist, is contributing the major cost of a new 6½-million-dollar general hospital of 300 beds to be built in the suburbs of Dayton, Ohio. Upon its completion, the hospital will be turned over to the Seventh-day Adventists. It was Kettering's personal choice that the Adventists should operate the hospital. He based his decision on his experience with an Adventist hospital in Hinsdale, Ill., his home town before he returned to Dayton. Kettering believes his philanthropic projects should be privately operated and administered. The Adventists will build a $750,000 school of nursing in connection with the project. A proposed medical center in connection will ultimately include a research building, a health museum, a medical training center, a children's hospital, and other facilities.

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A group of newspapers in Cumberland, Md., announced editorially that they will refuse to carry any movie advertising which they consider indecent or unwholesome. Such advertising, says the notice, "Makes its bid for customers by stimulating an unnatural or unwholesome attitude toward sex, violence, narcotics, or other subjects socially unacceptable."

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A Lutheran church official in Minneapolis questioned the wisdom of having PTA meetings open with prayer, since, he said, such an organization is so closely connected with tax-supported public schools. "A more serious thing in this matter of the opening prayer is the implication it has for a Christian," he said. "If I were asked to offer the prayer suggested by the organization, I would have to refuse, because this prayer purposely eliminates the name of Christ in order not to offend those who do not believe in Him."

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Evangelist Billy Graham sees as a "new danger on the horizon" the possibility that the nation may be entering a period of cynicism "in the wake of television quiz scandals and the revelations of widespread cheatings in the schools and the stories that employees are stealing from their employers." Back at home after a year of crusades, he said: "We are in danger of entering an era of cynicism such as we had in the 1920's and 1930's, when even religion was considered a racket. This is a real danger. People are wondering if anything or anybody is sincere. They are beginning to suspect everything."

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Youth for Christ International conducted its first annual Capital Teen Convention in Washington, D.C., Dec. 28-30. If plans carried, it brought about 12,000 teen-agers to Washington for three days of evangelistic meetings. Senator Frank Carlson of Kansas was the general chairman.

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Nearly 1,000 persons attended the second congress of Swiss Protestant Universities held at Zurich under the theme, "Christ and Peace." Among them were many prominent personalities in various walks of life. Topics included the conflict between ideologies, the use of nuclear weapons, conscientious objection, and the Christian responsibility toward underdeveloped countries.

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Mary Alice Jones, noted author of children's literature, in addressing the Minnesota Christian education's centennial conference, said that Christian educators today are more aware of the gravemess of the situation in which man finds himself. The theory that human progress is inevitable has, said Dr. Jones, "been knocked in the head." She added: "Today Christian education is coming to grips with a much less optimistic view of man. The reality of sin and the perverse nature of man are being faced much more seriously." The purpose of Christian education also is seen more clearly today, she said. "Through Christian education the church seeks to help persons become aware of God's seeking love as shown in Jesus Christ," to the end that they "act out their discipleship in all relations in the world and abide in the Christian hope." Regarding the content of Christian education, she said there seems to be a deepening insight into what it means to take the Bible seriously. "It means listening to the Word of God and responding with all of one's life," she explained. "This requires serious study and basic interpretation to the young members of the Christian fellowship."

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A strong plea for increased support from Protestant denominations and church members in order to provide more Scriptures to "a world of exploding populations" was voiced at the annual meeting of the American Bible Society's Advisory Council. Even though Scripture distribution by the Society in 1958 reached nearly 17 million volumes in 201 languages—an all-time high—"it doesn't even approximate the fantastic growth of the world's people," declared a report given to the meeting. Throughout the world the American Bible Society cooperated with 22 other societies in the distribution of 26 million Scriptures last year. "But despite our best efforts, with present levels of support, the societies are unable to provide even one copy of Scripture for each new literate every year. As a minimum, the circulation should be doubled at home and tripled abroad during the next four years." In the last five years the American Bible Society issued an average of 13,167,000 Scriptures annually in 200 languages and 1500 varieties of format. In 1958, a total of 9,188,000 volumes were distributed inside the United States. By the end of last year the whole Bible had been published in 215 languages, a complete New Testament in 273 more, and at least one complete book in 645 others—making a total of 1,136 languages. Of the total overseas Scripture circulation, about half is now going to countries in Latin America. In the last ten years, circulation there increased from less than two million to nearly five million volumes, of which the American Bible Society provided about 70 per cent. Distribution figures in the Philippines last year went up by 37 per cent. "Competition from secular literature has grown so keen throughout the world," says the Society, "that it has been necessary to make careful studies of the size, shape, format, and even color of Scripture books so that they will more widely appeal to the new or disinterested reader."

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The General Brotherhood Board of the Church of the Brethren has urged the General Board of the National Council of Churches to "identify the Council with the goal of universal and total disarmament."

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The second shipment of 1,800 out of 7,200 tons of flour given by the United States to Jordan for the fiscal year, to be distributed to the poor, has arrived at Aqaba. Distribution will begin soon. The number of villagers who are to benefit is estimated at 120,000.

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Mordecai Johnson, a Baptist minister who for 33 years has been president of Howard University, a federally supported institution, and who directed its growth to become the largest Negro institution of higher education in the world, has announced his retirement. Established at Washington in 1867 for the purpose of offering a college education to the newly freed slaves, the university had an enrollment of less than 2,000 in 1926, compared with 6,000 in 1959. The physical plant has grown in value from 2 million to 30 million.

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The Pennsylvania Legislature approved a bill which provides for fines up to $500 and up to six months in jail for persons using indecent language on the telephone.

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The United States Supreme Court has never been asked to rule on the constitutionality of Bible reading in the public schools. A Federal district court has held unconstitutional a ten-year-old state law in Penn-

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sylvania requiring a daily reading from the Bible without comment by teachers in the public schools. This decision is being appealed, but it will probably be some time before the case reaches the nation's highest tribunal. At present, among 500 cases on its docket for the 1959-60 term, the Supreme Court has before it only one involving a church-state issue, an appeal questioning constitutionality of Maryland's Sunday blue law.

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The schedule for Billy Graham's Africa campaigns in 1960 has been announced. He will be at Monrovia, Liberia, Jan. 21, 22, at Accra, Ghana, Jan. 24, 25, and at Kumasi, Ghana, Jan. 26. The schedule continues in Nigeria at the following places: Lagos, Jan. 30, 31, Ibadan, Feb. 2, 3, Kaduna, Feb. 6, Enugu, Feb. 8, 9, and Jos, Feb. 12.

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Ernest Trice Thompson, moderator of the Southern Presbyterians, has said that it is becoming "very clear" that the Supreme Court's decision against public school segregation is being accepted by the South as well as the North. He cited as proof the failure of massive resistance movements in Virginia and Arkansas. "The South is finding integration not as disturbing as it feared," he said. "It will settle down and accept it." The initial outbreak of opposition to the Supreme Court's ruling was an "emotional reaction to breaking down an old pattern," he said, adding that new Southern leaders recognize that the main question today is one of limited integration or no public schools.

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The trend in modern choral music threatens to make church services "just another form of entertainment," says the director of the department of sacred music at Moody Bible Institute. "The great danger with these musical extravaganzas is that Americans are becoming spectators in the music of the church. The basic theology of Protestantism," he said, "revolves around the worship and praise of God by the individual, and yet we are letting our choirs praise God for us. The praise of God in song is meant to be primarily an amateur art. The average churchgoer today is spending more and more of his time during the worship service sitting back and listening while choirs sing."

• • •

An annual Bible knowledge contest has won a place as a permanent feature in the cultural life of Israel. For the second contest, some 3,000 persons packed an auditorium in Tel Aviv where the competition is held, while hundreds of thousands of Israelis gathered around their radios. Winner of the contest this year was Dr. Yehoshue Yeivin, a 68-year-old retired physician who emigrated from Russia 35 years ago. Dr. Yeivin comes from a family in whose home love of the Bible has been a tradition. At the age of eight he could recite the Book of Isaiah by heart. In his speech congratulating the winners, Prime Minister Ben-Gurion referred to the Bible as "the Israeli's second homeland." He pointed out that the contest is "not so much a competition as an assertion of a national passion for the Book that records the Israeli's religion, history, philosophy, and ethics." The last question put by Mr. Ben-Gurion was, "What was the first diplomatic mission from Israel to another nation; and what was the last mission from another nation to reach the kingdom of Judah?" The answer: Israel's first mission was sent by Moses from Kadesh to the king of Edom, and the last foreign mission to Judah was in King Zedekiah's reign from the kings of Edom, Moab, Tyre, Sidon, and the Ammonites.

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Japan, which has done more than any other nation to check by voluntary methods the population explosion, reports that the birth rate fell from 34.3 per thousand population in 1947 to 17.2 in 1957. From 1953 to 1958, Japan had the lowest annual population growth of any land in Asia, 1.2 per cent, as compared with, say, 3.6 per cent for Formosa.

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A presidential committee has made what it considers "significant break-throughs" in obtaining skill jobs for Negroes in the South, says the **New York Times.** The committee is on government contracts and is working to end discrimination in hiring by companies with such contracts. The committee is asking specific promises that contractors will hire Negroes for new jobs immediately. The emphasis has been on white collar and skilled industrial positions from which Negroes have been generally excluded in the South and many other parts of the country. The spokesman of one company said that new Negro employees have been received without any incidents except friendly approaches by white employees.

• • •

The Archbishop of Canterbury in London has urged that adultery be made a criminal offense in Britain because of what he termed its "grave social menace." Under present British law, adultery is not considered a crime, but may provide cause for divorce.

The Indispensable Ingredient

In I Corinthians 13, Paul asserts that if we do not have love, we are nothing—no matter what our other qualities and talents are. Love is, therefore, the indispensable ingredient.

Two weeks ago we promised you a series of ads about the word *love* and its meaning in the context of Christianity. This ad is the first of the series. The other two will appear on Jan. 19 and Feb. 2. A more complete list of books about Christian love is on the back cover of the January, 1960, *Christian Living.*

LOVE IS SOMETHING YOU DO
by **Frederick B. Speakman**

"Love" is probably one of the most used and most misused words in our language. What does it mean? Or does it mean anything? Those of us who know Christ, know this word is rich in meaning. Yet we too are often confused about the practical side of it. The author shows how love is known by doing. And what we can do.
$2.50

BOTH BANKS OF THE RIVER, by Argye M. Briggs

Charles Journeycake, Chief of the Delaware Indians during the 1800's, believes in nonresistance even though he has never heard the word. As the white man continues his greedy appropriation of the Indians' hunting grounds, Charles demonstrates the difference Christ makes in a man's life.

This is not the usual mixture of fiction with small doses of Christianity stirred in. This is genuine Christianity.
$3.00

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Gospel Herald

TUESDAY, JAN. 12, 1960
VOLUME LIII, NUMBER 2

The Christian is not at liberty to disobey the government for his own ulterior purposes, no matter how good these purposes may be. He may, and should, disobey when to obey the state would be disobedience to God.

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When May Christians Disobey the Government?

By Harold S. Bender

Twice the New Testament records acts of civil disobedience (Acts 5:29 and 4:19, 20) by Christians, actually by the apostles. In both instances the Jewish authorities had ordered that the apostles "should not teach in this name." But Peter and all the apostles declared forthrightly and unequivocally, "We must obey God rather than men" (RSV). The Christian Church has always proclaimed the right and duty of the Christian to disobey governmental authorities, civil or military, under one condition. This condition is present when the requirements of the state contradict the requirements of God. The only problem is to know when the requirements of the state clash with God's requirements, and to know what God's requirements are. For Peter and the apostles in the case cited above the requirement of God was that salvation be preached in Christ's name.

That the Christian must obey the state is clearly and specifically taught in the New Testament. "Let every soul be subject unto the higher powers. . . . Whosoever . . . resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom. 13:1, 2; see also following verses). Peter says, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors. . . . For so is the will of God" (I Pet. 2:13-15). This has also been the teaching of the universal Christian Church. It has always been the position of the Anabaptists and of the Mennonite Church.

Jesus taught His disciples to "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21), thus stating a principle which goes far beyond the question of tax payment which was immediately at issue. The Christian owes allegiance and obedience to two sovereignties, both in good conscience. He must decide in all conscientiousness and earnestness when his allegiance to God requires disobedience to regularly constituted governmental authority and cheerfully take the consequences. The Anabaptist-Mennonite Church has learned much about this issue out of its own experience. Many have been led to disobey the state's requirements, both prohibitions and commands. We still stand on this ground.

But under what conditions may the Christian disobey the state? Some conditions are clearly not tolerable grounds for disobedience. Such are: (1) the convenience or profit of the individual or the group. (That it may cause trouble or financial loss cannot be a ground for disobedience.) (2) Opinion that a law or a requirement of the state is unwise or undesirable cannot be a ground of disobedience. There may be wide divergence as to whether legislation is good or bad or whether governmental policies are helpful or harmful to the general welfare. The Christian's overriding obligation is to obey, even while he may seek to persuade or convince the authorities to change the law.

What then are the conditions requiring disobedience? Certainly the Christian must disobey (1) when he is required to perform an act which is clearly forbidden in Scripture or is a clear implication from such a prohibition (military training or service would be a case in point), and (2) when he is forbidden to do what the Scripture or the clear implications of it require.

In other words, the subject matter of an act required by the state must clearly be an evil in itself, which then becomes a sin when performed. We must consider it a sin to disobey the government (in the

This Liberty

BY LORIE C. GOODING

My heart shall fly as the swallow flies
In the ocean of air 'twixt the earth and the skies.
My heart shall be free as the wind is free
That rests not on earth or in any tree.

The stars in the heavens are fixed and stayed,
The planets must run where their courses are laid,
The tree must remain where it finds its birth,
And also my feet are chained to the earth.

Trees, leaves, and flowers of delicate frame,
Will return to the earth when she makes her claim,
And all their loveliness pass away;
And also my body is earthly clay.

But there's never a chain my heart can hold,
Be it iron or brass, be it silver or gold.
As the unfettered wind I have liberty
In this freedom wherewith Christ has made me free.

Lebanon, Pa.

light of the above-cited N.T. teachings) unless such a sinful act is required. The Christian is not at liberty to disobey the government for his own ulterior purposes, no matter how good these purposes may be in themselves. There is no Christian way to justify the means by the end. The Jesuits taught that there was, but they have been universally condemned for this immoral doctrine. The means itself must be Christian and right if it is to be used to attain a good end. War, for instance, has often been justified as a means to various good ends, such as peace, liberty, justice, protection of religious faith, even establishing Christianity and destroying its enemies. Nonresistant Christians cannot justify disobedience to law merely because they have good ends in view.

In the light of the above, it would appear that the desire to witness to the truth or against an evil cannot be a ground to disobey the requirements of the state which in themselves are not wrong. Nor may the supposed relative effectiveness of several kinds of witness be a ground for employing the type of witness that involves disobedience, rather than a type that is free of such disobedience.

This principle applies to conscription. One may be convinced that conscription is a poor policy, that it does more harm than good, that it has serious dangers, and one may protest and witness against it, may appeal to the authorities on prudential grounds to discontinue it. But he has no Christian right to refuse conscription unless the state requires him to perform wrong acts. This is why we accept conscription to civilian service, even though it causes inconvenience and financial loss, interrupts normal life, and may not always offer a satisfying kind of work. Conscription is merely the command of the state to do work. Jesus Himself told His disciples to accept conscription, even by the Roman authorities: "And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41). It would follow that the Christian who accepts the above principles cannot refuse to register as the first step in being conscripted for work. Registration is a civil, not a military act. It is, indeed, a part of the precedure of conscription, but for the man who takes civilian service it is not a part of *military* conscription. The first registration form which the prospective draftee fills out gives him opportunity to declare his position, to testify that he cannot accept military service in any form, and to affirm his conscientious objector nonresistant position. Henceforth, he is in the channel leading toward civilian service. He is in

(Continued on page 44)

Our Readers Say—

We highly appreciate "Needed: A Reformation Within the Church," by A. W. Tozer (Dec. 15, 1959). We hope everyone reads it. Let us as a church get back to earnest prayer. Acts 2:1-4. Nothing can take its place.—Mrs. Walter S. Kinsey, Quarryville, Pa.

* * *

I am alarmed at the teaching that is coming into our brotherhood regarding the support of the ministry. To deny adequate financial support to the ministry is to fly in the face of Scripture. But to attribute our relatively slow numerical growth, and what may be an inadequate spiritual growth, to the lack of a supported ministry, as many are doing, is to fly in the face of facts and history.

Before we take the final plunge into the professional ministry, we might well examine the experience of other groups that have done this. Take one that has had a background and many experiences similar to the Mennonites. About fifty years ago the supported ministry came into being in this denomination. At first it was a partial support; soon this became "full-time support," and before long, a frankly professional ministry. Did their numerical growth increase? In the period of 1936-56, this church grew a total of 26.6 per cent. In that same period, the Mennonite Church grew a total of 38.6 per cent. More significantly, their average numerical growth, on a percentage basis, has decreased in recent years. Did spirituality increase among them? In the period that the professional ministry came in, theological modernism also came into that denomination.

This is only one example to show that a well-supported ministry will not necessarily result in numerical and/or spiritual growth. On the other hand, it would be foolish to argue that the support of the ministry in a financial way will necessarily slow numerical growth or result in lessened spirituality. But we might well search much more deeply than the degree of support of our ministry if we want to truly determine the cause of our rather slow growth and little spirituality.—Dean M. Brubaker, Shipshewana, Ind.

* * *

I appreciated the article written by Bro. Elam W. Stauffer on "Circumcision, Uncircumcision, or In Christ."

The Mennonite Church would prosper more under the leadership of the Holy Spirit in winning souls into the kingdom if we would carry out the teachings of this article. Too long we have identified ourselves as belonging either in the conservative or the liberal camp, when we should have been in the camp with Christ.

We need to identify ourselves with Christ and give a more positive and dynamic witness as to what saith the Word of God. May God bless our church as a Christian brotherhood and use us for His glory.—Nelson L. Martin, Greencastle, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Failing Successfully

Somewhere recently we read the prayer, "Teach us to fail successfully."

It seems contradictory. Failure and success are in direct antithesis. You achieve your goal or you don't. If you fail, you don't pass. If you are locked out, you don't get in.

Almost anybody knows something of success. One can hardly go on living without some degree of achievement.

But certainly all of us know failure also. We may feel that we fail much more often than we succeed. Defeat comes to be the mood in which we chiefly live.

But it is a fact that there is a way to fail successfully. There are men in some Eastern countries who write after their names, "B.A. Failed." This means that they took examinations for a Bachelor of Arts degree, and failed. But it is an honor and a credit to have taken the examinations, even though they did not pass. The ignoble souls are those who never had the courage to try.

Failure is not failure unless it finishes the man. It is a matter of mood and spirit. As long as the person is looking up and facing forward, he has not really failed. At least, he has survived his failure. And success may still be his.

One fails successfully if his failure does not embitter his spirit. The worst defeat is that which threshes about for alibis, or blames others for the failure. When the one who fails remains sweet and kind and reasonable, there really is no failure.

Failure should teach us the better way. We come to see what brings failure, and then avoid that way. When we repeat our mistakes, we do not fail successfully, but only when we learn by failure which way to go.

Failure should teach us a proper humility. An occasional bowing of the head adds something to the character. It is good to learn one's limitations, to know one's weaknesses. One may fail in doing, but succeed in learning.

And failure may teach us sympathy. All about us are people who smart from the sting of their failures. One who always succeeds does not know how they feel, and cannot salve their hurts. All is not lost if one can say, "Yes, brother, I belong to your company. Let us try again."

The company of the redeemed consists, not of the successful, but of those whose failures have been redeemed. Our Saviour is the lifter up of those who fall. —E.

God Takes His Time

Guest Editorial

A friend of Phillips Brooks, the great Boston preacher, found him pacing the floor of his study one day in a state of great agitation.

"Whatever is troubling you?" the friend queried. Brooks is said to have replied, "The trouble is that I'm in a hurry—but God isn't."

That remark can speak to just about all of us in one sense or another.

It speaks to parents who try to exact from their children maturities and wisdom which they have not yet acquired. The processes of normal growth cannot be forced beyond a certain point without unfortunate personality disturbances. We need to know what to expect and what not to expect at a given age.

This speaks to all who expect too much of new converts. A person may be genuinely converted and yet not be ready to accept every detail of a generally accepted Christian code of habit and conduct. Patience is needed. Wisdom is called for. Many a convert is lost because the "saints" judge him too quickly, too harshly. Instead of helping him, they declare him backslidden or not really converted.

This speaks to all leaders who try to get people to move up and move on, who try to get acceptance for their program proposals (which may seem new and strange to those who have "always done it this way").

This speaks to a great many of our impatient "why's." "Why doesn't God do something about the communists?" we wonder. "Why doesn't God answer the prayer for my healing now?" asks the sufferer. On and on our questions go. In one sense they are almost impudent. Why should God have to account to us for His will or way?

Twin plagues of our times are our tendency to hurry and to worry. We try to get things done quickly by push and pull and often create unnecessary delays in the long run. We fuss and fume about matters that would work out even sooner if we would just exercise a little patience.

A problem arises in a congregation, and soon shrill voices are aimed at the pastor, "Well, why doesn't he *do* something about it?" Maybe he is doing something about it. He could be letting a few emotions cool down, lest the "doing something" only aggravate the situation. He has learned that time is a great healer, a great helper. Not every problem will go away eventually if it is ignored, but it is surprising how many times this does happen.

God takes His time. We might be better off if we could adjust our pace to His.—HAROLD L. PHILLIPS, in *The Gospel Trumpet.*

The Rod of Correction

BY ANNA M. BUCKWALTER

"Thy rod and thy staff they comfort me."

The rod of our great Shepherd should be a comfort to us. Not only does it keep our enemies away, but it also corrects us in love. The Shepherd does not want us to stray away, but He wants to purify us and make us more useful. He uses the rod because He loves us, because we are His children. Heb. 12:5-11. Chastisement is far from pleasant when administered, but brings worth-while results if taken in the right way.

How does the great Shepherd use the rod? There are several ways—through circumstances sometimes, but often through other people.

One of God's instruments of chastisement is the home. It is His plan that parents love their children and, if they have true love, they will correct them. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). Children all need it, for they are born with a wayward nature that needs nurture and correction. We must distinguish, of course, between discipline administered through anger and that by love.

Our nation is reaping the harvest of a generation whose parents and elders said, "Let children express themselves," and did not correct them. Some say we must win by love and do not recognize that true love will correct. When we see a loved one in wrong, will we not gently and kindly, without apologies, reprove him? If we see someone about to step into a physical disaster, we do not hesitate to warn him. We feel a personal responsibility. It should be much more so when it comes to moral and spiritual things.

Let us go to the Bible for some ex-

amples of how God used one person to correct another. The kings Pharaoh and Abimelech rebuked Abraham, the friend of God. Abimelech reproved Isaac for his inconsistency. God sent Samuel to reprimand Saul, Nathan to condemn David, and Elijah to castigate Ahab. He sent Isaiah, Jeremiah, Ezekiel, and other prophets to censure Israel and Judah. The story of Naaman would be much different if his servants had not chided him, and if he had not heeded.

The attitude with which we receive correction is important. The writer of Hebrews says that, taken in the right spirit, it yields "the peaceable fruit of righteousness unto them which are exercised thereby." Two may be corrected in exactly the same manner, but one will become bitter while the other will profit by it. We should appreciate someone showing us a fault and should profit by it. One who tells me my faults is a friend.

He who effectively receives discipline can be used under God to correct others. "The husbandman that laboureth must be first partaker of the fruits" (II Tim. 2:6). Christ is our perfect example in this. "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). And we must remain in that spirit. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

We must have the proper motive in admonishing others. If we have love, the motive will be right. If we do not have love, the motive will be selfish—to show our superiority, hide our own wrong, or to make the other person miserable. But if we have love, our only concern is for the good of the other person, so that God may be glorified in him.

God told Ezekiel that, if he would not warn the people, he would be held responsible for their blood. What would have happened to Samuel, Nathan, and Elijah if they would not have reproved the kings as God told them to? Because Eli did not restrain his sons, judgment was passed on his house. Can we say we are not responsible?

But aren't we to use love in winning others to Christ? Can we say Christ did not love? He often rebuked even His disciples—or should one say, *especially* His disciples? He pronounced woe on those who were hypocrites. Do we forget how Peter spoke to those who crucified Christ? "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus. whom ye have crucified, both Lord and Christ." And the sacred record goes on to say, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" We should be possessed and empowered by the same Spirit as Peter was.

But the results of reproof are not always the same as on the day of Pentecost. Many times they are just the opposite. Reproof cost John the Baptist his head, and Jeremiah long days in a dungeon. Boldness cost Paul persecution, stonings, beatings, and imprisonments. We must also expect and be prepared for rebuffs. To be prepared means to be filled with the love of God, submissive to whatever comes, knowing that Christ is with us.

Actually, if we are living in the Spirit, our lives will be a natural rebuke to the sinner. Christ said, "And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment." This Spirit abides in the true believer and works through him. A Spirit-filled man cannot help reproving the sinner by his life.

When God corrects us, let us receive it meekly, with a desire to know His will. If God uses us as an instrument of correction, may we serve with humility. For all have sinned and we must each stand before the judgment seat of Christ.

Bronx, N.Y.

Spirit-Led Listeners

BY JOHN DRESCHER

If the listener as well as the speaker is not Spirit-led, the listening and the speaking are in vain.

We have as a church felt impelled to put much stress on the necessity of the minister's being Spirit-led in the preparation and the preaching of his message. This is right. May such an emphasis be increased rather than diminished. One who is called to teach or preach has the God-given obligation and responsibility to be open to and to follow the Holy Spirit's guidance. He must seek the Spirit's leading through prayer. He must long and wait for it in meditation. And he must follow it in faithful Christian living. Finally, he must depend upon the Holy Spirit to take the truth home to hearts.

Another important element which we perhaps too often neglect to emphasize is that the one who hears has the same responsibility. The one listening in the class or worship service needs as well to be Spirit-led. His responsibility and duty is to be open to and to follow the Holy Spirit's guidance. He, as well, must seek the Spirit's leading in prayer. He is called to long for guidance as the Word is given. And he, no less than the minister, is called by God to follow in faithful Christian living that which has been spoken.

Marshallville, Ohio.

50 Years Ago

(from GOSPEL HERALD, *Dec. 23, 1909)*

In order to be able to better cope with the United States Steel Corporation, the labor leaders of the United States are planning to "unionize" every employee of that corporation.

(from GOSPEL HERALD, *Jan. 6, 1910)*

D. D. Miller . . . meetings at Central [Archbold, Ohio] . . . 38 applicants for baptism. . . .

James J. Hill, in a recent address before the National Corn Exposition in Omaha, expressed the belief that the time is not far distant when farms as tilled at present, will not produce enough to feed the people of this country.

. . . the cost of living is the one great topic with the people of the country. . . .

Be Still and Know

BY ROSE MAGINES

Be STILL and know that He is God,
And study to be quiet.
Shut out the noises of the day,
And the worries of the night.

Be still and KNOW that He is God.
Give doubt no time or place.
Stand firmly on His promises,
For trials will strengthen faith.

Be still and know that HE is God.
Exalted He will be.
Keep always tuned to His quiet voice,
For He would speak to thee.

Go to thy closet, bolt the door,
And there with Him alone
You'll find the sweetest fellowship
That you have ever known.

The doubts slip in and the burdens grow
Because there has not been
That quiet, sweet communion and
Close fellowship with Him.

If cares and trials seem to multiply
As the path of life you plod,
Then spend more time in prayer and praise.
Be STILL and KNOW that HE is GOD.
La Junta, Colo.

Prime Minister Nehru of India has announced that the government proposes to appoint an inquiry committee to go into the whole question of misuse of funds belonging to Hindu religious institutions and endowments. It is estimated that temples of India own treasure and property worth about one billion dollars. Many temples are administered by trustees, but control of a few rich temples is in the hands of high priests. A public scandal has recently broken in which one high priest is accused of having misappropriated a secret treasure hoard.

A Courtesy Trip to Israel

By Nelson E. Kauffman

You may have read in the Field Notes a notice regarding a trip to Israel provided for a representative of the Mennonite Church by the Israeli government. This trip was promised over a year ago and is now history. We were told by the consulate general of the Israeli government in New York and by the government tourist agent that they wished to do this. The Mission Board chose the writer as the representative.

I was often asked what the purpose of the government was in this gesture. As far as I know, it was a courtesy and goodwill tour provided by the officials because of their deep appreciation for the Mennonite Church as they learned to know it through contacts with Bro. Abner Stoltzfus and the writer, and through a visit to Lancaster County and Bro. Abner's home. They are also interested in understanding between churches of America and the state of Israel.

I was provided with a round-trip plane ticket by the tourist agency, and a week's tour, expense paid, was provided through the consulate of New York. I arrived in Tel Aviv, the "hill of spring," on Nov. 2, and was met by persons of the tourist agency and my personal guide, Mr. Jacob Levy. I was entertained in the best hotels and had this private personal guide with his car to go as we wished.

We toured Tel Aviv, the excavations of Ashkelon, the city of Jaffa, Haifa, Megiddo, Acre, Caesarea, the catacombs of Beth-Sharaim, Capernaum, Nazareth, Cana, Tiberias, New Jerusalem, and other places in between. We looked across into Jordan, to see Bethlehem, the Dead Sea, Gethsemane, and the Mount of Olives, but did not cross to the Jordan side.

Several very meaningful experiences were a trip across the Sea of Galilee in a boat, a visit to Buharabian, Yemenite, Chasidim, and Israeli synagogues on Sabbath evenings, and a trip to Eilath, the Ezion-Geber of Solomon's day, and where Moses led the children of Israel toward Canaan.

The guide was very gracious and permitted me to stop for any pictures I wanted. The agricultural development in the valleys of northern Israel is remarkable. The development is carried on principally through communal farms known as *kibutzim*. There are also communities called settlements, where each farmer owns his own land, lives in his own house, but the machinery and merchandising are managed co-operatively. There are also a few individually operated farms. The *kibutzim* have modern machinery and use the best modern methods.

We visited a *kibutz* called "Tel Josef" one afternoon and over night. This *kibutz* has 1,500 acres, 250 families, 200 Holsteins, 10,000 laying hens, 500 sheep, an orange grove, and farm vegetables. The children from babyhood live in nurseries, kindergartens, and quarters of their own when older, but may be with their parents evenings, and on other special occasions. The Old Testament is taught in the school, but no rabbi is in the *kibutz*. If anyone is religious and wishes to worship on the Sabbath, there is a small synagogue. All eat in a common dining hall, but couples have a small two- or three-room cottage. Not all *kibutzim* are operated exactly this way.

Thought for the Week

If any of us fails to do the thing God calls us to do, there may be no one else to do it.—E.

The sense of mission or purpose in the people is not to establish a religious state to fulfill the will of God, but to redeem the land and build a state. They endeavor to assimilate into one the 46 cultures represented by their people. The youth, both boys and girls, spend two years in an army camp, not so much to prepare to fight, as to become merged into one language and into one concept of life. The army has developed prayers and religion that are distinctly Israeli but apart from directive or control by the chief rabbinate of Israel. The secretary of the *kibutz* I visited says they teach the Bible, but not religion; each person can choose to be religious as he desires.

There are over 400 synagogues in New Jerusalem. Many are very small buildings. Many Jews designate their background and religion as Russian Jews, Yemenite Jews, etc., calling themselves by Gentile names. There is some movement among young teen-age Israelis to have a distinctively Israeli prayer and religious program.

I had a very fine interview with the head of the government tourist agency at his request. He wanted to know how I enjoyed my visit and to find out more about Mennonites. I asked for and received an interview with an officer from the office of the Ministry of Religions. He gave me a report on non-Jewish religions and their programs. He asked also for information on our history and organization.

During my stay I had occasion for two periods of fellowship with Roy Kreider and Paul Swarr, once on Saturday in New Jerusalem and then in their homes in Tel Aviv for two evenings. I also attended the Baptist union service for all evangelicals on a Saturday evening, when thirty to thirty-five people were together in worship.

It is very much worth while to visit the land of the Bible, the home of the prophets, and of our Lord. There are fewer shrines built over historic places in Israel than in Jordan. To stand in the ruins of Caesarea where Paul was, to ride across the Sea of Galilee, to walk through the tunnel of Megiddo and see Solomon's horse troughs, to see the mountains of Gilboa—these are more meaningful experiences than going inside shrines built over the supposed sites of Biblical history, such as the Nazareth carpenter shop.

The Bible comes to life in such a visit. Reading the accounts of the discussions of Jesus with the people of His day takes on new and fresh meaning. The land is developing, but the people as a whole do not have an eschatological sense of purpose. Life is rugged and hard. There are fears of the movements of neighbors, which are not really neighbors, but there is also a determination to succeed as a nation. There is great interest in the Bible, but not as a means to find the will of God and build an ethical society upon it.

Those who are responsible for teaching the Word of God can profit greatly by such a trip. The fares are being reduced. There are ways of traveling and living economically in the land. Let us pray that the Lord will reveal Himself to us and to those in Israel, that the purpose of God may be accomplished in Jew and Gentile. In our Lord Jesus all become one. We must be witnesses of His love and grace. By grace all are saved, and not by our blood, or the will of man, but by the blood of the Lamb slain from the foundation of the world.

Elkhart, Ind.

Witnessing to the Truth

By C. F. Derstine

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John 18:37.

This word from the lips of our Lord summarizes the major import of His mission in the "days of his flesh." Immediately He declares, "Every one that is of the truth heareth my voice." This is still the outcome of faithful witnessing.

Today, from magazines and books, by radio and TV, from the lips of many, error and evil are poured forth in ever-increasing quantity. For some time I have had a deep conviction that this

opens a wide avenue for witnessing to the truth. Our Lord used this means to propagate truth when He said: "I testify against. . . !"

Lately several experiences encouraged me greatly. An American magazine printed an insulting article concerning the Lord Jesus Christ. The editor accepted the protest which came and followed this by an article by a writer who recognizes the deity of Jesus Christ. A Toronto daily accepted a letter pointing out false assertions about the church, and corrected the same. After one pointed out by phone the liberal contents of an editorial in *Time* magazine, the writer of the editorial published a column and a half presenting the evangelical position. Some time ago, just before the eleven o'clock newscast, two so-called humorists spoke in an immoral way. After receiving a protest about this, an NBC vice-president wrote a two-and-a-half-page letter expressing his regret, also saying that he would send the protest to these two men. He said further: "If only other people would do the same. Several hundred could change any program that millions listen to. No sponsor wants too many critics of his program." These two men wrote an apology. They said: "We promise never to use such language again. Please do not protest to our sponsors."

However, to do good work, we dare not act like "crackpots." We cannot protest because of some obscure traditions. It must be a sane, sensible. Scriptural witness to the truth, to be effective.

Dr. Kenneth A. Carlson, in *Quote Magazine,* expresses the conviction that Christians should protest:

"The filth and immorality continually paraded before us in motion pictures, advertising, modern novels, pulp magazines, stage plays—all in the guise of *adult* entertainment—is evidence of a morally sick generation. Little wonder that alongside this we read the accounts of rape, sex murders, child molesting, and you take it from there. Are we so blind as to see no relationship here? Why do we Christian people who have concern for the integrity of our homes, communities, and country take all of this lying down? Written into the word *Protestantism* is *protest.* Public opinion is still a mighty weapon. Courteous, but firm, letters written to producers and publishers protesting against the 'stuff' constantly being fed us could have a telling effect."

To do protesting and testifying to the truth rightly, allow me to insert a practical bit of counsel from the pen of the editor of the *Gospel Messenger,* entitled "How to Write to the Editor."

Editors of most newspapers make provision for the public to be heard through letters-to-the-editor columns. Readership surveys show that these letters are among the best read features in the newspaper. When a letter of yours appears on the editorial page, you probably have the largest audience you will ever address. Let's estimate its size. A small town weekly may have a circulation of 2,000. A metropolitan daily may have as many as a million or two. Multiply the circulation by two (this is conservative; the Hearst papers say three) to get the number of readers. Now divide by four, and you have the approximate size of your audience.

Your readers are a cross section of society, including all shades of opinion. A recent survey by Center for Practical Politics at Rollins College, Florida, has concluded: "Letters to the editor provide one of the most influential channels by which an active citizen can express ideas about timely subjects of general concern."

Here are some suggestions which can help in writing the kind of letter that is most likely to receive favorable consideration on the editorial desk:

If possible, use a typewriter, and double space the lines. Write only on one side of the paper. If you have no typewriter, write with ink plainly and neatly. Do not crowd words or lines.

Express your thought as clearly and concisely as possible. Editors usually prefer letters of no more than 200 or 250 words, although longer letters may be accepted if they are thought to have sufficient reader interest.

Deal with only one topic in a letter. It should be timely and newsworthy. Be sure your meaning is clear. Use as simple words as possible. Short words, short sentences, short paragraphs make for easier reading.

Plan carefully your first sentence. Aim to make it short and interesting. If you begin with a reference to a news item, editorial, or letter in the paper addressed, your letter at once has added interest for the editor. This, however, is not always feasible or absolutely necessary.

If you write to criticize, begin with a word of appreciation, agreement, or praise. Do not be merely critical; end your letter with some constructive suggestion.

Avoid violent language. A calm, constructive presentation of your thought is more persuasive than ranting. It is possible to be frank but friendly.

Help supply the truth that may be omitted or slanted in reporting the news or editorializing on it. You can render a valuable service to the public by presenting news and views on peace that may ordinarily be given little or no attention by the press.

Do not hesitate to use a relevant personal experience to illustrate a point. When rightly told, it can be persuasive.

Bring moral judgments to bear upon the issues confronting the nation and the world. Appeal to the reader's sense of fair play, justice, and mercy.

You can also make appropriate changes in your letter and send it to editors of newspapers in other cities. When doing so, always send first copies, never carbons. As a rule, do not send exactly the same letter to different papers in the same city. (The **New York Times** and a number of other papers have a policy against publishing letters which are also sent to other papers.)

Always sign your name and give your address. You can use a pen name or initials for publication, but the editor must know the source of the letter. Do not be unduly timid about signing your name. The times call for a fearless witness for peace and justice.

Do not give up looking for your letter too soon. It may not appear for ten days or even longer. Do not be discouraged if your letter is not printed. It reached the editor and that is worth something. He may have had too many letters on the same subject or just too many letters to print yours. Try again. If one letter in ten is accepted, you have reached an audience large enough to make your effort worthwhile, but your score will probably be better than that.

Kitchener, Ont.

Are You Important?

By J. Paul Sauder

She is an early teen-age Christian. She lives at a children's home—but I must not get ahead of my story.

On Thanksgiving Day all the "Home" children attended services in the newly renovated church at the crossroads. One of the two speakers was a minister who had grown up at a children's home far away from this one. Quite naturally he sought out the children's home children immediately after service and shook hands with every one of them before he sought out his other friends. And also, quite naturally, these young new acquaintances of his gave him an earnest invitation to "visit us at home."

So a few days later the minister and his wife were supper guests at "the Home" and conducted the after-supper devotions. They sang a Gospel song in Spanish while the children accompanied, first by humming along and then by singing the chorus in English while the guests sang in Spanish. These singers did not confuse each other, as the separate languages were sung simultaneously. There was ready agreement that God understood both languages equally well because He listens to hearts.

Then everybody traveled, in imagination, far across the sea and 'way back in time to a market place in Jesus' day. Instead of this evening's hamburger, this second, imaginary supper was to be sparrow stew. While a penny's worth would be enough for ordinary supper, tonight "company would be coming and so we would buy two pennies' worth. How many sparrows would we get?"

Now every one of these children who raised their hands declaring that they were good at arithmetic missed the answer. For, as the minister told them, "You are good at arithmetic, but your knowledge of markets in Jesus' day needs some improvement. Two times two is four, all right, but there was a custom then that whoever bought two pennies' worth of sparrows received a sparrow extra from off the pile of free ones. And Jesus said that not one sparrow could find its way to the market, even to the pile of free ones, without the heavenly Father's notice."

After the group had scattered to do the evening chores, the teen-ager mentioned earlier encountered the minister in the hall as he was passing through. Out of the blue the minister asked her, "Are you important?" She smiled and said, "Sometimes."

"But how about our heavenly Father's estimate of you?" inquired the minister.

"Oh," she said, smiling a broad smile and rolling her eyes up a bit, as if to gesture heavenward with them, "to *Him* I am *always* important."

And you? Elkridge 27, Md.

The Aloneness of Jesus

BY W. EVERETT HENRY

There is an aloneness which inheres in what a man is. In this sense Jesus was terribly and significantly alone.

Jesus' knowledge set Him apart from all others of His generation. He knew that He was to be betrayed, delivered to His enemies, scourged and crucified at Jerusalem, and on the third day rise again. Over and over He shared this knowledge with His disciples, but they were not able to receive it.

Jesus knew not only all the things which were to befall Him in Jerusalem, but also the profound significance of these things. He was to become the only way by which sinful men could be reconciled to God. "No man," He said, "cometh unto the Father, but by me." He would be revealed as the Truth which would be able to free men from the blindness, bondage, and destruction of sin. The light that dwelt within Him would illumine the whole world. Jesus knew that He had come to establish His church as the organism to carry on His work during the centuries until He should return.

Jesus knew that His sacrifice lay at the very center of the Father's plan for the universe. He was to provide redemption for all men, and for the material universe as well. (See Rom. 8.) At some time in the great past, the Son and the Father had—how should one say it?—conferred together, and reached an agreement the Son was about to fulfill. Jesus declared early in His ministry, "I have power to lay it [His life] down, and I have power to take it again. This commandment have I received of my Father" (John 10:18).

Jesus was also different because of His deep compassion. His mercy poured forth to all who sought His help. He beheld the multitudes and had compassion on them. He wept at the grave of Lazarus and lamented loudly over the city of Jerusalem. He even asked the Father to forgive those who crucified Him. His redemptive compassion embraced all men who had lived, were then living, or should thereafter live. Such infinitely inclusive and enriching compassion marked Jesus as a man alone in any generation.

His aloneness is apparent yet again in His absolute sinlessness. The Old Testament declares, "There is none that doeth good, no, not one." The New Testament affirms, "All have sinned, and come short of the glory of God." But there was one important exception to the universal sinfulness of man. Jesus calmly asked His enemies, "Which of you convinceth me of sin?" Later Paul declared that God made "him to be sin for us, who knew no sin."

He lived and worked and suffered and died without adequate human understanding or sympathy. His appalling aloneness reached its climax on Good Friday. The failure of His disciples in Gethsemane wrung from Him the question, "What, could ye not watch with me one hour?" A few hours later in absolute aloneness He forced from His lips the anguished cry, "My God, my God, why hast thou forsaken me?" Such aloneness no other has ever known nor can know.

Who can consider the utter aloneness of Jesus without profound amazement? That aloneness was part of His earthly glory. Was it also a part of His redemptive sufferings?

McMinnville, Oreg.

The Hunger to Know

Sah Tse belonged to the Akha tribe. He lived in the Kentung state in eastern Burma, on the China, Indo-China, and Thailand border. His days were spent in the jungle sawing wood which was later dragged to the villages by water buffalo.

He had been sawing wood for one of the missionaries for several years without showing any interest in Christianity. However, he did enjoy looking at the pictures in the books the missionary used, and one day he asked if he could learn how to read.

The missionary used his charts and primer and gave Sah Tse his first lesson. Soon Sah Tse was able to sound out a few words. Shortly after this, the missionary went on furlough. Sah Tse was left alone with his primer, and no one to help him.

Nearly two years elapsed before the missionary returned. When Sah Tse heard of his arrival, he immediately went to see him. After the first words of greeting, he said, "Do you have any books?" The missionary replied, jokingly, "Oh, do you know how to read?"

Pulling a dog-eared primer out of his shoulder bag, Sah Tse proudly replied, "Yes, I can read the whole book." His teacher took the primer and opened it at random to test him. To his amazement, he found that Sah Tse could read from beginning to end.

Still not quite believing, he asked how it had happened. He learned that after working hard all day, Sah Tse had sat by the fire at night looking at pictures and memorizing the letters.

"I want all the Akha books you have." He was given a small book on the words and work of Jesus, a catechism, and a hymnbook. These were the only books which had been translated into the Akha language.

Now, whenever he comes to the village, Sah Tse stops to ask about the things he does not understand. Always, he asks if there are more books for him to read, and the missionary must answer, "Not yet!"—Lit-Lit Newsletter.

A Prayer

FOR THIS WEEK

Merciful heavenly Father, we praise Thy name for having allowed us to enter into a new year in Thy service. Help us to acknowledge Thee in all our ways so that Thou canst direct our steps. Be our guide as we go along the road we have never traveled. We would surrender ourselves to Thy leadership in such a way that Thou canst make us fruitful in our service for Thee.

We would not rush willfully along paths of our own choosing, nor would we hold back when Thy Spirit says, "This is the way, walk ye in it." When we stand at the crossroads, show us which way to take, and in the problems that face us daily, enlighten our hearts and minds so that we may meet them with Thy wisdom.

When the thick darkness of bewilderment shuts us in, give us the patience to wait for Thy guiding light. We would leave the future in Thy hands, asking only Thy guidance a step at a time into opportunities for greater fruitfulness and deeper consecration in doing our common daily tasks. In the name of Thy dear Son, our Saviour. Amen.

—*L. S. Weber.*

Prayer Requests

(Requests for this column must be signed)

Pray that the visit of Bro. and Sister Graber with the churches in India may be a great stimulus to Christian living and testimony.

Pray for the winter Bible schools, that learning may produce faith and good living.

Pray that the wounds of schism and withdrawal in our brotherhood may be healed, and that the unity of the Spirit may prevail.

Pray that a young father of five children, whose love for his wife and for the Lord is cold, may return to the Lord and make possible a happy Christian home again.

Pray for a young brother who has been under treatment for his mental health, that he may be able to find a satisfying job and return to a normal state of living with hope in God and peace of soul.

OUR SCHOOLS

Putting Our Hands to the Plow

BY TILMAN R. SMITH
Inaugural Address as President of Hesston College

It is recorded in Luke 9:62 (RSV), "No one who puts his hand to the plow and looks back is fit for the kingdom." This Scripture would seem to encourage the forward look, and that is my position in this talk. We are told in Prov. 22:28, "Remove not the ancient landmark which your fathers have set." While it is true that we expect to emphasize the forward look, we cannot forget the landmarks of the past which help us in our perspective. Theodore Roosevelt said that the only safely progressive man is the one who can look far into the past. It may seem like a paradox that in looking forward we must also look to the past, but such is not the case. To chart a course for the future one must determine where he now is and how he has come to that position.

Hesston College has completed fifty years of her history. If we look back through that history, we see many things which are good and noble and which must at all costs be retained. We can see the educational and moral disciplines which produced Christian citizens of stature and ability. We want to retain the strong Christian emphasis which has produced so many church leaders. For instance, a survey which was conducted in 1955 covering a ten-year period from 1943 to 1953 shows that nearly 85 per cent of the people who answered the questionnaire, and a very high per cent did answer, are actively engaged in church work. We would never want to lose our identity with a system which has produced such results.

Today throughout the world, education has become almost a fetish. The Sept. 28, 1959, *Time* magazine reports a survey made by Elmo Roper for the Ford Foundation which shows that 69 per cent of all American children now under eighteen years of age will attend college if parental ambitions are realized. While the average cost per college student is now $1,450 a year, 60 per cent of the parents who expect to send their children to college have made no plans for financing college education and the 40 per cent who have savings plans managed to save on an average of $150 last year.

In spite of this lack of financial planning on the part of parents, constantly larger numbers of young people will be going to college. While this figure may not average 69 per cent of all American children, it certainly will be higher than the 21.4 per cent of Americans aged eighteen to twenty-one who were enrolled in the colleges and universities last year.

The reasons for going to college are many and varied, but we must recognize the fact that education in the home, in the church, and in the school is a tremendously potent factor in shaping the lives and destinies of individuals either for good or evil. In earlier days it was assumed by educational leaders that if universal education became effective, crime would be largely eliminated. While it is true that more and more people are being trained in the schools of our land, we must agree that crime is not being eliminated; and it might even be proved that by weighing all the factors and balancing these against previous methods of reporting crime, the records would show that the percentage of crime has increased. Consequently education and knowledge are not enough. The basic need in the world today is education which is Christian.

He who is a stranger to God lives a defeated life until he forms God's acquaintance. — Walter E. Isenhour.

Adding required Bible courses to the curriculum will not make education Christian. The Bible may be studied for its literary value and some of our greatest literary critics even consider certain portions of the Bible as the greatest literature that has ever been produced. However, the Bible must be studied from the standpoint of its message rather than its rhetoric. Everything which is taught in our church schools must be taught within a Christian perspective. It is said that all rope used in the British navy in the early nineteenth century carried a single, distinctive red strand. Regardless of where the rope may have been cut, if genuine, the red strand would show. Education in our church schools must in every area show the red strand of Christ's redeeming love, regardless of the time or place where it may be tested.

Courses in Bible and Christian education are very important and should be required. However, in science we should learn that "The hand that made us is divine." In health and physical education we should be brought to the knowledge that our bodies are temples of the Holy Spirit. In mathematics we must learn the principles of honesty and justice, such as the use of just balances, just weights, and just measures. In the humanities we are to realize that we must love our neighbors as ourselves and that "God is no respecter of persons." If we don't develop a Christian philosophy for all of education, we are left in a very weak position in every area.

How may a Christian climate for education be provided? First, all school personnel must be people with positive Christian personal experiences and transformed minds, who can transmit the love of Christ by example and by precept. They must be learned people who can command (not demand) respect for what they are, for what they know, and how they teach. Secondly, the church must provide the very best facilities and conditions under which dedicated teachers can help students find meaning and purpose in life. In the third place, if students are to find real meaning and purpose in life, they, too, must become dedicated and honest seekers after the truth which can make free men and free women. Students must be led to understand that education apart from true religion is empty and meaningless. The Hebrews felt that education without religion led to a condition which they called "the drooping of the soul." The real purpose then of the church's educational program is to create an educational climate which cannot be considered compartmental with reference to spiritual or nonspiritual areas, but rather it is an atmosphere in which every activity may contribute to "lifting up of the soul" by the transforming of minds.

In seeking to carry out an educational program at Hesston College which is Christian in every sense of the word, let us examine certain theses and make suggestions with regard to the kind of program which the church may wish to promote in helping us as we work together in a program of education which is truly Christian.

If our church schools do not have high standards of academic, social, spiritual, and physical excellence and performance, they have no reason or right to exist. It would be sinful to allow church schools to continue to operate with low standards in any area, because such standards represent poor stewardship of time, talent, and money, and they bear false witness to our own people and to the world, in pretending to be doing something we are not doing.

In looking forward to our task of "fitting young people for the kingdom," we have certain general aims. We envision

(Continued on page 45)

TEACHING THE WORD

Teaching with Audio-Visual Materials

BY J. F. SWARTZENDRUBER

If our faith is to survive, we need the most effective teaching program that we can devise. "And thou shalt teach them diligently unto thy children . . ." has meaning for us today as well as it did for the Israelites in Moses' day. Our children do not just grow into any faith. Teaching, whether done formally or informally, is still the means for perpetuating our beliefs and practices.

It is our responsibility to find the most effective teachers, teaching methods, and teaching devices possible, regardless of whether the teaching is done in the Sunday-school classroom or some other time. To do less than this is to shirk our responsibility, not only to those we instruct but also to God.

Jesus used various means to teach His followers. On numerous occasions we read that He "taught them, saying . . ."; on other occasions He wrote in the sand, He set a child in their midst, He sent them out. In fact, Jesus used many types of activity to teach His followers. He didn't use a motion picture or a tape recording, as far as we know, but neither did He travel across Palestine on rubber tires.

We need to use means and methods of teaching appropriate to the times in which we live. Candles are no longer the principal source of light for us in America. For many of the younger generation the expression "putting a candle under a bushel" has lost much of its poignancy. In this day of high-powered automobiles, jet planes, moon rockets, and electronic communication we are often content with usipg candlelight in our teaching.

Our business methods must keep up with the times, lest we suffer financial loss and therefore neglect our "talents." However, our Christian education methods are often antiquated, lest it cost us something to do effective work. If the installation of a $10,000 machine will pay for itself in one year, few businessmen would hesitate to install it. However, many of us would hesitate spending the interest on such a machine for teaching materials which promise, with proper use, to do a more effective job of teaching, because our treasury is short of funds. It's time we examine our methods and procedures and face the question: Are we using the most effective means in teaching the Word?

The use of audio-visual materials can help in giving us a more effective teaching program. All can make a beginning. It is not necessarily an expensive program. Many of the things needed are the same things one needs in any teaching program. Classrooms, chalkboards, bulletin boards, files of pictures, charts, maps, and flannelboards are materials any good school situation requires.

We need teachers who are able to teach, not just police or entertain the pupils for a class period once a week. We need teachers with consecration and dedication to the task of importing the Word. There are those who are consecrated and dedicated to the Lord's work, but who are not teachers unless "teaching" consists of reading the lesson text in a language almost foreign to the squirming ten-year-olds, or reading the printed explanations from the quarterly, or monthly, reading the illustrations or verbalizing in some other way.

The use of pictures, whether posted on a bulletin board or projected from slides or with a motion-picture projector, can add to the understanding of other peoples. Truly it would be fine if every person could visit every mission project to see at firsthand the peoples, the environment in which they live, and something of their culture. If we can't do this, perhaps we can bring the situations to our communities by as realistic a means as possible. Pictures along with native sounds brought to us by slides and tape recording or by sound motion pictures might well serve as a substitute for actual firsthand experience.

Teaching by the use of pictures, maps, charts, or projected materials isn't so much different from any other type of good teaching. Preparation, preview, planning, presentation, review, and analysis of results are all a part of any good teaching program. Properly done, the use of audio-visual materials and methods can improve your teaching procedures and lead to the goal of all—more effective teaching for the cause of Christ.

Teaching, whether done in the Sunday-school classrooms, the midweek meeting, or the Sunday evening meeting, or in any other type of situation, can be a strong influence in helping the individual see his responsibility to God and his fellow men.

Goshen, Ind.

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The Mennonite Church does have a mission to Protestantism today as we define and redefine Christian discipleship.

—Harold E. Bauman.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Greatness of the Kingdom, by Alva J. McClain; Zondervan, 1959; 556 pp.; $6.95.

The importance of this book must be measured against the not insignificant movement within evangelical Christianity which insists that a dispensational theology alone is a truly Biblical theology and that any deviation is a movement toward liberalism. Alva McClain is president of Grace Theological Seminary and has been teaching theology for 30 years. This volume is the first in a projected series of seven which will treat the entire field of theology. Here is the mature product of one of America's leading dispensationalist theologians setting forth an exhaustive Biblical exposition of the Kingdom of God, which is the most important doctrine for dispensationalism. The book raises the question whether dispensational theology, as represented by this volume, can lay valid claim as legitimate spokesman for evangelical Christianity.

We must first clarify the nature of dispensational theology. The heart of the system is not seven dispensations nor a pretribulation rapture of the church. It is the notion that God has two peoples—Israel and the church, and two programs—a theocratic program for Israel and a redemptive program for the church. Israel is a national people with material blessings and an earthly destiny; the church is a universal people with spiritual blessings and a heavenly destiny. The oft-used verse, "rightly dividing the word of truth," means to discern between the Scriptures which apply to Israel and those which apply to the church. Judaism and Christianity: these are two Biblical religions which must not be confounded or confused (L. S. Chafer, **Dispensationalism,** Dallas, 1951, p. 107).

This is the pattern of McClain's theology. The mediatorial kingdom of Christ is a blessing for Israel, not for the church. "We meet . . . one insuperable obstacle to the view which equates the Messianic kingdom of Christ with His work as a personal Saviour of men. As to the latter, there is no difference between Jew and Gentile; each human soul must be saved in the same way of grace, and there are no national priorities. But in the established kingdom on earth the nation of Israel will have the supremacy" (p. 424). Christ did not come to bring a spiritual kingdom That which He offered Israel was the earthly Davidic kingdom. When it was rejected, He disclosed His purpose to bring into existence a new thing—the church. But the kingdom was not given to the church (as the natural exegesis of Matt. 21:43 suggests; see I Pet. 2:9); it was rather deferred until a new generation of Jews ("a nation bringing forth the fruits thereof") accepts the kingdom at the second advent of Christ. The idea of a present spiritual kingdom is a "fiction" (p. 440); the church is heir to salvation, not the kingdom of God. The "mystery of the kingdom" (Mark 4:11) is the existence of an interregnum between the arrival of the King and the establishment of the kingdom (p. 325). The Pharisees, by their obstinate rejection of the

(Continued on page 46)

† GENERAL CONFERENCE

General Council Meets

BY PAUL ERB

The first General Council meeting of the 1959-61 General Conference biennium was held at the Hotel Atlantic in Chicago, Dec. 10, 11, 1959.

All but two of the members were present. The General Council is made up of representatives of the conferences eligible for membership in General Conference (all but one elect representatives), of the general boards of the Mennonite Church, and of the various committees of General Conference.

There was an excellent spirit of free participation in the meeting. The last hour, especially, in which various members shared with the brethren their concerns, helped all to see how important for the unity of the church are these opportunities for getting together.

The Council accepted an invitation to hold the 1961 General Conference in the municipal auditorium at Johnstown, Pa. There was a lengthy discussion of how to secure more delegate participation in the Conference sessions. The program committee—A. Lloyd Swartzendruber, Paul M. Lederach, and J. C. Wenger—were asked to lengthen the Conference several sessions, and to provide for more open discussion, possibly in groups. Reports will be mailed to delegates in advance, and will not be read in full to the Conference. Other suggestions should be sent to the program committee.

Other actions of the Council included the following:

1. Appointed R. J. Yordy to the Budget Committee.

2. Approved the plan by which General Conference employees are on the payroll of some other employing agency of the church, and General Council is billed for their time.

3. Looked with favor upon Mennonite Mutual Aid setting up Menno Insurance Service to provide liability insurance in Indiana with Goodville Mutual Casualty.

4. Heard progress reports from the Worship Committee and the Premarital Counseling Committee.

5. Adopted a recommendation that for the present the estate planning service be placed with Mennonite Foundation under Mennonite Mutual Aid.

6. Encouraged a common periodical emphasis by all church agencies, to be inaugurated by 1962.

7. Approved in principle a statement on the whole brotherhood having basically one Christian standard of living. It is hoped General Conference can adopt such a statement.

Death and the Christian

BY RUTH ERB

The Christian experiences death in several different ways. Through faith in Christ, he is dead to sin. Rom. 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The Christian is not sinless and perfect himself, but since Christ has overcome sin, and His Spirit is now within the heart of the believer, sin no longer has control of his life—Christ does. The "pulls" of sin—those things which would normally draw him away from God—are crowded out of his life because of the consuming presence of the life of Christ in him.

The Christian is also dead to the flesh through his faith in Christ. Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The term "flesh" refers to the natural man outside of Christ. On the other hand, the whole man "in Christ," governed by obedience to Christ, is spirit. The Christian is dead to the flesh in the sense that his whole life is centered around loyalty to the teachings of Christ and obedience to His will.

Through faith in Christ the Christian is dead to the law. Gal. 2:19, "For I through the law am dead to the law, that I might live unto God." The law represents the best of man's efforts to attain God's holiness. Grace requires a higher standard of living. Man obeys the law because of fear of punishment, but under grace he has the desire to obey. The inward urge is far mightier than outward force.

Finally, the Christian is dead to death itself. Heb. 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Believers in Christ have their death behind them. They now have eternal life in Christ. Of course, their natural death will still take place, but that is no longer to be feared.

Consider the disciples of Jesus. United with their Master by bonds of discipleship which death itself could never sever, guided and enlightened by His Holy Spirit, they went forth boldly proclaiming the immortality of the soul. They went to their martyrs' deaths rejoicing in the Lord and confident that their souls would never die.

Countless other Christians down through the centuries have demonstrated to a dying world a faith that lives.

An author, contrasting the death of her brother-in-law with that of her father, brings into focus the great difference between the death of a sinner and that of a saint.

Demons of every conceivable size and shape haunted the younger man. Hags with flaming eyes, and hair curling with snakes, beckoned to him with long bony fingers. Goblins begged him to join in their dances to the accompaniment of weird, blood-curdling noises. As the time of death approached, he desperately tried to pray, but could not. Reading the Bible did nothing to quiet his dying soul. Finally, in one last frenzied gasp, he told the family, "It's too late now. Can't you see them?"

In contrast, death to the father meant rest and peace. Parting with the family was not easy, but they realized that it was only for a time. One by one they would reunite again in heaven. As soul departed from body, a radiant smile lit up his features and he spoke of the heavenly host and of the glorious light of the Eternal shining down upon him. Death holds no fear for those who are the children of God. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

All of us enjoy watching a sunset. The glow in the sky and its response in the heart make us lonesome for God. Let us find our joy and satisfaction in the service of Jesus Christ, and by and by heaven shall burst into view ten thousand times more glorious than any earthly sunset!

Lancaster, Pa.

EXPRESSIONS OF APPRECIATION

I wish to take this opportunity to thank relatives and friends for kindness and sympathy shown to Fred and his wife and children during his illness and since his passing—for prayers, letters, cards, money, other gifts, and every act and deed of kindness. May God richly bless each of you.—Mrs. Fred Charlton.

* * *

Words cannot express our thanks and appreciation for the cards and gifts we received on our fiftieth wedding anniversary. May God richly bless each one.—Martin and Martha Wenger, Telford, Pa.

TO BE NEAR TO GOD

The Master's Rose Garden

Sunday, January 17

Collective Perfume

Song 72, **Life Songs No. 2.**
Read Mal. 3:16, 17; Acts 1:14; 4:23-33; 12:5; 13:2-4.

In a rose garden the inevitable result is sweet perfume. This is natural sweetness. But the "sweetsmelling savour" which God desires of us is the fragrance that comes from the crushing of many. It is the touch of fire, the Holy Spirit, which tells of a great transformation.

Lord, as we pray in groups of believers, do Thou hear in heaven and answer, that the odors of sweet incense may rise before Thy throne.

Monday, January 18

Attar of Roses

Song 200, **Life Songs No. 2.**
Read Gal. 2:20; Rom. 8:35-39; II Cor. 4:10, 11, 17.

"Approximately one hundred pounds of rose petals from sixty thousand blooms are required to yield one ounce of attar of roses" (Roses for Every Garden, by R. E. Allen). You can understand why it is costly. Many fields of roses are cultivated in France for this purpose.

Trials and afflictions may seem grievous, but they are part of the refining process to bring forth an "exceeding and eternal weight of glory." Weighed in God's scales the result exceeds any of man's measurements.

"Have Thine own way, Lord." Crush me, crucify me, that I may live only the life of Christ.

Tuesday, January 19

Winter Care

Song 109, **Life Songs No. 2.**
Read Psalm 147:15-18; Prov. 31:21; Job 38:22-30; Isa. 55:10-13.

The rugged trials of life are like the cold winter with its frost and wintry storms of snow. God has a way out for everyone who trusts Him, like Job. There is a blessing in every trial if we look for it. We protect the roses, that they may bloom more beautifully than ever the following spring.

Help us to have faith like Job, who said, "Though he slay me, yet will I trust in him."

Wednesday, January 20

Spring

Song 288, **Life Songs No. 2.**
Read Joel 2:21-29; Psalm 65:9-13; S. of Sol. 2:11, 12.

Springtime is like a new birth of sweet, tender young life. It is like the rising up of the soul of man into eternal life in Christ. As the grass grows and the flowers bloom, we are reminded of God's mercy in giving us new life in Him.

Lord Jesus, prosper the planting of Thy garden in other hearts, that there may be joy as in "the time of the singing of birds."

Thursday, January 21

First Blooming

Song 197, **Life Songs No. 2.**
Read Acts 2:41-47; 6:15; 7:55, 56; 10:34-48.

There is much joy in gathering the first blossoms of the roses in the spring. The greatest joy is sharing them with other friends. Here is a beautiful picture of the new church in her prime of service and worship and her sharing of her joy with others.

Help us to be sharers of your gift of salvation.

Friday, January 22

Full Growth

Song 255, **Life Songs No. 2.**
Read Heb. 5:14—6:1; Eph. 4:11-16; II Cor. 7:1; II Tim. 3:16, 17; Heb. 13:20, 21; Phil. 3:12.

When you have good quality rose plants, priced accordingly, you will have success with your rose garden, providing the soil is properly prepared and the position of your garden is correct. The same is true in the Lord's garden. Full growth to maturity and perfection starts in the first place with a great price, the precious blood of Christ, then a deep planting in Him and a growing up into Him. Eph. 4:15.

Dear Lord, take over the purchasing, planting, and growing as we desire perfection for your glory.

Saturday, January 23

A Sturdy Plant

Song 109, **Life Songs No. 2.**
Read Isa. 60:21; 61:3; Psalm 1:3; Eph. 2:10; Matt. 15:13; Rom. 6:4, 5.

When the gardener has planted his own roses, then he knows the work was done right, and he can expect results of sturdy growth. Our God has planted us into the kingdom of His dear Son. We are therefore "the planting of the Lord," and we can grow in faith and love and in all His attributes.

Help us to be a sturdy plant for Thee.

—F. Rose Buckwalter.

Converting Power of the Gospel

Sunday School Lesson for January 24

(Acts 15:36—16:40; Phil. 2:12-18)

Again Paul must go away from his home church. To where? Why? Who went with him? Paul did not forget his mission to the Gentiles. Nor did he forget what the Gospel had done for him. Do you know any big sinner who is also a so-called big man? Do you believe the Gospel could save him? Do you really believe?

Paul was a convincing illustration of the converting power of the Gospel. Let's see some others. How did the Lord lead Paul to these souls? The words "forbidden," "suffered . . . not," "vision," "assuredly gathering" are significant, considering how Paul yearned to present Christ to the big centers in Asia Minor. (Since the leading of the Spirit is not the point of today's lesson, little time should be given to this here.) At Philippi things really happened.

Who was the first convert according to the record? Let your pupils find from the text what kind of woman Lydia was (a wealthy businesswoman, a Greek proselyte to Judaism, a woman with a large house and servants). Paul "spake" the Gospel story to the women in the meeting. What was Lydia's response? What proves that she was converted? Consider the up-and-outs that you and your pupils know. Can the Gospel save them? Are you sure?

Let a pupil (assign ahead) tell of the conversion of the damsel possessed with an evil spirit. See an evil woman converted. What proved it? Perhaps this once slave girl took her place by the side of Lydia in the Philippian church. Think of the down-and-outs you know. Mention some. Can the Gospel save them? Are you sure?

And then there was another great demonstration of what the Gospel can do. Why were Paul and Silas put into prison? Why in stocks? How did they preach to the prisoners? God intervened to open hearts to the Gospel. The jailer, "exposed to the sordid, seamy life of criminals, probably a political appointee, product of the Greek-Roman culture and religion," was saved. The Gospel Paul and Silas lived and sang must have convicted the jailer. Don't miss the jailer's question and Paul's answer. It will come with new meaning in its setting. What facts prove the conversion of the jailer? This was about what we might call a middle-class man. Do you know such who need the Gospel?

These three converts, with the families of two (Lydia and the jailer), made charter members of the Philippian church. This church held a deep place in Paul's affection for years to come. They were very kind to him at times of need.

Are there any such converts to the Gospel in your church? Why not?

What it means to believe on Jesus or how the Spirit leads us to souls may tempt teachers and pupils to wander from the aim of the lesson. Only one truth can be presented effectively in the short Sunday-school hour. By the Spirit stir your pupils to a new faith in the converting power of the Gospel.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Brook Lane Farm Completes First Decade of Service

In 1959 Brook Lane Farm, Hagerstown, Md., the first mental hospital sponsored by the Mennonite Central Committee, completed its first decade of operation. Brook Lane's ten years of Christian ministry of healing the mentally ill show a record of successful service and a challenge for the future.

Statistics illustrate the enlarged outreach of Brook Lane's services. Beginning with personnel and facility limitations, Brook Lane has since its opening in 1949 expanded from 23 beds to 38 beds. The patients are served by a staff which has increased to 41, allowing at least one staff member for every patient.

On Jan. 21, 1949, the first patient was admitted to the hospital. Since the first admission, 2,742 more patients have sought help within the hospital's clinical rehabilitation program. Many others have received aid through Brook Lane's outpatient services.

Brook Lane's services have not been confined to Mennonites. In fact, only about 13 per cent of its patients have been Mennonites.

Program Birth

Motivation for a Mennonite-operated hospital grew during World War II when many young men performed their alternative service in state mental hospitals. At that time most of the overcrowded mental hospitals were sparsely staffed and could offer only limited treatment to those who really wanted help. Mennonite workers found an amazing, critical shortage of therapy, of patience, of love, and of individual care. After their service, these men encouraged church leaders to establish church-owned mental hospitals which would operate on a maximum of Christian love and understanding as well as psychiatric skill.

Recognizing that its services are offspring of Christ's command to preach and heal, Brook Lane has pursued its program for those who live lives of uncertainty, insecurity, and loneliness, hoping, in a Christian way, to give them a new outlook on life through their hospitalization.

The history of Brook Lane's treatment program stresses the individual worth of each patient. Personal freedom is a significant part of the healing process. Companionship between staff members and patients to carry out the one-family idea is practiced to show patients that faith in Christ calls us to help one another.

Program Expansion

Though Brook Lane's physical structure has expanded and been immensely improved since the first years of operation, its idyllic pastoral setting has been maintained. The Blue Ridge Mountain setting of trees, shrubs, flowers, streams, hills, and pasture land is recognized as a significant component of the Farm's therapeutic program.

Brook Lane's first buildings included a brick house—over a century old—for kitchen, dining room, and staff lounge purposes; the barracks, once used by the Civilian Public Service men, for dormitory and chapel facilities; and a 23-bed, one-story hospital building, which was enlarged to a 38-bed building four years later. In 1956, when the new dining hall, kitchen, laundry house was completed, the "Old Brick House" became, on one floor, a center for the crafts activities, and on the second floor, the staff lounge.

The barn, which in the beginning housed chickens, was renovated in 1952 to make a rustic modern recreation hall and a library, reading room, and lounge for patients and guests. At present the second floor of the barn is being modeled into an auditorium and a place where crafts, an integral part of the treatment program, can be carried on more effectively than in the "Old House." Over the years three new staff houses have been constructed. Now, of the 41 staff members, only a few live on the grounds.

Other improvements are construction of a large pool at the bend of the brook below the barn, building five sturdy bridges which cross the brook, and a large athletic field. The athletic field across the brook from the Farm provides adequate recreation area for staff and patients for softball, volleyball, tennis, and other leisure activities. This fall the construction of a maintenance shop, garage, and carport was completed.

Program Leaders

Among the many leaders who were influential in establishing Brook Lane Farm and who helped carry out the program during its formative years were Dr. Helmut Prager, a psychiatrist from Baltimore, and Mr. and Mrs. Delvin Kirchhofer.

Dr. Prager played a prominent role in the organization of the hospital and was medical director for nine and a half years of the hospital's opening decade of service.

Delvin Kirchhofer, Orrville, Ohio, was Brook Lane's first administrator. His wife, Helen, was the first supervising nurse. The administrators who followed Kirchhofer were Jacob Goering, Silver Springs, Md.; Arthur Laemmlen, Reedley, Calif.; Dennis Miller, Mankato, Minn.; and D. C. Kauffman, West Liberty, Ohio, who is now serving as Brook Lane Farm administrator.

As its program expanded the hospital needed a larger staff. Three professional men are now employed at Brook Lane Farm. Succeeding Dr. Prager as medical director was Dr. G. R. Morin, from the Menninger Institute, Topeka, Kans. At the same time that Morin was employed, Roy Harnish, Lancaster, Pa., began service at Brook Lane as social worker. It soon became evident that one psychiatrist could not handle all outpatient cases, along with capacity or near capacity inpatient load; so recently a second psychiatrist, Dr. John C. White, has been employed.

Looking toward the Administration Building (brick house) at Brook Lane Farm.

In addition to professional help, Brook Lane is served by Voluntary Service young men and women. A group of 11 VS-ers help in the hospital's maintenance, in the recreational and occupational therapy program, and as psychiatric aides. Besides VS-ers, 27 full-time workers from Mennonite communities help make the Brook Lane operation complete and effective. Throughout the years various departmental supervisors have been added to stabilize the hospital's program.

Preparing food in the dining hall-kitchen at Brook Lane Farm.

Program Future

Brook Lane Farm's first decade has successfully served many who have received new health and peace of mind through its hospitalization procedures. For its services in the decade ahead Brook Lane recognizes that it must be alert to keep its Christian task on a superior professional level.

Administrator D. C. Kauffman, in a report to Mennonite Mental Health Services, says: "It is our prayerful desire that Brook Lane Farm is not maintained as just another mental hospital, but that we continue to strive to offer a unique service to the many mentally ill by providing a Christian program of sympathy, understanding, love, and to work for the welfare of mind, body, and soul of the patients who come to us for healing. Added to this we wish to provide the best possible psychiatric care which a competent professional staff can give."

Our First Months in Araguacema

By AWILDA ROHRER

On Aug. 15, 1959, we arrived at our field of service—Araguacema, Brazil. The missionaries (Richard Kissell and the nurses) were there to meet us. The house where we were to live was painted and everything was ready for us to move in. It was wonderful to get settled after traveling from place to place for three years. By now (Nov. 17) we really feel at home.

Richard Kissell stayed in Araguacema for two weeks before leaving on furlough, getting Maynard oriented to the work. Those were long, full days, especially since the Herbert Minnich family, because of illness, couldn't come to Araguacema as planned, but had to stay in Anapolis where we had spent a year together in language school. So besides the maintenance and building program, Richard had to orient us to the church work as well.

Construction Work

One of Maynard's main tasks has been construction work. He and his helpers have put the roof on the house for Herbert Minnichs, put in the plumbing for the kitchen and bathroom, and laid the floor tile. The carpenters are also very busy. It takes a little longer here to do the work. First the logs had to be hauled here by oxcart. The men then spent about two weeks sawing the logs. Now they are making doors and windows. They also make the brick and floor tile for the house. Bro. Kissell had made a kiln to burn the brick, and Maynard has just completed a thatched roof building in which the men make brick. They also made shelves on which they can dry the brick before putting them in the kiln. Since the rainy season has begun, it rains nearly every day; so it would be impossible to dry bricks without a shelter.

Along with the work on Herb's house, we are gathering materials together to build a single workers' residence. The house they had been living in had been sold; so three weeks ago they moved into the church, into the rooms we used for Sunday school. Yesterday the men were hauling sand for this house all day. A boat is hired to bring the sand across the river and then it is hauled a mile by jeep and trailer. We are also hauling clay. All these materials must be gathered before the river rises. For several months during the rainy season the beaches and clay pits will be covered by water.

Every day I teach the children, using the Calvert Course. Yesterday after school they went along on the oxcart with the men to haul clay. You should have seen them—Evelyn, sitting on the load; Sharon, walking alongside with the stick they use to keep the oxen going; and Kathleen in front, guiding the oxen—while the men were walking alongside watching them.

We have planted corn and rice in the truck patch and transplanted tomatoes and other vegetables. We raise as many fresh vegetables as we can because it is difficult to buy any here, although there is an abundance of pineapples, bananas, oranges, and other tropical fruit.

Journey Through Sertao

Last Saturday Maynard and I took a family out in the sertao (heavy wooded area) to visit their sick mother. It was a distance of 120 miles. We traveled on wet, muddy, hole-filled roads. The road went through creeks and streams, and we got stuck in the mud several times. Some places

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Missions Today

Traveling Mercies

By J. D. GRABER

The Sea of Galilee lies like a turquoise jewel among the Galilean hills. Fortunately no one has been able to build a church over it or a grotto under it. As our car came over the last range of hills and the view burst full upon us, we had one of the few emotional thrills that came to us in the presence of so-called sacred spots. No doubt this is almost exactly as Jesus saw the sea. Here He walked on the water, stilled the storm, and around its shores and over its waters He traveled on His missions of mercy.

Bethlehem, nestled on a hillside, is today a fairly large town. So with Nazareth. Teeming modern life has touched these towns of precious memory. Unfortunately, superstition has crowded out living faith in the sacred precincts. When they showed us the exact spot where Jesus was born, marked by a large fourteen-pointed silver star in the floor of the cave several levels below the ancient churches above, we were not particularly inspired or moved. Superstition and exploitation have quite effectively destroyed for evangelical Christians the awe and reverence they would normally feel in these places.

The Garden Tomb, neatly and quietly kept by the Mattar family, was a delightful contrast. Here one could contemplate with reverence in front of the open tomb on the real meaning and significance of the risen Lord. For once, no churches, candles, priests, rituals, or superstitious regard for holy spots that result in crass idolatry disturbs the visitor.

The Dead Sea is aptly named. No living thing can survive the bitter waters, which are an almost saturated solution of various mineral salts. The tell of Ancient Jericho is there, uninhabited as the Word predicts, but all around it are the refugee camps, in a sense a human Dead Sea. These Arab refugees from Israel have no place to go; no nation wants them. In one camp are 36,000, in another 25,000, and in still another one 8,000. And these are but a few of many such camps in Jordan. We are glad the Mennonite Central Committee is there to add our bit of love and care for these unfortunate people.

From Jerusalem to **Beirut** was a brief journey by air. The flight took us across Damascus in the midst of the desert and over the range of mountains covered by the famous cedars of Lebanon. The Republic of Lebanon has adopted the cedar tree as its national symbol. A red and white striped sentry box decorated with the green symbol of a cedar tree looked for all the world like

a Santa Claus booth in an American city at Christmas time.

Now we are in India. We have seen Bombay, India's most modern city, the work of the Church of the Brethren on the West Coast, Yeotmal Biblical Seminary, the National Christian Council headquarters in Nagpur, and are about to arrive at Dhamtari. This is in a sense the end of the journey. Here we plan to labor along with our missionaries and our national brothers and sisters for a few months in the building and strengthening of the church and her witness. Again we solicit your prayers.

OUR FIRST MONTHS IN ARAGUACEMA

(Continued from page 37)

we sank in the mud but managed to get out by using the four-wheel drive. One place we were detained three hours because a truck was stuck. We tried to help the driver out, but broke the jeep winch in the process; so we had to go on.

The last nine miles took us about four hours because it was off the main road, and there were only marks on the trees to show us the way. It was after dark, and we were lost several times. Finally we arrived at a thatched roof house. I slept in a hammock and Maynard in the jeep. The other eight passengers were put up in hammocks also. Despite dogs, chickens, and other animals going in and out, we got a few hours' sleep.

The next day on our return trip, 120 miles from home, the fan belt tore. We took a piece of hammock rope and one of the men wove the two ends together. We were thankful to the Lord that this held the rest of the way home. If it wouldn't have, it would have taken us a week on horseback. The family had said this trip would take eight hours; instead, it took two days of hard travel. But we were grateful for the experience, since we learned many things about life in interior Brazil and learned what things to take along when venturing so far from civilization.

New Opportunities for Gospel

Recently the church received two invitations to preach the Gospel in towns near here. The one is a two-and-a-half-hour trip up river and the other is a two days' journey on horseback. The church brought the requests to us, called a counsel meeting, and decided to send workers. They plan to send one of the lay pastors and two missionaries to the one place. Some members and a lay pastor will hold services at the other place up the river as soon as a boat can be rented. These services will take place at the same time on Sunday morning as our services here in Araguacema. It is encouraging to see the church want to reach out with the Gospel. Pray that there may be churches planted in these places.

Araguacema, Brazil.

The Maynard Rohrer family, missionaries at Araguacema, Brazil—Kathleen, Sharon, Evelyn, Maynard, and Awilda.

The Light Shines Again

BY MRS. FLOYD SIEBER

Yolanda and Maria Elena came to America, Argentina, several years ago to find work as maids. They must help their parents support the six other children in the family.

I first met Yolanda two years ago when she attended a church picnic. The church girls had invited her many times to come to the young people's meetings and the church services, but it was a year before she accepted this invitation. But after she started coming, it wasn't long until she felt her need of a Saviour, and she took Christ into her heart to fill that need. Then, as a faithful disciple, she sought at once to bring her sister. This was not easy, for Maria Elena was more interested in going to dances than to a church. The first time she came was when Yolanda was baptized. From then on, her interest has not slackened. Now she, too, wants to be baptized and received into the church.

The other day I said, "Tell me, Yolanda, how is it that you became interested in coming to the evangelical church?"

Here is the story she told me. "When we girls were small, times were hard and work was scarce in our village. I remember Father used to hitch up the mules to a cart, take along some supplies, and go off to look for work in the country. Mother gave him a small image of 'la virgin de Lujan' to hang on a chain around his neck for good luck. We kept other images in our home to pray to, feeling that in this way Father would be kept safe on his trips.

"Once Father was gone over a month, and we had had no word from him. An old neighbor lady who was a Christian told my mother that our idols couldn't hear our petitions, that they were useless. Then the pastor's wife came to our home. Mother allowed her to read the Bible and to pray that Father would return safely. In two days Father was at home with his family. We were amazed that the prayer offered to God only and not to our image, was answered and so soon.

"Sometime later our neighbor lady moved away and other pastors came to take charge of the evangelical church. No one came to visit our home to teach us or encourage us in this new way; so we gradually drifted back again to attending the Catholic Church. Then when we came to the city of America and were invited to the Protestant Church, it was not something altogether new to us.

"When I went home the first time after I had learned to know the Lord, I started taking all of my younger brothers and sisters to Sunday school, and Mother attended sometimes too. When Maria Elena was home on vacation, she gathered up all the images and destroyed them, all but the one on the chain around Father's neck. He said he wasn't changing his religion."

In prayer meeting the girls often pray for their father, and to their delight, the last time he wrote to them, the tone of his letter was different. He started out with, "We thank the Lord for all the blessings He is sending us." How happy these girls are to know that the Holy Spirit is working in their father's heart and that he is responding! Again the light has shone in dark places. Praise His name.

Now the girls are finding happiness in taking the Light to other souls. They are welcome visitors to the old ladies' ward in the hospital, and are glad to visit in any needy home to read the Bible and to sing

Maria Elena and Yolanda by the side of the new church being constructed in America, Argentina. Maria Elena was in the class of seven who were baptized on Dec. 6

and pray. Yolanda and Maria Elena can say, "I am not ashamed of the gospel of Christ," for they know that truly "it is the power of God unto salvation."

America, Argentina.

Broadcasting

Radio Ministry to the Isolated

The Isaac Clicks, missionaries in northern Alberta, wrote that they are "spying out land for Christian witnessing in God's bush country (800 miles north of U.S. border). No electricity, no communication, no transportation but plane, and no medical help. Since we cannot have Sunday services here yet, we plan our family service around **The Mennonite Hour.**"

Other similar letters come from people in inaccessible areas. In Uruguay (S.A.) a lady writes, "We live in the country and many times it rains and we cannot go to church." For this reason, she says, they are very thankful to be able to hear the Spanish broadcast in their home.

Lehmans Return to Europe

On Jan. 5, Paul Lehman, European radio director, and wife flew by jet to Italy where they will be counseling with the Italian radio workers. From Italy the Lehmans proceed to Switzerland to meet with the German broadcast committee. The next several months they will be laying plans for the future of these two broadcasts.

International Response to "Keep Pure"

"Keep Yourself Pure" was recently aired on **The Way to Life** stations outside the United States.

Letters expressing help received have come from the Philippines, Panama, Jamaica, Trinidad, Venezuela, and British Guiana.

Typical of the letters is this one from Trinidad, "I am a lad of twenty-two years and am in dire need of guidance on the subjects covered by this booklet."

Another from British Guiana says, "You know in days like these any spiritual help is acceptable and especially to a girl of 18 as I am."

Heart to Heart's Class Beginning

These Are Your Children is now under study on the **Heart to Heart** program. Ella May Miller will continue this theme through March. The study will cover the child's development from infancy through adolescence.

This popular 320-page book, **These Are Your Children,** in very readable style and well illustrated, is available at cost—$4.00 plus 35¢ handling charges—from **Heart to Heart,** Harrisonburg, Va.

Spanish Chorus to Make LP

Plans for an LP Spanish record by the **Luz y Verdad** singing groups are in the making. We will appreciate your prayers for the final selection of hymns and for the chorus members in their production of this project.

Spanish Broadcast Aids Local Work

"Last Sunday we began attending the Mennonite Church," writes a man from Defiance, Ohio, who hears the **Luz y Verdad** program over WONW in Defiance. He says that the program "is the only one that is transmitted in Spanish in that part of the States."

A California listener receiving great inspiration and spiritual strength from the program on KWKW writes, "Many non-Christian neighbors listen also in this part of California." Let us pray for the Fahndrichs and Roths who are working in this area with the Spanish-speaking people.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

New VS-ers Begin; More Needed

Voluntary Service under MRSC begins with orientation at Elkhart, Ind. During 1959, 118 VS-ers attended seven such schools before going to their various assignments in 14 regular long-term units, eight Mennonite institutions, three mission locations, four overseas Pax units, and one overseas VS unit. Present Voluntary Service personnel number approximately 170.

Qualified fellows and girls are still urgently needed in various locations. Seven 10-day orientation schools are planned for 1960. Dates for these are:

January 12-22
March 15-25
May 3-13
July 12-22
September 7-16
October 4-14
November 8-18

Keep these dates in mind for beginning your service assignments. For further information write to: Kermit Derstine, Secretary for VS Personnel, 1711 Prairie St., Elkhart, Ind.

Volunteers who attended the Nov. 10-20 orientation school at Elkhart, Ind., came from eight states plus one Canadian province and were assigned to the following units: Camp Rehoboth, St. Anne, Ill.; Hannibal, Mo.; Portland, Oreg.; La Junta, Rocky Ford, and Denver, Colo.; Froh Brothers Homestead, Sturgis, Mich.; Phoenix, Ariz.; Hesston, Kans.; and Araguacema, Brazil. From left to right, row one: Harold Culp, Kitchener, Ont.; Florence Egli, Hopedale, Ill.; Norma Jean Baughman, North Judson, Ind.; Arlene Freed, Vernfield, Pa.; John Blough, Parnell, Iowa. Row two: Darlene Culp, Kitchener, Ont.; Ellen Kiser, Fisherville, Va.; Lavina Stoltzfus, Elverson, Pa.; Erma Sauder, Goodville, Pa.; Isabelle Blough, Parnell, Iowa. Row three: Mildred Clemmer, Souderton, Pa.; Sherrill Hooley, Shipshewana, Ind.; Donna Mae Foust, Mio, Mich.; Fannie Miller, Middlebury, Ind.; Mary Ruth Keim, North Judson, Ind.; D. Louise Smoker and Erma Kurtz, Paradise, Pa. Row four: Roy Yoder, Bally, Pa.; Richard Toews, Enid, Okla.; Wesley Yoder, West Liberty, Ohio; John Mullett, Goshen, Ind.; Vernon Long, Sterling, Ill.

Elkhart, Ind.

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Chicago, Ill. With the view of encouraging and speeding efforts to evangelize the estimated 500,000,000 Moslems of the world, a conference on Islamics has been organized by a number of evangelical mission leaders. The conference has been set for Feb. 1-3, 1960 (Monday morning through Wednesday afternoon), at the Trinity Seminary and Bible College, 1726 Berteau Ave., Chicago 13, Ill. Arrangements are being made for Prof. J. N. D. Anderson of England, possibly the outstanding evangelical scholar on Islamics, to present a series of lectures.

For additional information and registration blanks write immediately to: Conference on Islamics, 308 W. 105th St., New York 25, N.Y.—EFMA.

VS-ers in the November orientation group at Elkhart, Ind.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A speaker sponsored by the National Association for the Advancement of Colored People spoke at First Mennonite, Johnstown, Pa., the evening of Dec. 27.

Bro. Sanford Yoder, Hubbard, Oreg., Secretary of Home Interests in the Pacific Coast Conference, spoke at Nampa, Idaho, on Dec. 27.

Bro. Robert Keller, who is administering a hospital in Gardner, Kans., was the watch-night speaker at Mission, Kans.

Bro. Ralph Gunden, business manager of Goshen College, spoke to Goshen College alumni at Wayland, Iowa, on Dec. 29.

New Year's Day speakers at Ephrata, Pa., were J. Otis Yoder, Harrisonburg, Va.; J. Ward Shank, Broadway, Va.; and D. Stoner Krady, Philadelphia.

Bro. Ray Bair, Louisville, Ohio, spoke in a Youth Conference at Wadsworth, Ohio, on Dec. 27.

Construction of the new annex at Prairie St., Elkhart, Ind., is far enough advanced that the congregation soon hopes to move into it while the remainder of the building is being remodeled.

The Pentecostal Church of God, with headquarters at Joplin, Mo., has ordered an imprint edition of 3,000 copies of **Story Friends,** beginning with the April issues. There will probably be few changes in their edition, other than the masthead.

A German hymn-sing was held at Kidron, Ohio, the afternoon of Jan. 3.

Bro. R. J. Yordy, Freeport, Ill., was guest speaker of the Michigan Mennonite Ministers' Fellowship in a meeting at Clear Lake, Mich., Dec. 29, 30.

The Walnut Creek, Ohio, congregation holds a prayer meeting each Saturday morning at 5:00 a.m.

Bro. J. Robert Kreider, treasurer of General Conference, is meeting with the Freeport, Ill., congregation this month, helping to think through a program of planned giving.

The new congregation at Manbeck, Pa., two miles north of Beaver Springs in Snyder Co., is the result of the vision of two families who, seeing the need, conducted a Bible school there. The work is now under the Allegheny Mission Board with Bro. Earl Yoder as the general supervisor and local representative of the Mission Board. Plans are to purchase an abandoned church for a meeting place.

Fourteen students from the Allegheny Conference are attending college at E.M.C. this year.

Bro. Roy D. Roth, Logsden, Oreg., has taken a full-time position teaching music at the Siletz High School. He feels this is an opportunity to identify himself with the community.

New members: Two by confession at Worcester, Pa., on Dec. 18 (these men are prisoners in the Graterford State Prison. Five other men who are also prisoners were present to participate in the communion); five by baptism at New Wilmington, Pa., on Dec. 20; eight by baptism at Salford, Harleysville, Pa., on Jan. 3; sixteen by baptism at Fairview, Mich., on Dec. 6; two at South Christian St., Lancaster, Pa., in December; one (88 years old) by baptism, and two by transfer from Oes, Netherlands, at Oak Grove, Smithville, Ohio, on Dec. 27; four by baptism at Midway, Columbiana, Ohio, on Dec. 27; six by baptism at Moorefield, Ont., on Dec. 6.

Bro. George R. Brunk spoke in the Ministerial and Christian Workers' Conference at Christopher Dock Mennonite School, Lansdale, Pa., Jan. 4-8.

Bro. Ben Becker, Metz, Mo., was ordained to the ministry to help with the work at the Church of God in Christ Mennonite near Rich Hill, Mo., on Dec. 19.

The Sycamore Grove congregation, Garden City, Mo., is having worship services beginning at 8:45 and Sunday school at 10:40 on a six-month trial basis.

The Argentine congregation, Kansas City, Kans., distributed gifts to shut-ins on Dec. 20. This has been an annual feature for the last twenty years, when Bro. J. D. Mininger started the practice by having Scripture calendars imprinted with the names and addresses of the church, Sunday school, and superintendent of the Home Department and distributed by two of the sisters from the church. The practice has grown, and this year twelve groups could not distribute them all in one afternoon.

The Wilmot Fellowship Chorus, under the direction of Laurence Martin, gave the evening program at the Shantz Church, Baden, Ont., on Dec. 27.

The Noel Singers, a 50-member chorus from the A.M. Ontario churches under the direction of Stanley Gingerich, gave a program at New Dundee, Ont., on Dec. 27.

Guest speaker at Metamora, Ill., on Dec. 27 was Wilfred Ulrich, pastor of the Stirling Avenue Mennonite Church in Kitchener. That evening John Oyer of Goshen College, who spent a year studying in Europe, showed pictures and spoke on the rebuilding of war-torn European cities.

The Evangelical Mennonite congregation, Ft. Dodge, Iowa, convinced that there is not enough difference between the way Christians and non-Christians live, is using the book, **The Way of the Cross in Human Relations,** by Guy F. Hershberger, for Sunday evening study for a number of weeks to "find what the Christian life should be like."

The Albany, Oreg., Men's Fellowship invited the Lebanon Men's Fellowship as guests the evening of Dec 29. Bro. George Kauffman of Lebanon was speaker.

Officers of the Pacific Coast Mission Board are Lloyd Fisher, president; Amos Roth, vice-president; Norman Lind, secretary; and Albert Snyder, treasurer.

Waldemar Eger, foreign student at E.M.C., spoke concerning the church in Germany at Mt. Clinton, Harrisonburg, Va., on Dec. 6. Art and Lois Kennel gave a report on their medical and teaching work at Jefferson, N.C., at Mt. Clinton on Dec. 27.

A mixed chorus from the Millbank A.M. Church rendered an all-music program at Bethel, Elora, Ont., on Jan. 10.

Bro. Leonard R. Baer, R. 5, Chambersburg, Pa., was ordained to the office of deacon on Dec. 30 to serve the Cedar Street congregation at Chambersburg. Bro. Harvey E. Shank officiated, assisted by the brethren Stanley Martin and Moses Horst.

Bro. Uriel S. Zook, deacon at Allensville, Pa., and father of Executive Editor Ellrose Zook, died of a heart attack at his home on Jan. 3.

Bro. Frank Horst, Calico Rock, Ark., was guest speaker at Pennsylvania, Hesston, Kans., on Dec. 27.

Sister Mary Yoder, Hesston, Kans., observed her 97th birthday on Dec. 29, 1959. She has been bedfast for the past three years and is cared for by her daughter, Anna Yoder.

Guest speaker at Oak Grove, Smithville, Ohio, on Dec. 27 was Vernon Sprunger, veteran missionary of the Congo Inland Mission.

Sister Dorothy McCammon has accepted the office of Executive Secretary to the Women's Missionary and Service Auxiliary of the Mennonite Board of Missions and Charities—the church-wide organization of WMSA. She had been serving in this capacity on an interim basis since August, 1959.

The Book Review Service of the Publishing House is being transferred from the editorial division to the sales division of the House. The services of the Mennonite Publishing House to its constituency include reviewing a large number of books coming from the Christian press. This makes possible recommending and distributing only the best books to our readers.

Calendar

Ontario Mennonite Bible Institute, second semester beginning Jan. 18.
Evangelistic Convention, Christian Laymen's Evangelistic Association, Orrville, Ohio, Jan. 22-24.
Aiglen, Pa., Winter Bible School, Jan. 18-29.
Kishacoquillas Valley Bible School at Maple Grove, Jan 18 to Feb. 5.
Ministers' School, E.M.C., Feb. 1-12.
School for ministers, Goshen College Biblical Seminary, Feb. 2-15.
Ministers' Week at Hesston College, Hesston, Kans., Feb. 15-19.
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 19, 20.
Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-6.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Spring Missionary Day, March 13.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Crogham, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.

The Scottdale Ministerium, which holds its monthly meetings in the Publishing House Committee Room, was entertained at lunch in the cafeteria by the Publishing Agent and other House staff ministers on Jan. 5.

The Executive Committee of the Mennonite Publication Board held its quarterly meeting at the Publishing House on Dec. 29. Part of the day was spent with the Publishing House Administration in considering matters relating to the further expansion and development of the Christian Literature service.

The Program Committee to plan the joint biennial meeting of the Mennonite Publication Board and the Commission for Christian Education on March 4-6 met at the Publishing House on Dec. 28. The members of this committee are Clarence Lutz, Ellrose Zook, Paul M. Lederach, and J. J. Hostetler.

Bro. Ellrose Zook, Scottdale, Pa., spoke at Mt. Clinton, Harrisonburg, Va., on Dec. 13 concerning the work of the Publishing House in connection with the translating of literature into other languages.

Announcements

Bro. S. G. Yoder, Goshen, Ind., at Bellwood, Milford, Nebr., for Bible studies, Jan. 20-24. He will also speak at the Women's Prayer Fellowship and Men's Fellowship during this time.

The Kishacoquillas Valley Bible School will meet for three weeks, beginning Jan. 18, at Locust Grove, Belleville, Pa. Instructors are Paul R. Clemens, Lansdale, Pa.; Harry Y. Shetler, Davidsville, Pa.; and Raymond Byler, Blountstown, Fla.

Lester Hershey, Puerto Rico, at Freeport, Ill., Feb. 27, 28.

Christian Discipline is the subject of a special delegate session of the Ohio and Eastern Conference to be held at Smithville, Ohio, Jan. 14-16. Speakers include J. C. Wenger, J. F. Garber, and J. R. Mumaw.

Annual Christian Service Training classes at Smithville, Ohio, Jan. 25, 26, and Feb. 1, 2, and 8. Staff includes Lester Graybill, Paul Brunner, Velma May Zimmerly, Anis Charles Haddad, Ed Gerber, Edwin Alderfer, and Gerald Studer.

An assistant minister will be ordained by lot at Greenmonte, Stuarts Draft, Va., at 2:00 p.m., Jan. 17. Votes for candidates for this ordination will be taken on Jan. 10. Franklin Weaver will be assisted by Truman H. Brunk and Lloyd Horst in the ordination service.

Prophecy Conference at Trissels, Broadway, Va., with John H. Shenk and Sanford Shetler as speakers, Saturday evening and Sunday, Jan. 30, 31.

The Collegiate Chorus of Eastern Mennonite College has postponed its evening program from Jan. 23 to Jan. 30.

Guest speaker at Metamora, Ill., the evening of Jan. 31, J. W. Davis, Tremont, Ill.

Evangelistic Meetings

Nine persons accepted the Lord in recent meetings held at Hershey's, Kinzers, Pa. John Landis, Hesston, Kans., at Lebanon, Oreg., Jan. 20-31. E. M. Yost, Denver, Colo., at Crystal Springs, Kans., Dec. 30 to Jan. 6.

Mission News

The Japanese translation of Paul Erb's "The Alpha and the Omega" has just come off the press. Half of the 1,000-copy first edition will be distributed through the nationwide facilities of Shinkyo Shuppansha, a Christian publishing concern. The other 500 copies will be sold by the various Mennonite missions co-operating in the Japan Mennonite Literature Association.

Thanksgiving services are being held in the various areas of Bihar, India, when the crops have been harvested. The offerings are being given to the Economic Council, whose aim is to aid church members in becoming more stable and independent through supervised loans.

Charles Engle from North Bihar brought the Thanksgiving message at Bathet. Three Christians walked about seven miles to be present. Each family shared in furnishing breads and tea as they celebrated and rejoiced together that the Lord had blessed His people with abundance this year.

A pastor, Yeremia Marera, and a deacon, Naftali Nyangi, were unanimously chosen for the Nyabasi, Tanganyika, church on Dec. 13. Prior to this service, special meetings were held during which teachings were given on the various gifts God has given His servants for the shepherding and upbuilding of His church. The qualifications of a pastor and deacon were carefully taught, and the need for heart cleansing and discernment of the Spirit's leading was emphasized. After a careful explanation of the procedure to be followed, the group engaged in a season of prayer and then gave opportunity for names to be brought. The Lord revealed His choice through a unanimous vote. The pastor has just been graduated from the three-year Bible School course and had served faithfully for about seven years previous to attending Bible School. The deacon has also been a faithful believer for a number of years and is one of the workers in the hospital at Nyabasi. After a period of instruction for these two brethren and their wives, the ordination is scheduled for Jan. 24.

Eastern Hokkaido Bible Institute was held at Obihiro Mennonite Church from Jan. 1 to 10. Pastor T. Niwa, professor of practical theology at Covenant Seminary, served as special lecturer; missionaries and assistant pastors also helped. II Peter 3:9 and Acts 1:8 were the theme verses. Weekend institutes were held in the Hombetsu and the Kushiro areas simultaneously Jan. 2-4.

At the Balumath Mela (an annual fair) in Bihar, India, the evangelists preached and sold Gospel portions. Some portions were torn up in front of the evangelists to discourage them. Bro. Daniel Tirki said, "We see you are helping us to distribute the Scriptures." May God truly use these torn-up pages to convict some soul and make His Word effective.

On Christmas Day several out-churches came to worship with the home congregation at Shirati, Tanganyika. Each person brought his own food and they all ate together in the church at noon. A special Christmas offering of produce, animals, or money was laid on tables in front of the church.

Mrs. Ray Stutzman, Wellston, Ohio, uses Home Bible Studies in the State Institution for Epilepsy and Mentally Retarded, at Gallipolis. She has a class of 27 elderly ladies, mostly epilepsy patients.

One lady has been blind from birth, but learned Braille at eight years of age. She loves her Bible and has memorized most of the passages in the lessons. Sister Stutzman reported, "When I ask the class to look them up, she usually says, 'Oh, that's where it says. . . .' and she is always right. She is one of the most remarkable persons I have ever met. She has a woman read the test papers to her, then tells her what to write. The only mistake she made on the first three lessons was the order of God's creation."

These patients seldom, if ever, leave the grounds of the institution. Many are there for the rest of their lives. Many are completely forgotten by their relatives and the outside world. No one comes to see them. What a significant ministry Sister Stutzman has!

On his way home from a church committee meeting in October, I. P. Bachan, M.P., India, was attacked by thieves between Gokulpuri and Rudri. They relieved him of his committee file and approximately 750 rupees.

Ruth Miller arrived home from Tanganyika on Tuesday, Dec. 15. Her address is Route 1, Bainbridge, Pa.

The annual Three-Love Institute for farmers will be held in Nakashibetsu, Japan, from Jan. 5 to 12.

One man at Bathet, Bihar, has said he wants to be baptized as soon as possible. He says he has stopped worshiping evil spirits. A man in Latehar and one at Nareshgarh also seem to be sincere seekers.

A farewell service for Ivan, M.D., and Mary Ellen (Eby) Leaman, missionary couple to Somalia, is scheduled to be held at the Stumptown Mennonite Church on Sunday evening, Jan. 17, at 7:30. Bro. Clyde Shenk, missionary on furlough from Tanganyika, will be the speaker. The brethren Ivan D. Leaman and Lloyd Eby, fathers of Dr. and Mrs. Leaman, will also share in the service. The Leamans are scheduled to leave for Somalia on Jan. 21. There will be no service at the Columbia Mennonite Church, Dr. Leaman's home congregation, that evening in order to allow interested friends to attend the farewell service.

Carl Beck, missionary in Japan, will be spending a few days in Tokyo in early January attending a meeting of the chairmen of the Mennonite Missions and a missionary study seminar on "The Missionary in the Nuclear Age."

In December, the Mennonite General Hospital of Aibonito, P.R., reported 350 babies delivered to that point in 1959. There have been as many as four premature babies at a time in this 32-bed hospital.

Work has begun on the educational wing of a new church for Aibonito, P.R. With attendance regularly over 100 in the Luz y Verdad office where the group now meets, the Aibonito Fellowship looks forward to a new and more commodious place of worship. At Thanksgiving a "first fruits" sale was held in connection with a fellowship meal and worship service. This sale of donated materials, ranging from pigs to linens, netted some $500 for the church.

(Continued on page 44)

RELIEF AND SERVICE

VOLUNTARY SERVICE

VS Helps VS-ers

VS does many things for the young people who serve. It gives them a chance to think through things they have always taken for granted. During orientation school **Jeanie Boughman**, North Judson, Ind., tried to think through her reasons for being a Christian. She came up with the following:

"We have all done things of which we are now ashamed, but when we accept Christ as our personal Saviour, He takes this guilt away. Then, if we are willing and obedient, Christ helps us to follow the right ways of life.

"We know that the world changes, giving place to new things. But all that relates to Christ is changeless and eternal. He is the same yesterday, today, and forever.

"I am a Christian because Christ is the only constructive basis for morality. And He is the only passport to heaven."

VS can also give volunteers a real sense of direction, not only during the period of service but for the rest of their lives. Sue **Schlatter**, Mt. Pleasant, Iowa, who served with the Glenwood Springs, Colo., unit, has this to say on the subject:

"I have more to be thankful for than I can express in words. I will never regret my year's term of service. It was a real growing experience with Christ. It was a challenge to work with other VS-ers and be able to mature in faith together. Most of all, I am thankful for the experience of service and witness. I am more conscious than ever that our first duty here on earth is that of the kingdom and of winning souls to Christ. It is much easier now for me to approach a person and, in the course of conversation, turn his thoughts to spiritual things."

Sometimes VS-ers find direction for future vocation during their term of service. **Evangeline Bear**, Maugansville, Md., puts it this way:

"This past year has been, I feel, the best year of my life. The Lord has been so real to me, and I want to continue serving Him wherever I go. Voluntary Service has helped me grow in many ways. I enjoyed my work in the hospital. I am now working as a nurse aide in our hospital here and plan to enter nurses' training next fall."

Continue to pray for the young people in VS, that they may make the most of this opportunity to mature in the Christian life.

News from Immokalee, Fla.

A week of revival services conducted by Michael Shenk highlighted activities at the People's Chapel in Immokalee, Fla., this fall. Bro. Michael was remembered by the Immokalee youth who had attended camp this summer when he was evangelist. It was a time of strengthening for Christians, and one young girl was saved. Each morning of the week several of the women met for special prayer.

Janie Stauffer, Immokalee VS-er, reports from the nursery that the Scriptural challenge to teach "line upon line . . ." bears fruit even there. For some time she has been observing the children serving frequent meals at play. Without fail each child must bow his head and pray, "God is great, God is good, and we thank Him for this food," the prayer often repeated before mealtime in the nursery. These same children likely remind their parents to pray.

VS Packet Available Soon

A VS packet, consisting of a supply of the new Summer VS folders, **Dispel the Gloom,** the MCC-Summer Service folder, plus two copies of the new edition of the VS handbook, **VS—1960**, will be mailed to Mission Board members of each congregation on or before Jan. 25. Additional copies are available to interested young people. (**VS—1960** gives complete information about all long-term VS units.) These materials are also available for distribution to youth groups. Write to the Voluntary Service Office, 1711 Prairie St., Elkhart, Ind.

News in Brief

Ex VS-er **Delores Bohn,** Manson, Iowa, will be going to Texas to establish a kindergarten in Corpus Christi by Jan. 1. This service to the community will be a reinforcement of the witness of the local Mennonite church, where J. Weldon Martin is pastor. Delores is well equipped for this work, since she taught Spanish American youngsters in the kindergarten at Mathis, Texas, during her former term of VS.

The Kingview and North Scottdale (Pa.) churches contributed supplies for the Mathis, Texas, and Phoenix, Ariz., kindergartens in a "white Christmas" service this year. The primary departments of the Prairie Street Mennonite Church, Elkhart, Ind., also donated money and supplies to this project. During the month of December, children brought various small items, and offerings during this same period were used for larger play equipment.

Personnel Needs

An urgent need for two nurses at the Maternity Hospital, Mathis, Texas, still remains. There is some danger that this institution may have to be closed for lack of staff, unless personnel can be supplied soon. Either R.N.'s or practical nurses are acceptable. Anyone interested in this type of service may apply to the VS Office, 1711 Prairie St., Elkhart, Ind.

Summer VS Opportunity

Northern Alberta is again calling for husky, dedicated young people for this summer. Volunteers will be working in the bush and at the settlements of Calling, Sandy, and Chipewyan lakes. Not only will the persons assist the long-term Christian workers with housekeeping, construction, and food processing, but they will also teach summer Bible school and English classes for adult Cree Indians. The five volunteers will be working from June 1 to Sept. 1.

I-W SERVICES

The Portland, Maine, I-W unit sang Christmas carols in their hospital during the Christmas season and also caroled in a number of other places. On Monday evening, Dec. 21, the unit had a Christmas social.

MCC Weekly Notes

MCC Appreciates Constituency Support

At year's end MCC is especially appreciative of good constituency support, emphasizes Executive Secretary William T. Snyder. "We are grateful for the way in which our constituents have undergirded the ministry of the 482 workers who served in the United States, Canada, and 27 countries overseas in 1959. Our sincere thanks for loyal support throughout the program."

A 24-page annual report of MCC activity in 1959 will be available without charge after March 15. Requests for this illustrated interpretation of committee outreach should be sent to MCC Information Service, Akron, Pa.

Stoesz Speaks at Haiti Hospital Dedication

Edgar Stoesz, assistant VS director, represented MCC at the dedication of the Grande Riviere du Nord hospital on New Year's Day. Although the hospital was constructed five years ago by the Haitian government, it was never used until MCC arranged to begin operation on Dec. 7.

In a speech prepared for the Jan. 1 dedication Stoesz said, "We are happy to dedicate this hospital as a place where the true values of life will be held. Jesus reminded us that we are to love others as we love ourselves. Reverent love for personality is essential to worthy living. It is in this spirit of compassionate love that was found in the ministry of Jesus that we have come to be your colaborers in this most significant task.

"We believe there may be places where we can help you; we humbly and willingly offer you our service. But we know there are also many places where you can help us and where we can learn from you. Through our partnership the currents flow in both directions.

"We look forward to a continuing and ever-developing relationship as we minister, in partnership with you, to your sick. May this always be a haven where those broken in body and spirit will find healing and comfort. To this end, and with the help of God, we dedicate this hospital and ourselves."

Pax Men Assigned to Pakistan

Two Pax men are scheduled to leave for Pakistan early in 1960 to assist in a land reclamation project for Christian refugees in the southern Thal region of that far eastern country. The men, Arnold Harder, Mountain Lake, Minn., and Marcus Lauver, Scottdale, Pa., will be assigned to the West Pakistan Christian Council and will operate machinery in land leveling.

"This project will be somewhat similar to our Paraguay program and will require men with strong mechanical experience as well as the willingness to live in primitive surroundings," according to Executive Secretary William T. Snyder who visited Pakistan last July.

Edward Benedict, MCC director in India, will give general supervision to the men, with the work program under the direction of A. R. Clark. "Clark, an Anglican minister in his fifties, is completely dedicated to this resettlement project and I am confident that from a spiritual standpoint our fellows will be in good hands," Snyder added.

Pax Chorus Sings in Berlin

A 12-member Pax chorus directed by Robert Good toured in the Berlin area during the Christmas season. David Janzen, MCC worker in the Hammersteinstrasse home for refugees, arranged the itinerary and presented the spoken word. Most of the songs were sung in German.

Pax men singing in the group were: Merrill Kauffman, Fairview, Mich.; James Good, Kouts, Ind.; Norman Frey, Rensselaer, Ind.; Jared Hoover, Detroit, Kans.; Daniel Rohrer, Ronks, Pa.; Daniel Harder, Mountain Lake, Minn.; Marlin Schrag, Pretty Prairie, Kans.; Mark Wadel, Shippensburg, Pa.; Allen Schmidt, Marion, S. Dak.; and Glen Moyer, Perkasie, Pa.

via MCC, Akron, Pa.

WMSA Weekly Notes

The Golden Age

Numerous groups are finding ways to honor the older members of their congregation. Mrs. Harvey Miller, Secretary of Literature for the Walnut Creek (Ohio) WMSA, writes that they invited 37 of their older friends to dinner recently. They presented a beautiful cake to the oldest member present, Mrs. Emma Hostetler. The guests responded by giving a program for everyone, concluding with some German singing. There are many kindnesses we can show on an individual basis, too. Let's watch for them!

Youth Needs Us Too

The Mary Martha Group of the Hesston, Kans., WMSA spent a recent meeting helping with a work project for the VS House at the College. Some made jelly and others tore rags to be made into rugs for the house. Couldn't we call this VS for VS? Fair enough!

Happy Birthday to Whom?

It was happy birthday to everyone who went along to the Fairview Home in Preston, Ont., recently. Two carloads from the Elmira WMSA read Scripture, led in prayer, gave remarks of encouragement, and sang for the birthday guests. Refreshments were served to them, too. Another two carloads of women were visiting with the other guests of the Fairview Home at the same time.

Another Fairview

This one is in Oregon, and the report from there is most heartening. A mother who cannot attend meetings makes warm things and sends them to needy friends. A grandfather made eight throw rugs for the La Junta Hospital! A grandmother made a complete layette for relief. And one family contributed 108 wool blankets for relief. This moves us to comment that wool is a fine thing to share with cold people. For the same money one could doubtless get a greater quantity of cotton for quilts or comforters, but they are not nearly so warm. Let's not get so wrapped up in counting numbers of articles that we forget quality as well as quantity. You may not need wool bedding in your home, but where relief goods go there is no central heating nor thermostats. It is bone cold, and wool is warmest!

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

New Mission Radio Voice

Powerful Transmitter Will Reach Russia

Paul E. Freed, President of the Voice of Tangier, recently announced the construction of a new 100,000-watt missionary radio transmitter in Monte Carlo, for broadcasting the Christian message to Russia and other countries in 28 languages. The new voice, **Trans World Radio,** will be one of the most powerful in the world, beaming an estimated 1,600,000 watts of Effective Radiated Power with the aid of five giant curtain type antennas to be constructed on the high bluffs of Monaco overlooking the Mediterranean Sea.

Trans World Radio is an extension of the present facilities of the Voice of Tangier which has been broadcasting the Gospel from Tangier, Morocco, for six years. A Moroccan governmental edict last May threatened to prohibit the Voice of Tangier, along with other radio stations, from broadcasting over Tangier transmitters after Dec. 31, 1959.

Rev. Freed, of the Voice of Tangier, states that "negotiations are now being conducted to continue the radio broadcasts after this deadline. However, we are not worried about the results since the new Monte Carlo transmitter will be 40 times more powerful than the one at Tangier and nearly 1,000 miles closer to Russia. Our objective is to reach the Russian people and others with a strong signal which cannot be overpowered by neighboring frequencies or radio interference."

About jamming, Rev. Freed says, "The political broadcasts of the Voice of America, Radio Free Europe, and the British Broadcasting Corporation have been jammed consistently by Russia's nearly 500 jamming stations. But so far they have not interfered with our nonpolitical, Bible-centered programs."

The giant transmitter to be placed in Monte Carlo has been in construction for one year by the Thompson-Houston Corporation of Paris, France. It will be in operation by May, when the first programs are scheduled. More than a half million dollars will need to be advanced by the Voice of Tangier, Rev. Freed said, in order to put the new Voice into full operation.

* * *

Through the co-operation of Radio Monte Carlo the transmitter and five antennas approximately 300 feet high will be constructed on the pinnacle above Monte Carlo in the principality of Monaco, where the Southern Alps meet the sea.

Though there are 20 missionary radio stations located in four continents of the world, Europe has been the last continent to possess such a witness of its own.—**Voice of Tangier,** Catham, N.J.

♣

Herman Wouk, author of the **Caine Mutiny,** is one of America's successful novelists. He has now written a book entitled, **This Is My God,** which is his personal testimony concerning the Jewish faith. It has been on the best-seller list for a number of weeks. Of special interest to Christians is an appendix in the book which tells how the Wellhausen documentary theory of the Scriptures was developed and how it has fallen apart under the pounding of archaeological and historical fact.

Construction has been under way for over a year on the new mission radio transmitter in Monte Carlo.

WHEN MAY CHRISTIANS DISOBEY GOVERNMENT

(Continued from page 26)

no sense at any time a part of the military program or supporting or approving that program. If he is not recognized as a conscientious objector by his draft board, but forced into the channel leading to military service, he then rightly refuses to obey the state, for he must obey God rather than man. Of course if he in all good conscience thinks that the act of registration is a military act, he must refuse to register. But this is patently an error in judgment.

Now one may refuse to register in the belief that by so doing he is testifying against military conscription with all its evils and dangers for the state and for those who do accept military service. But the intent to give such a witness is not sufficient ground for disobedience. When disobedience is engaged in for such a purpose alone, it becomes sin. It is on this ground that the Mennonite Church has not agreed that it is legitimate for a conscientious objector to refuse registration. It might be pointed out in addition that to refuse registration is to thrust oneself into the worst possible kind of conscription, the conscription of a 24-hour-a-day compulsion in prison to do what the state requires.

In any case, there is grave question whether refusal to register is more effective as a witness than intelligent personal or written testimony against conscription. There is evidence that the sincere testimony of weighty groups before congressional committees has had real effect. There have been times when conscription measures barely passed. Who can say that such testimony is not useful? On the other hand, where is the evidence that refusal to register and going to prison for it has had any real effect on legislation, although there have been a number of cases where earnest Christians have done this very thing for such a purpose? The preponderance of informed opinion holds that acts of civil disobedience for the purpose of promoting or blocking legislation do more harm than good, in spite of the hopes and beliefs of the demonstrators that their dramatic acts of disobedience and suffering may exert significant influence. This does not necessarily apply to peaceful vigils and demonstrations, although even here one may legitimately question their effectiveness.

It might be mentioned also that incitement to disobey the U.S. conscription act is itself a violation of law and is subject to the penalties of the same.

Our most serious problem in the Mennonite Church in regard to the draft law is the failure of numbers of our young men to take the C.O. stand. Advocacy of refusal to register might well make this problem greater. We also need a stronger witness in I-W service. However, we have many I-W men doing excellent work and giving a good witness. I-W service is not so lacking in moral and spiritual fiber as is sometimes thought. It is difficult to see, however, how any help in meeting the very personal spiritual problems of those individual I-W men who are weak could be gained from the rather remote action of some few individuals in refusing to register.

Shall we not take a positive attitude as Christians toward the requirements of the state which are acceptable, and cooperate cheerfully? This is the only sound attitude for the Christian to take. If he accepts conscripted service, it is his duty and the duty of the church to cooperate in making this service the most effective and profitable for him and the public. Sullen and reluctant service is not second-mile religion and has little potential for a positive witness for Christ and His faith.

Goshen, Ind.

Mission News

CONTINUED

Richard, son of William Hallmans, La Falda (Cordoba), Argentina, arrived in Chicago on Jan. 8, if plans carried. The rest of the Hallman family plan to return in the spring. Bro. Hallman reports gratefully that he is recovering from his recent illness.

Youth of the Kansas City Mennonite Fellowship met New Year's Eve for a social at the VS center at 2512 Holmes while the adults met in Roman Stutzman's apartment for the early part of the evening. The groups met together at 11:45 p.m. for a watch-night service.

Abraham Mast, member of the Hopedale, Ill., Mennonite Church, was feted at the Eureka, Ill., Home for the Aged in recognition of his 100th birthday on Dec. 8.

Bethel Mennonite Church members, Chicago, Ill., have been asked to open their homes to Bible clubs for children of their community, Moody Bible Institute students are available to assist in giving leadership to the clubs.

Peter Dyck, Frankfurt, Germany, Mennonite Central Committee European Director, spoke at the morning worship of the Paris, France, congregation on Jan. 10, if plans carried.

Allen Erb spoke at the Dec. 27 morning worship of the La Junta, Colo., Mennonite Church, presenting the program of Schowalter Villa, Hesston, Kans.

Four believers were baptized at the Kushiro Mennonite Church, Japan, on Dec. 20. Mrs. Suyama is a mother of two, Miss Sato works in an insurance office, Miss Okubo is a first-year high-school student, and Mr. Endo does construction work. Pray for these new church members.

Forty-one pupils are enrolled this year at the Bethel Springs School, Culp, Ark., according to a report from Menno Ebersol, principal.

Sister Phebe Yoder, Tanganyika, gave an illustrated talk on work in East Africa at Crown Hill, Rittman, Ohio, on Dec. 27.

Give Us Men. But . . .

BY J. PAUL SAUDER

Our friends here at the nursery have quite a variety of plants for sale. A few feet away from me are the beautiful pansies, planted a dozen plants to the container. What beauty, what lovely colors, how almost human are their faces in their infinite variety of color!

Our friends specialize in the tedious task of changing uninteresting seed into finished plants, "ready to go and grow" in their maturity. It is a rewarding work; emphasis on the word "rewarding" and also on the word "work." We have neither time nor inclination to explain in detail the various steps: the soil preparation, the sowing, the minimum of three transplantings, the painstaking feeding of the seedlings and plants, the incessant watering, the correlation of one's actions to the weather reports, and some more. And I must not forget the greenhousing, for if pansies are to bloom in May, seed must be germinated and seedlings protected in January and thereafter.

Orators say with emphatic voice and gesture, "Give us men." But that is unrealistic, for nobody can "give us men." Like these beautiful pansies, men must be reared. Our friends worked hard in this God-sustained universe and these pansies are the result. Wishes did not do it and mere wishes will not give us the men and women needed for the situations confronting the next generation.

For instance, we shall be needing some teachers. They, like last January's pansy seed, are already in existence but are not yet "ready to go." They will need the help of institutions older than themselves and they will need financial backing by others than themselves.

Recently I read a magazine article which told of the usefulness of a man who is newly a grandfather. He and I remember the day when we both ran in the yard of the children's home. A tender human plant, he then stood in need of and was sheltered by a "greenhouse for humans." The grownups around that place in those days "pitched in"; they didn't ask God to "give us men," but if they articulated their desire it went something like this: "Lord, help us rear men; guide us so that we may guide them." Consequently we have a uniquely useful man today. He is a product of the prayerfully rolled-up sleeve, for true Christians wear work clothes of some sort or other.

No, I wouldn't sit on this chair and say, "Lord, give us pansies." Nor would I ask the Lord to give men to serve my grandchildren's generation if I were unwilling to help in the rearing of such men. Men, like pansies, do not drop, full-blown, from the sky.

Elkridge 27, Md.

OUR SCHOOLS

(Continued from page 32)

a balanced program which encourages spiritual maturity, academic excellence, social adequacy, physical competence, and fiscal integrity. To carry out such a program will not be an easy task for a number of important reasons.

Serving the Church

Because the Mennonite Church is a believers' church and places a great deal of emphasis upon the individual interpretation of the Scriptures, there is very wide divergence of interpretation. Since in this sense every man is his own priest and to determine the will of Christ as expressed in the Scriptures is taken very seriously, differences of interpretation are certain to result. This makes a very difficult situation for a church school which attempts to serve the whole church, since conferences, individual churches, and individual Christians honestly differ with regard to what practices the Word of God upholds or condemns or what may be considered consequential or inconsequential.

I am not saying that this is a healthy situation or that the church shouldn't more frequently speak to such a situation with a courageous and unified voice. I am merely reporting an observation. We would expect that as students come to Hesston, they would mature spiritually and would follow such practices as would keep them in harmony with their home congregations, with the spirit of Hesston College, and with the Word of God.

We want to serve as large an idealogical and territorial area as will use our services and support our program. We expect to follow closely the kind of program outlined and implemented by our General Conference. In addition we expect to keep our policies and practices in line with the principles established by the Mennonite Board of Education and the newly authorized Hesston Board of Overseers.

As I see this picture, we should be expected to follow a courageous middle course of positive conservatism within the framework of an evangelical and committed sense of discipleship which honors both the name and the spirit of Christ. We fully expect that the Holy Spirit will work through the brotherhood in such a way that the proper spiritual climate can be created whereby transformed minds will make eternally wise decisions.

Christian Values

It will be our first duty to think in terms of Christian values.

1. We must develop within students a sense of Christian values which takes them beyond the stage of verbalisms in presenting Christ's claims. Everyone must be brought to realize that the "transformed mind" does not necessarily represent a future state, but that it must be translated into Christlike human behavior here and now.

2. We must develop within students a deep sense of respect for authority, for personal and public property, for basic laws and operating principles, and a greater reverence and respect for God and His creation, including their fellow men. Students must be brought to a sure knowledge that spiritually oriented ground rules for human behavior are no barrier to real freedom if one's motivation for action has its source in Christ's love.

3. We must develop within students a sense of fair play and a holy regard for the rights of others: the Golden Rule in operation. The fine line which divides individual and group rights must be jealously guarded so that the rights of the majority may not be selfishly evaded in a mistaken sense of obligation for individual rights.

4. We must preserve the right of the individual always to act within the framework of an enlightened conscience, and always he must have the right to present his claims and to be given a respectful audience. Freedom to be an individual and to be different, however, does not separate an individual from his obligations to his fellow men. . . .

[*Here we omit sections on Faculty and Non-teaching Personnel, Increasing Enrollment, The College Program, The High School, Inter-College Co-operation, New Board of Overseers, and Physical Plant.*]

Finance

It seems to be almost impossible that with inflation, creeping or otherwise, we can offer a quality program at Hesston College, on the present basis and with the enrollment we now have, without a deficit. We can hardly expect our present geographical constituency numbering less than 12,000 members to increase its giving sufficiently to meet the needs of Hesston College when these people already are giving more per capita to education than any other area of the church. It is true that some areas of the Hesston territorial constituency do not give significant financial support to the Hesston program and in the near future probably will not. However, this only points up the magnificent support which some areas, such as the South Central Conference, are giving.

I don't believe Hesston can be accused of poor stewardship. With no fringe benefits such as housing, dental, oculist, or medical care, automobile allowance, moving allowance, utilities, goods or services in kind, but only family surgical and hospitalization as a fringe benefit, our older faculty members as they near retirement age look forward to social security benefits based on a rate of less than three fourths of the $4,800 annual salary figure from which the federal government allows deductions so that a recipient may receive a reasonable retirement figure which allows him to live in decency and dignity. Some of our other Mennonite Church institutions have subsidized retirement allowances.

I am trying to say two things: Salaries are too low and not commensurate in any sense with the preparation, time, and talent which have gone into the positions, and secondly, there are no provisions for retirement outside of what the government of the United States has provided.

In other areas of finance I believe that careful scrutiny has been given to getting the most educational service from our income. However, this area is one which must be constantly studied for greater efficiency and accountability.

Raising additional funds through increased charges to students may offer a limited potential. However, the tuition charges now made for high school are the highest in the church and a raise in the college tuition rate would need careful study, giving due consideration to the implications.

Present methods for raising supplementary funds for our educational program in my mind do not represent a realistic or sound approach. Why should college administrations be almost wholly responsible for the raising of funds for their respective institutions when it is not considered sound practice to finance our mission program and other church programs in this way?

If our church colleges are an arm of the church, it might be considered the church's responsibility to see that our schools have adequate funds to operate the kind of educational program which is a credit to the church and the glory of God. Educators should be able to give their best energies to the educational, spiritual, and emotional needs of students and should not as an accepted routine have to dissipate their energies in attempting to do something which someone else should be able to do better. I am assuming that the new boards of overseers can give very useful guidance in this area.

Conclusion

In putting our hands to the plow we must at all costs avoid serious mistakes either in defining the issues or in implementing the program. When the lives of men are at stake, we think soberly. The lives of men are at stake as we plan for Hesston College. What people do with their lives is of overshadowing importance.

Over two thousand years ago, Cicero, the Roman philosopher and statesman, said that the six mistakes of man are:

1. The delusion that individual advancement is made by crushing others;
2. The tendency to worry about things that cannot be changed or corrected;
3. Insisting that a thing is impossible because we cannot accomplish it;
4. Refusing to set aside trivial preferences;
5. Neglecting development and refinement of the mind, and not acquiring the habit of reading and study;
6. Attempting to compel other persons to believe and live as we do.

We shall attempt to do more than avoid mistakes. Avoiding mistakes will not be considered a positive program. There are seven things of a positive nature which I would like to suggest as a general framework in which to operate.

"Four Things," by Henry van Dyke:

Four things a man must learn to do
If he would keep his record true:
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely.

"Three Things," by the prophet Micah:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

If in facing our common task we use the spiritual and human resources which are so abundantly available, we cannot fail. If we do not, we cannot succeed. Deut. 33:27—"The eternal God is thy refuge, and underneath are the everlasting arms."

BOOK SHELF

(Continued from page 33)

King, shut both themselves and their contemporaries out of the kingdom (Matt. 23:13) by causing it delay (p. 358).

McClain attempts to exegete all references to the kingdom in Acts and the Epistles in terms of the future earthly Jewish kingdom. In Acts 3, the kingdom was officially re-offered to Israel. Throughout Acts, the kingdom is proclaimed as "an impending possibility, contingent upon the attitude of Israel toward the King" (p. 423). Such apparently clear passages as Col. 1:13 which says that the saved have already been brought into the kingdom of Christ cannot be taken at face value but must be interpreted "judicially." Believers are now de jure in the kingdom; the reality awaits the establishment of the earthly kingdom (p. 439 f.).

McClain achieves this structure not from an inductive exegesis of the New Testament but from the Old Testament. The prophets picture an earthly kingdom with Israel as the favored nation under a Davidic King. This Old Testament concept McClain takes as the basic idea of the kingdom, and the New Testament data are interpreted in light of the Old Testament pattern.

This brings us to the fundamental dispensational hermeneutic in contrast with that of classical theology. Classical theology recognizes progressive revelation and insists that the final meaning of the Old Testament is to be discovered as it is reinterpreted by the New Testament. McClain does indeed give lip service to this hermeneutic (p. 261), but he does not practice it. The natural exegesis of Col. 1:13 places Christians in the present spiritual kingdom of Christ; but McClain's hermeneutic will not tolerate this exegesis because the kingdom, by definition (derived from the Old Testament), is an earthly kingdom with Israel at its center, and such a kingdom must await the return of Christ. Therefore Col. 1:13 must have reference to this future kingdom.

This hermeneutic leading to the definition of the kingdom as the earthly Davidic kingdom raises two problems which McClain has failed to solve. The first is the relation of the church to Israel and to the Davidic kingdom. He admits that some kind of relationship exists. "Hence, it is already experiencing the spiritual blessings of this future kingdom — forgiveness, justification, regeneration, the gift of the Holy Spirit (p. 440), and the church will be the spiritual nucleus of the future kingdom (pp. 423, 429). McClain fails to explain by what logic the church can experience the blessings of the kingdom when the kingdom itself is future. If the kingdom of God, as Paul says, is righteousness and peace and joy in the Holy Spirit (Rom. 14:17), and if such blessings are the present fruit of the Spirit (Gal. 5:22, 23), then a spiritual use of the word the kingdom itself must be present. The exegesis by which McClain tries to relegate such verses as Rom. 14:17 (p. 434) and Col. 1:13 (p. 439 f.) to the future is unnatural and artificial; and he fails to discuss Luke 16:16 altogether. Furthermore, McClain fails to establish an intelligible relation between the church and Israel in the future kingdom. Israel will be the favored nation and will reign over the Gentiles (p. 149 ff.). The church is to be the spiritual nucleus in the kingdom (p. 429) and will occupy the place of honor (p. 330). The church will not only be the spiritual nucleus in the kingdom; but from its residence in heaven it will rule with Christ over the earth (pp. 496-99) much as a businessman commutes to the city from his home in the suburbs (p. 500). How can the church be both the "spiritual nucleus" of the kingdom and yet rule from heaven over the earth? What is to be the relationship between Israel and the church, both of whom are to reign over the earth during the millennium? We look in vain for solutions to these problems.

An even more serious problem is that of the relation of the death of Christ to the mediatorial kingdom. Christ did not speak of His death until His offer of the kingdom to Israel had been firmly rejected, and He disclosed His purpose to bring the church into existence by His death. McClain places great stress on the fact that Jesus at first proclaimed the Gospel of the kingdom with no word about His death and resurrection (p. 332). The conclusion is unavoidable: in McClain's system, the cross is relevant to the church but not to the kingdom. The proclamation of the Gospel of the kingdom needed no work of the cross. McClain dismisses the question of what would have happened if the Jews had received their Messiah as speculative and deserving no final answer. "The objector might well be reminded, however, that there was once in Old Testament history a theocratic kingdom on earth before Messiah died, and therefore the possibility [of the kingdom without a cross] need not be rejected on a priori grounds" (p. 333, n. 21).

This theological confusion stems from a basic failure to understand the nature of Christ's mediatorial ministry; and this in turn derives from an unwillingness to accept the New Testament definition of the kingdom of God and to reinterpret the Old Testament in light of the New Testament definition. McClain does indeed recognize verbally the New Testament concept of the kingdom. "When the last enemy of God has been put down by our Lord, acting as mediatorial King, the purpose of His mediatorial kingdom will have been fulfilled. As the Apostle Paul wrote, 'He must reign, till he hath put all enemies under his feet' (I Cor. 15:25)" (p. 512). Just so! And Paul adds, "The last enemy that shall be destroyed [katargeo] is death" (I Cor. 15:26). The kingdom of God is the reign of God in Christ to "destroy" or "put down" His enemies, the last of which is death. When death, Satan, sin, and all the evil which goes with them have been subdued, God's kingdom will come. Indeed, the coming of the kingdom means their destruction. The kingdom is indeed future, awaiting the return of Christ.

But Scripture is clear that the death and resurrection of Christ have already begun the "destruction" of these enemies. By His death, Christ has "destroyed" (katargeo) him that has the power of death, that is, the devil. Heb. 2:14. Our Saviour, by His appearing, has "abolished" (katargeo) death and brought life and immortality to light through the Gospel. II Tim. 1:10. Furthermore, the believer shares spiritually Christ's death "that the body of sin might be destroyed" (Rom. 6:6) (katargeo). The "destruction" of Christ's enemies is not a single act but two acts. By death and resurrection, Christ has won an initial victory over His enemies; by His second coming, He will finish the conquest of evil. Both are redemptive acts of Christ's mediatorial reign. Therefore the kingdom of God, the redemptive rule of God, is both future and present. It has manifested itself in history, and it will manifest itself again at the end of history. We enjoy its blessings, and we look forward to its blessings. Fulfillment and consummation: these are the two stages in the accomplishment of God's kingdom.

McClain's system leads him to further difficulties. He recognizes that Christ is now enthroned at God's right hand; but "this was not the throne of David transferred somehow from earth to heaven, as some have mistakenly supposed, but God the Father's own throne in the universal kingdom" (p. 34). But if, as McClain admits, the mediatorial kingdom means the subduing of such enemies as death, then the present session of Christ at God's right hand by which He has been exalted over the powers of evil is at the heart of His mediatorial work. McClain fails to understand that the mediatorial work of Christ is concerned not only with the

subduing of rebellion and evil on earth (p. 35) but with the subduing of rebellion and evil in the spiritual realm. Luke 10:18; John 12:31; 16:11; Eph. 1:20-22; Col. 1:15. Evil has a cosmic dimension of which McClain is not aware.

We must conclude that dispensationalism can be no substitute for classic theology because its false hermeneutic prohibits it from recognizing the true character of the kingdom of God as set forth in the New Testament. Dispensationalism is an Old Testament theology which is unable to fit New Testament theology into its system.

A final observation reflects unfavorably upon our author's work. McClain, like most dispensationalists, has lost contact with the world of theological thought. Dispensationalism has never thrived upon dialogue with other theological points of view; it flourishes only in the hothouse of its own exclusive system. Most of the literature, exegetical and theological, cited to give support to his interpretation, is about two generations old. Alford, Lange, H. A. W. Meyer, Ellicott, and Godet are his chief New Testament authorities. Almost no modern literature on the kingdom of God is used. Certainly a theology designed to meet the needs of the twentieth century should be relevant to the issues of the hour.—George Eldon Ladd, in **Christianity Today.** Used by permission.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Blosser, Eugene and Louella (Gingerich), Goshen, Ind., third child, second daughter, Mary Lou, Dec. 15, 1959. (They also have one adopted son.)

Blucas, Anthony J. and Mildred (Harshberger), Scottdale, Pa., second son, Richard Mark, Jan. 1, 1960.

Bontrager, Robert and Harriet (Blosser), Topeka, Ind., third child, second daughter, Janice Sue, Dec. 21, 1959.

Cutrell, Sam and Waneta (Sommers), Denver, Colo., fourth child, third living, second son, Scott Marshall, Dec. 18, 1959.

Delp, Willard B. and Arlene (Warfel), New Providence, Pa., third living child, second daughter, Anne Louise, Dec. 3, 1959.

Eberly, John B. and Ruby Cathryn (Miller), Howe, Ind., third child, first daughter, Charla Jolene, Dec. 26, 1959.

Good, Paul and Verna (Oberholtzer), Canisteo, N.Y., sixth child, fourth son, Joel David, Dec. 22, 1959.

Grasse, Dr. A. Maryl and Gladys (Landis), Calico Rock, Ark., fourth and fifth children, second and third daughters, Chloe Landis and Carol Landis, Dec. 15, 1959.

Graybill, Paul K. and Grace (Herr), Lititz, Pa., fourth child, second son, James H., Dec. 5, 1959.

Hollinger, Paul and Eunice (Mack), Denver, Pa., third child, first son, Glen David, Dec. 18, 1959.

Horning, G. Sylvan and Anna (Metzler), Ephrata, Pa., tenth child, fourth daughter, Jennie, Dec. 8, 1959.

Horst, Ernest and Beulah (Good), Wadsworth, Ohio, fourth child, third daughter, Rhoda Faye, Dec. 20, 1959.

Kandel, John J. and Frieda (Miller), Berlin, Ohio, seventh child, fifth daughter, Martha Lucille, Oct. 30, 1959.

Kolb, Daniel and Irene (Meyers), Spring City, Pa., third child, first daughter, Joyce Irene, Dec. 7, 1959.

Martin, Roy B. and Esther (Rohrer), Lititz, Pa., first child, Dale R., Dec. 9, 1959.

Martin, Vernon and Evelyn (Unzicker), Hopedale, Ill., fourth child, second daughter, Tamara Joy, Dec. 15, 1959.

Mast, Omar and Ida Mae, Middlebury, Ind., fourth daughter, Mary Jolene, Nov. 29, 1959.

Mullet, D. Keith and Rosa Mae (Kurtz), Bloomfield, Mont., first children, twin daughters, Elizabeth Marie and Esther Mae, Dec. 17, 1959.

Nisely, John and Mary Catherine (Plank), Sturgis, Mich., fourth child, third daughter, Sheri Ann, Oct. 10, 1959.

Peachey, David B. and Miriam B. (Renno), Selinsgrove, Pa., third child, second son, Joseph Samuel, Nov. 8, 1959.

Ramer, Robert and Erma (Zimmerman), New Paris, Ind., second child, first son, Roger Lynn, Dec. 19, 1959.

Scheerer, Russell and Mildred (Shantz), Hespeler, Ont., third child, second daughter, Dolores Fay, Dec. 13, 1959.

Schmidt, John and Edith (Halteman), Perkiomenville, Pa., second child, Elaine, Dec. 6, 1959.

Schmucker, Leonard and Lucille (Sommers), Manistique, Mich., fifth child, second son, Darrel Jay, Dec. 20, 1959.

Siegrist, E. Donald and Anne (Sauder), Troupsburg, N.Y., fourth child, third son, Brian Dale, Dec. 12, 1959.

Sollenberger, Samuel and Patsy (Neil), Baltimore, Md., first child, Dale Leon, Dec. 22, 1959.

Souder, Eugene and Alice (Byler), Grottoes, Va., third child, second son, Mark Edwin, Dec. 3, 1959.

Steiner, Tilman and Wilma (Eberly), Dalton, Ohio, first child, Larry Dean, Dec. 22, 1959.

Troyer, Willis and Phyllis (Gresser), Smithville, Ohio, second daughter, Louise Ann, Dec. 12, 1959.

Weaver, Leon and Lorraine (Martin), Elizabethtown, Pa., fifth child, second son, Dale Leon, Dec. 14, 1959.

Witmer, Warren and Lucile (Detwiler), Columbiana, Ohio, fourth child, third daughter, Marlene Joy, Nov. 29, 1959.

Witmer, Warren K. and Marion E. (Groff), Manheim, Pa., third child, second son, Gerald Wayne, Dec. 13, 1959.

Yoder, Amos J. and Goldie (Miller), Goshen, Ind., first child, Joan Kay, Dec. 16, 1959.

Yoder, Louis and Naomi (Yoder), Belleville, Pa., first child, Leona Jane, Dec. 19, 1959.

Yoder, Percy S. and Lois M. (Hershey), Belleville, Pa., fourth child, third son, Timothy Lee, Dec. 11, 1959.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brandeberry—Ressler.—Larry Brandeberry, Goshen, Ind., Sunnyside cong., and Marjorie Ressler, Orrville, Ohio, Smithville cong., by Gerald C. Studer at the Smithville Church, Nov. 29, 1959.

Cassel—Keller.—Richard H. Cassel, Telford, Pa., Finland cong., and Esther W. Keller, Souderton (Pa.) cong., by Russell B. Musselman at the home of the bride, Dec. 25, 1959.

Eicher—Miller.—Lavern Eicher and Amanda Miller, both of Grabill, Ind., Cuba Conservative Church, by Edwin Albrecht at the home of the bride, Dec. 12, 1959.

Hostetler—Headings.—Leroy Hostetler, Tampico, Ill., and Janice Headings, Walnut, Ill., both of the Fairfield Amish Church, by Herman Hostetler at the church, Dec. 1, 1959.

Keim—Troyer.—Raymond Keim, Hartville, Ohio, and Emma Troyer, Plain City, Ohio, by Mark Peachey at the home of the bride, Nov. 28, 1959.

Mellinger—Weaver.—Kenneth H. Mellinger, Willow Street, Pa., and Ruth N. Weaver, Drumore, Pa., both of the Bridgeport Mission, by David N. Thomas at the New Danville Church, Dec. 26, 1959.

Miller—Mullet.—Eli Miller and Susie Mullet, both of Plain City, Ohio, by Mark Peachey at the United Bethel Church, Nov. 26, 1959.

Mylin—Hershey.—Richard Dale Mylin, Millersville (Pa.) cong., and Miriam Lois Hershey, Quarryville, Pa., Mechanic Grove cong., by Jacob T. Harnish at the Mechanic Grove Church, Dec. 12, 1959.

Putt—Burkholder.—Ronald Putt, Leesport, Pa., North Lebanon cong., and Martha Burkholder, Ephrata (Pa.) cong., by Mahlon Zimmerman at the Ephrata Church, Dec. 12, 1959.

Rogers—Miller.—Glen I. Rogers and Elizabeth Louise Miller, both of Middlebury, Ind., Moorepark cong., by Ettil J. Leinbach at the Middlebury Church, Dec. 24, 1959.

Roth—Hartzler.—Ruth Roth, Milford, Nebr., East Fairview cong., and Nancy Reil, Crete, Nebr., Milford cong., by Milton Troyer at the Milford Church, Oct. 2, 1959.

Troyer—Miller.—Harley D. Troyer, Millersburg, Ind., Pleasant Grove cong., and Betty Arlene Miller, Goshen, Ind., Griner cong., by Sam T. Eash at the Griner Church.

Turner—Sager.—Lowell Turner, Broadway, Va., Timberville cong., and Carolyn Sager, Mathias, W. Va., Buckhorn cong., by Daniel Suter at Trissels Church, Dec. 23, 1959.

Anniversaries

Kreider. Arthur R. and Elizabeth (Shoup) Kreider were married Nov. 18, 1909, and celebrated their golden wedding anniversary at their farm home south of Wadsworth, Ohio, Nov. 18, 1959. Present at a dinner held at their home in honor of the occasion were their three children and their families: Esther—Mrs. Paul Rohrer, Seville; Ford, Sterling; and Harold, Marshallville. They have 11 grandchildren and one great-grandchild. Both are enjoying relatively good health and continue to operate their farm. They are regular attenders of the Bethel Mennonite Church, where they are members.

Snider. Addison S. Snider and Lydia Shirk were married Nov. 24, 1909, at Bridgeport, Ont., by Bishop Jonas Snider. They observed their golden wedding anniversary at the home of Mr. and Mrs. M. R. Good by holding open house in the afternoon of Nov. 28, 1959, and in the evening the family and relatives were present. They are the parents of four children: Verna—Mrs. Milton Good, Greta—Mrs. Albert Hunsberger, Walter, and Jonas Myrl (deceased). They have ten grandchildren. During their fifty years of married life they lived in Waterloo Twp., Ont.

Weaver. Avery and Lena (Ingold) Weaver, R. 2, Peoria, Ill., were married Dec. 14, 1909, at Centerville, Mich.; observed their fiftieth wedding anniversary with open house at the Ann Street Church in Peoria on Sunday afternoon, Dec. 13, 1959, and at the home of their daughter, Mrs. Earl Birkey, Foosland, Ill., on Sunday afternoon, Dec. 20.

They lived in the Fisher community from 1914 to 1942, and on a farm near Peoria, Ill., the past 17 years. They are members of the Ann Street Church.

They have seven children (Florence—Mrs. Max Baltz, R.N., owner and operator of a nursing home in Washington, Ill., president of American Nursing Homes Association; Opal—Mrs. Arthur Zehr, Peoria; Dorothy—Mrs. Earl Birkey, Foosland; Glenn, Washington, Ill.; Dr. Floyd, Decatur, Ill.; Robert, farm operator and wholesale merchant, Peoria; and Darlene, at home), 17 grandchildren, and four great-grandchildren.

Mr. Weaver has two brothers (Bert, Vancouver, Wash.; and William W., White Pigeon, Mich.) and two sisters (Mrs. Harold Holsworth, Battle Creek, Mich.; and Mrs. Ida Atkinson, Three Rivers, Mich.).

Mrs. Katie Ingold, aged 84, mother to Mrs. Weaver, lives with a daughter, Mrs. Mary Slagel, Ithaca, Mich. Other sisters include Mrs. Lloyd Catton, White Pigeon; and Mrs. Earl Knox, Gibson City, Ill. Her brothers are: Roy, Ludlow,

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Ill., pastor of the Gibson City Church; Ray and Joe, Kantoul, Ill.; Harvey, Fisher, Ill.; and Dan, White Pigeon, Mich.

All the children and their families except one attended church services in the morning, remaining for a family dinner. All were present for open-house ceremonies. Many friends and acquaintances, in addition to relatives, attended both open-house ceremonies. The Schrock Brothers' Male Quartet provided special music during open-house ceremonies at Peoria and Pastor J. J. Hostetler spoke briefly on the achievements of fifty years of wedded life and conducted a fiftieth wedding renewal ceremony.

Wenger. A. Martin Wenger and Martha A. Rock were married in the bride's home, Honey Brook, Pa., Dec. 23, 1909, by Bishop Isaac Eby. They celebrated their fiftieth anniversary in their home at Telford, Pa., Dec. 23, 1959, with all five children and their companions present: John C., seminary teacher, Goshen, Ind.; Ruth —Mrs. Andrew B. Rosenberger, Souderton, Pa.; Thelma—Mrs. Paul L. Harley, Telford; Warren M., minister, Lambertville, N. J.; and Herbert C., scientist with Merck, Sharp, and Dohme, Souderton, Pa. The Wengers lived at Honey Brook until 1923 when they moved to Telford. He worked in feed, coal, and lumber yards most of his adult life except about a decade when he farmed. He has been a lifelong Sunday-school teacher and assistant song leader.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereved.

Alderfer, Ronald Clyde, son of Clyde K. and Darlene (Beidler) Alderfer, was born at the Sellersville (Pa.) Hospital, Dec. 20, 1959, and died two days later. Surviving, in addition to his parents, are his grandparents (Mr. and Mrs. Willard Beidler and Mr. and Mrs. Wilmer Alderfer, of Telford, Pa.). Funeral services were held on Dec. 24 at the home of his parents, Telford, Pa., in charge of Abram G. Metz; interment in Franconia Mennonite Church.

Charlton, Fred Marlin, son of Walter and Alice (Burkholder) Charlton, was born near Newville, Pa., Aug. 30, 1922; died after a six-week illness of polio at the Harrisburg (Pa.) Hospital, Nov. 11, 1959; aged 37 y. 2 m. 12 d. Occupation: farmer. On Dec. 2, 1948, he was married to Cora M. Weber, who survives. Also surviving are one son and 3 daughters (Daniel, Esther, Miriam, and Lois, all at home), 3 brothers and 2 sisters (Frank, Newville, Pa.; Paul, Mechanicsburg, Pa.; John, Dalton, Ohio; Mary— Mrs. David Shover, Newville; and Ruth, Carlisle, Pa.). He was a member of the Diller Church, where funeral services were held on Nov. 14, in charge of William Strong and Marvin Ruth.

Denlinger, Benjamin W., son of Benjamin K. and Maria (Wenger) Denlinger, was born Jan. 30, 1871, in East Lampeter Twp., Lancaster Co., Pa.; died at the home of his daughter, Mrs. Abram L. Snavely, Warwick Twp., Lancaster Co., Pa., Nov. 8, 1959; aged 88 y. 9 m. 9 d. He was married to Lydia Ann Lefever, who died three years ago. Surviving are 5 daughters (Mary—Mrs. Reuben H. Myers, Bird in Hand, Pa.; Mrs. Martha Buckwalter, Lancaster, Pa.; and Anna—Mrs. Abram L. Snavely, with whom he resided), 13 grandchildren, 38 great-grandchildren, and 2 brothers (Jacob and Henry, both of near Lancaster). He was a member of Mellinger's Church for 65 years. Funeral services at the church on Nov. 11 were in charge of Melvin H. Lauver, Harry Lefever, and David L. Landis.

Douple, Mary R., daughter of Barbara and Aaron Hess, was born Jan. 15, 1882; died, after a lengthy illness, Dec. 19, 1959; aged 77 y. 11 m. 6 d. She was married to John Douple, who died in a farm accident in 1915. Surviving are 4 children (Angus, Coal Center; Grace—Mrs. Walter Becker, Mt. Joy; Clarence, Mt. Joy; and Louisa—Mrs. Rohrer Shertzer, Lancaster), 12 grandchildren, 3 great-grandchildren, and 3 brothers. Funeral services were held at the Hess Church, in charge of David Landis and Harry Lefever.

Good, Lydia G., daughter of Deacon Noah and Susanna Bowman, was born Oct. 28, 1873; died after an illness of a few weeks, at the Lancaster (Pa.) Osteopathic Hospital, Dec. 16, 1959; aged 86 y. 1 m. 18 d. She was married to Phares Good, who died in 1939. Surviving are 7 children (Susie—Mrs. Amos Good, Katie—Mrs. Isaac Good—with whom she resided, Elsie—Mrs. Samuel Brendle, Bessie—Mrs. Martin Buckwalter, Mamie—Mrs. Jacob Good, Omar B., and Horace B.), 28 grandchildren, 36 great-grandchildren, and 8 brothers and sisters (Annie Weber, Joseph, Susie Horning, Jacob, Noah, Henry, William, and Sallie Redcay). She was a member of the Bowmansville Church, where funeral services were held, in charge of Howard Good, Moses Gehman, and Amos Hostetter.

Grove, Frances, daughter of John and Susannah (Ressor) Diller, was born June 8, 1872, in Scarborough Twp., Ont.; died Dec. 13, 1959, at her home at 7th Line, Markham Twp.; aged 87 y. 6 m. 5 d. On Feb. 22, 1898, she was married to Jacob L. Grove, who died Dec. 29, 1952. To this union were born 5 sons (Ezra, John, Levi, Aaron, and Thomas), all living in the vicinity. Also surviving are these brothers (Thomas, Mongolia, Ont.; Jacob, Hesston, Kans.; and John, unknown), 2 sisters (Barbara Weaver, Goshen, Ind.; and Anna Smith, Hesston), 22 grandchildren, and 16 great-grandchildren. Preceding her in death were one half sister, 2 sisters, and one brother. She was a member of the Almira Church. Funeral services were held at Wideman's Church on Dec. 16, with Abram Smith in charge; messages by Floyd Smucker and Fred Nighswander.

Hess, Ira S., son of Ezra H. and Mary Ann (Stauffer) Hess, was born Aug. 11, 1881, near Mt. Joy, Pa.; died, after an illness of one month, Oct. 13, 1959, at the Lancaster (Pa.) General Hospital; aged 78 y. 2 m. On June 3, 1902, he was married to Ellen Eby, who died Feb. 8, 1951. Surviving are a son (Ezra, Mt. Joy, Pa.), a daughter (Myra, at home), 4 grandchildren, and 6 great-grandchildren. On June 22, 1959, he was married to Ada Hess Hernley, who survives. Also surviving are a brother (Elam, Mt. Joy) and 2 sisters (Mary—Mrs. Menno Steiner and Elizabeth, both of Florin, Pa.). He was a member of the Mt. Joy Church for more than 50 years. Funeral services were held at the church on Oct. 16, in charge of Henry Luz, Henry Frank, Howard Bernhard, and Henry Garber; interment in Kraybill's Cemetery.

Hofstetter, Elda, daughter of Simon and Sarah (Nussbaum) Hofstetter, was born June 7, 1922; died at her home in Kidron, Ohio, Dec. 16, 1959, after an illness of 7 months; aged 37 y. 6 m. 9 d. She was employed by the J. M. Smucker Co., Orrville. Surviving are her father, 2 brothers (Lester, at home; and Milton, Apple Creek), and 4 sisters (Leona and Ida, both of Wooster; Sylvia, Orrville; and Anna, at home). She was a member of the Kidron Church, where funeral services were held on Dec. 19, in charge of Reuben Hofstetter and Isaac Zuercher.

Holderman, George W., son of Charles A. and Sarah (Heatwole) Holderman, was born Aug. 17, 1903, at Nash, Okla.; died at the University Hospital, Columbia, Mo., Nov. 9, 1959; aged 56 y. 2 m. 26 d. His mother and one sister preceded him in death. Surviving are his father, of Eldorado Springs, Mo., 6 brothers (Henry J., ———, N. Dak.; Calvin L., Perkskill, N.Y.; Darrell R., Staten Island, N.Y.; Charles A., La Junta, Colo.; Ralph, Fairbanks, Alaska; and Kenneth A., Elkhart, Ind.), and one sister (Betty M., Dayton, Ohio). He was ordained to the ministry in the Mennonite church near Limon, Colo., in 1940. Funeral services were held at the Gwinn-Carothers Chapel in Eldorado Springs, Mo., on Nov. 13, in charge of Calvin Holderman; burial in Clearfork Cemetery, near Garden City, Mo., with services in charge of Leonard Garber.

Holsopple, Leah, daughter of Samuel and Sallie (Miller) Gindlesperger, was born March 10, 1884, in Conemaugh Twp., Somerset Co., Pa.; died of heart attack Nov. 20, 1959, at the Memorial Hospital, Johnstown, Pa.; aged 75 y. 8 m. 19 d. She was married on Feb. 1, 1906, to Emanuel Berkey, who died Dec. 21, 1930. On Nov. 6, 1941, she was married to Samuel J. Holsopple, who died Dec. 29, 1958. Surviving are 3 daughters (Dorothy—Mrs. William Byers, Blanche—Mrs. John Speicher, and Martha—Mrs. Owen Weaver) and one brother (John, Hollsopple, Pa.). She was a member of the Blough Church, where funeral services were held on Dec. 2, in charge of Harry C. Blough, Edward Heist, and Robert Bowman.

Hooley, Lizzie Ellen, daughter of J. P. and Polly (Yoder) Hooley, was born March 4, 1872, near Garden City, Mo.; died of complications of old age, Dec. 19, 1959, at the home of her daughter, Mrs. Glenn Rodgers, Elkhart, Ind.; aged 87 y. 9 m. 15 d. On Sept. 15, 1889, she was married to Daniel Y. Hooley, who died in 1945. Surviving are 6 sons (Carl, Whittier, Calif.; Jess, Enid, Okla.; William, Hammett, Idaho; Harold, Nampa, Idaho; Daniel, Middlebury, Ind.; and Walter, Elkhart, Ind.), 4 daughters (Mrs. H. R. Miller, Newton, Kans.; Mrs. Daniel Reber, Anthony, Kans.; Mrs. Glenn Rodgers, Elkhart; and Jewell Hooley, Westville, Ind.), 56 grandchildren, 73 great-grandchildren, and 4 great-great-grandchildren. Four sons died in infancy; another son and a daughter also preceded her in death. She was a member of the Prairie Street Church. Funeral services were held Dec. 22 at the Hartzler-Gutermuth Funeral Home, Elkhart, in charge of Howard J. Zehr; interment in Prairie Street Cemetery.

Kenagy, Urvin Allen, son of Rufus Augustus and Sarah Ann Kenagy, was born near Garden City, Mo., July 29, 1883; died at the home of his son, Urban, in Garden City, Mo., July 4, 1959; aged 76 y. 4 m. 11 d. On Dec. 29, 1904, he was married to Bertha Maude Gross, who died May 10, 1955. Surviving are 4 daughters (Geneva— Mrs. Richard Siegenthaler, and Bertha Mae— Mrs. Henry Barber, both of Kansas City, Mo.; Gladys—Mrs. Dubby Williams, Harrisonville, Mo.; and Edna—Mrs. Earl Detweiler, Kirksville, Mo.), 6 sons (Urban, Harlie, and Orlie, of Garden City; and Arthur, of Harrisonville), 2 brothers (Alvin C., Corvallis, Oreg.; and Owen A., Eureka, Ill.), and one foster sister (Lucy Culp—Mrs. Siegenthaler, Kansas City, Mo.). He was a faithful member of the Mennonite Church.

Martin, Enoch B., son of the late Isaac and Esther (Hannah) Martin, was born Jan. 4, 1866, near Elmira, Ont.; died Dec. 18, 1959, at the K & W Hospital; aged 93 y. 11 m. 14 d. Occupation: farmer. On Nov. 1, 1891, he was married to Elizabeth Gingrich, who died in July. Surviving are 2 sons (Norman, Elmira; and Mose, Goderich), 3 daughters (Selina—Mrs. C. M. Good, Acadia Valley, Alta.; Lucinda, Kitchener; and Mrs. Gilbert Snider, Waterloo), one brother (Henry, Conestogo), one sister (Mrs. Mary Good, Waterloo), 8 grandchildren, and 11 great-grandchildren. He was a member of the Elmira Church, where funeral services were held on Dec. 21, in charge of Oliver D. Snider and Howard S. Bauman.

Correction: The birth date of Twila Jean Smith (Dec. 29 issue) should have been April 14, 1958; and her age at the time of death on Sept. 23, 1959, was 17 m. 9 d.

Gospel Herald

VOLUME LIII, NUMBER 3
TUESDAY, JAN. 19, 1960

We must learn to share experiences with our unchristian friends instead of just attempting to live as spectacles of God's grace in front of them.

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Evangelism by Living with the People

By Titus Bender

"And as he [Jesus] sat at table in his house, many tax collectors and sinners were sitting with Jesus and his disciples; for there were many who followed him. And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, 'Why does he eat with tax collectors and sinners?' And when Jesus heard it, he said to them, 'Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners'" (Mark 2:15-17, RSV).

"... Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you ..." (II Cor. 6:17, RSV).

Sometimes I wonder if we would have accepted Jesus as a good twentieth-century Mennonite. Here He was found eating with sinners and tax collectors. The religious leaders of the day held a quick council of war, then fired at Him the accusation of eating with the sinners. What a low-down group to be with!

Even the Apostle Paul cried out in the above Scripture, ". . . Come out from them, and be separate from them." Who was right, Jesus or Paul? Jesus ate with sinners; Paul called for separation.

Both Jesus and Paul were right. Paul was concerned because the Corinthian church was compromising with sin and sinners. Their testimony was fading. "Be separate," he counseled. Every Christian is separate–separate to God from sin. There exists between every child of God and unsaved person a great wall. God's child lives for Christ; the non-Christian lives for self. Christians are a living judgment against sin to all who do not know Christ. But at the same time every Christian is a missionary seeking to help his unsaved friends find the best friend, Jesus.

Being separate is not merely keeping out of the presence of sinners. Separation is primarily a condition of the heart-consecration to our Saviour. The important question is this. "What was Jesus doing while He was eating with the sinners?" He *was not* becoming intrigued with their smutty stories and yearning for the "fun" of a sinner. Jesus *was* being a friend, leading men to salvation. Jesus was separate from sin while He was eating with sinners. Jesus was a missionary; Paul was a missionary; every real Christian is a missionary.

If we are intending to lead people to Christ, we will need to live *with* them, not merely *before* them. The very essence of the spirit of Christ is *giving* and *sharing*. This spirit cannot be expressed by our becoming self-satisfied spectacles for the unregenerated to look at. The spirit of Christ can be expressed only by a life centered in giving ourselves to people to help them understand Christ in our very attitudes.

A few years ago on the "Voice of America" program one of our prominent American citizens spoke to the intended Russian audience. He told them of our American prosperity, our two-car families, and the heritage we claim. Such an

A Morning Prayer

BY BESSIE MAE SHANK

Almighty God of the universe,
In the desperation of my soul I plead,
Lead me to a soul today,
One who is waiting for someone
To show him a better way.
Lord, we sit so smugly in our cozy houses,
And do so little for Thee.
Will it take another breaking on the
potter's wheel—
A breaking and remaking
To send us out with holy zeal?
This morning, O God, the tears are falling,
For I hear the mighty roar of flaming fires
Sweeping through the corridors of hell.
I hear the screams and the wails of those
Who forgot Thee, never knew Thee;
and why
Did we let them die
Without pleading with them and praying
for them
Till they were born anew?
Lord, we never even knew where they lived;
We were so busy blowing bubbles:
Bubbles of pleasure, bubbles of ease,
Beautiful bubbles, bubbles that pleased,
Bubbles that lightly blew away
And left us empty and alone.

Ellicott City, Md.

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approach cannot break down the barriers between Russia and the United States. Bragging makes matters worse. Russians are not primarily touched by seeing our wealth and coveted position in the world. They will be won as friends only by a helpful and self-sacrificing spirit on our part.

Christians need to learn this lesson of friendship if we hope to win others. Those who do not know God are not won primarily by seeing our *self-satisfaction,* but by our *self-giving,* as only a Christian can give. They must never see in us an attitude of, "Look at me," but always, "What can I do to help?" The Spirit of Christ has already vanished when we become primarily absorbed in maintaining our own coveted position and cease to bring others close to Christ, because the very spirit of Jesus is self-giving. Our theories and our doctrines claim we give ourselves to others. What do our lives show?

If we intend to win others to Christ, we must live *with* them, not merely *before* them. There are, of course, dangers in living closely with people who do not love God. There is particular danger of too close intermingling of teen-agers of our churches with non-Christians of our communities in young folks' gatherings. Particularly there is a drawback since too many of our young folks have not come from missionary-spirited homes. For this reason, and others I'll mention later, I believe the planned association with our non-Christian friends should be primarily on the family level.

In spite of such a precaution many will yet contend that planning a great deal of time to be spent socially *with* those who do not know Christ is dangerous. True, all mission work is dangerous. But deal with the evangelizing power of God. As for danger, I am convinced that the threat of being swept off our feet in evangelizing by continual association with those who do not know Christ is not so great as the danger of self-satisfied Pharisaism if we attend only to our own affairs, and drop a few bills in the offering plate to let other missionaries take the risks of evangelizing.

Evangelism by living *with* people means three things to me.

First, *sit where others sit.* Ezekiel was made a watchman for the exiles of Israel. But first, in Ezek. 3:15 he was taken by the spirit of the Lord to sit where the exiles sat for seven days. Only then was he prepared to be a watchman or prophet for the exiles.

One of the greatest sins of the church is to pose as prophets or missionaries without sitting where the people sit. It is easy to thunder down on "poor despicable sinners." But it requires a God-touched heart to *understand* one who is an exile from God. Never once dare we rejoice in the judgment awaiting the wicked. We need to feel with the exiles from God, their own frustration at the captivity of sin. We need to understand their deep motives and struggles to perceive the meaning of life and achieve the satisfaction of their inner desires. We need desperately to want them to be saved. Unless we are willing to sit where they sit, it is doubtful if Christ lives in our hearts.

Second, *share experiences together.* The story is told of a missionary, John, who did not have the ability to learn a foreign language. He told the mission

(Continued on page 68)

Our Readers Say—

Your editorial "Always Honest" in the Dec. 8 issue is very timely and to the point. It would certainly be impossible to attempt to enumerate all forms of dishonesty, and your list catches nearly everyone on some point. I would like to suggest one more area which might be considered. What about our singing? Do we really mean what we say when we repeat the second verse of "Faith of Our Fathers," or the chorus of "My Jesus, I Love Thee," or the words of "I Will Be True to Thee"? I fear there are many times when our congregational singing wouldn't be heard very far if everyone were really honest about the meaning of the words.

Inasmuch as each song we sing is an affirmation of our commitment to Christ and the church, perhaps we might ask whether Matt. 15:8 is a description of how the Lord knows us. —Martin E. Hoover, Los Angeles, Calif.

* * *

. . . I was disappointed the other week to receive a HERALD that listed obituaries on the back page instead of the usual Items and Comments column. Here is my vote to carry this significant column each week. . . .—Norman Derstine, Program Director, Mennonite Hour, Harrisonburg, Va.

* * *

I read with deep appreciation the article by Elam Stauffer entitled, "Circumcision, Uncircumcision, or In Christ." This article comes to the core of the problem. It should be read by everyone. Our hearts are moved as we see the Christian Church divided again and again. Might it be that a turning to circumcision, or to uncircumcision, is an indication that the heart has not yet been completely satisfied in Him?

I also agree with the editor in his editorial notes of the same issue. Even though some of my own articles and comments were never published, it is still the editor's privilege to select the best and leave the rest out of the paper. —Chester Martin, Claremont, Ill.

* * *

It was with great interest I read Elam W. Stauffer's article on "Circumcision, Uncircumcision, or In Christ" (Dec. 15). I appreciated the applications that were made and think it is something for each one to reread and consider the thought-provoking statements made. I made personal applications to my own life and gained new insight to the Scriptural and spiritual meaning of the terms "circumcision" and "uncircumcision."

In the same issue Lois Kauffman gave a very good expression on "Our Readers Say." In connection with this was the editor's view on the editorial page concerning the same subject. I, as well as my family, appreciate this feature. We read it every issue and feel that the editor does a splendid job in trying to give an accurate picture of the thinking of the church constituency on certain issues which are discussed from time to time in the pages of the GOSPEL HERALD.

We appreciate "Items and Comments." We who live far away from our large Mennonite communities appreciate more than ever the "Field Notes." Living in the great Southwest several thousand miles from our eastern communities, the field notes link us to events and happenings which not only keep us informed but give us the tie that binds to the brotherhood which nothing else could do. For these and all the good features of our paper we say thank you.—Jonas E. Christner, Phoenix, Ariz.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, MILLARD LIND, CONSULTING EDITORS BOYD NELSON, MISSIONS EDITOR PAUL M SCHROCK, ASSISTANT EDITOR BERTNA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Lost in the Shuffle

An increasing number of Americans each year move from one neighborhood to another, often from one state to another. What this does to church affiliation and participation is hard to know. One effect, no doubt, is the discrepancy between numbers in any census which report church affiliation and the much smaller number who are active in some local church. People move to the West Coast and keep a sentimental but ineffective attachment with some congregation back East.

The Mennonite Church is increasingly concerned with this problem. It once was taken for granted in our tightly knit communities that new homes being established by the members would be somewhere near the home church. And when people established themselves on a farm they usually stayed there.

But things have changed. Our young people often find their mates in college, or I-W, or in some other community, and because of an increasingly diversified vocational pattern, they may settle down in neither of the church communities from which they come. The larger number of business and professional people are often moved around by opportunity and need.

Convinced and loyal Mennonites will be influenced in their choice of a place to work and live by the availability of a Mennonite church, where they may worship, fellowship, and serve. New churches are constantly being established in areas where there were none before. And in these days of good roads and easy transportation, the diameter of an effective church community can be greater than formerly.

Probably the greatest loss in this moving process occurs among those who do not take the initiative to relocate themselves in a new Mennonite church. Some do not know whether they are located permanently and, until they know, they just leave their membership "back home." And some lack the nerve to go where they are unacquainted, and to form new connections.

Here we can help. A pastor can do much to help locate his migrating members in another church. We should be past the day when a pastor took satisfaction in a membership list scattered over many states. He should know how important it is for Christians to participate in a church program near at hand, and should urge his faraway members to ask for church letters (certificates, at least) and to place them in a nearby Mennonite church. And he will write to the pastors of these churches, telling them about members who are moving to their vicinities, giving addresses, and urging pastoral guidance and care.

And if communities, for civic and business interests, can use Welcome Wagon techniques, how much more should a church brotherhood extend a glad welcome to those who are feeling around for possible new attachments. Whether they should or not, people just do choose the friendly church.

Our denominational survival may depend upon our being able to adapt our church life to changing conditions. Certainly our growth, and our meeting of opportunities and responsibilities, depends upon our careful consideration of new situations.—E.

A Christian Standard of Living

The question of how a Christian ought to live will never in this world find a final answer. Always there are new facets of the problem to face. We can easily agree that one ought to obey the Ten Commandments, but may have a good deal of trouble in deciding what the commandments say in respect to current conditions. Christians differ widely among themselves about what constitutes murder, adultery, and covetousness. Or we can laud the bold denunciation by the prophets of the sins of their day, and be quite unaware of what these same prophets might have to speak to us today.

We can say we live by the Sermon on the Mount, or the Golden Rule, and yet be quite unaware of infractions of those codes which others think they see in us. We can commit ourselves to the ethical principles of the New Testament, and still be quite unable to translate those principles into twentieth-century, American idiom.

On no point do we Americans have more trouble today than in deciding what is a Christian standard of living. We live in the country and the era of the highest standard of living known to history. We have an increasing abundance of the means to comfortable, even luxurious, living. And as a whole we have enough money to buy just about whatever we would like to have in terms of food, clothing, housing, recreation, and means of transportation. The average family now lives at a level that our fathers did not dream of, and that the majority of the people in the world can hardly imagine.

What does the Christian conscience say to all this? Are there Christian principles which speak to us on this, as they do on the more conventional modes of morality?

In general, one must say that there seems to be little awareness of this problem. Christians may differ from non-Christians in matters of purity and honesty, of speech and action, of temperance and neighborliness. But it occurs to very few that the amount of money they spend on themselves should be determined by their Christianity.

The idea prevails among Christian people that one is permitted as high a standard of living as his income allows. The money is his; how he spends it should be no one else's concern, so long as he gives a reasonable amount to church and charity. He has a right to the rewards his inheritance, industry, and ability bring him. Under this idea, standard of living is a matter of circumstance, not of conscience.

But that may be the wrong answer; some Christians think it is.

The direct alternative is the same standard of living for all Christians. The Bible tells us that having food and raiment, with that we should be content. Paul argues that there should be equality, those having more sharing with those who have less.

The fact that the church is a brotherhood has far-reaching implications here. If the members of a family do not live on a sharing basis, the very essence of brotherhood is denied. John says that the love of God hardly lives in one who, though he sees his brother in need, keeps his own abundance for himself. The stratification of the church on economic lines is one of the scandals which denies the real character of the church.

The observation of a common standard, we are aware, poses many difficult questions. Who would say what the standard should be? How could such a rule be enforced? What about the difference in managing ability, so that two families with the same income do not have the same amount to spend?

What about the differences in living norms in different countries? Would we expect Americans to live on the existence level of many Asian Christians?

These questions challenge, but they do not deny the principle. Obviously, for example, the standards of living in the country will have to be taken into consideration. But this does not say that because American houses do not have dirt floors they can cost $80,000.

It is obvious again that no fixed standard can be set and enforced by the church. No legal method would work. But that does not deny that great results would come by a full admission of the principle. Luxury and materialism will surely choke the reality out of Christian simplicity and brotherhood if our consciences make no protest against what is now happening among us.

None of us need to begin by trying to educate the conscience of our brother. We can all begin on our own. The principle we must all proclaim together. But the illustrations and specific cases must come out of our own budgets.

We will never get this problem fully solved, with final and universal answers. But this must not keep us from facing a vital part of Christian morality.—E.

How Our Church Built a Prayer Network

BY CARLOS GREENLEAF FULLER

Do you desire to deepen the spirit of fellowship and unity in your church? Here is a testimony of a method that will help you accomplish that end.

We felt a need for more pray-ers among our people than were attending our small midweek fellowship. To reach every individual in our church with a richer prayer life was a goal that seemed, at the moment, beyond us. But we did believe there should be a way to inspire a wider participation in systematic prayer.

We had often preached the urgency of prayer, but a general appeal of that kind, even for a specific need, tended to evoke only a temporary response. There would be a momentary increase of prayer interest which all too soon ebbed away. That method seemed unsound. We sought for something more effective.

Out of shared discussion, prayer, and study, we were led to attempt an individual approach. In all areas of life, the face-to-face contact brings results. The world of business has proved this over and over. "There's no substitute," business leaders say, "for a personal contact." So we decided to approach our people individually, to invite their co-operation in a church-wide prayer fellowship.

Personal contacts require time. It is a slower procedure than a form letter or a public announcement. But we proved that is paid spiritual dividends out of all proportion to expenditures of time and effort. To be sure, at the start we had no assurance of success. One never knows in advance how folks will respond to a new appeal for co-operative endeavor. We simply took the risk of faith, built on the assurance of earnest prayer, and went ahead.

Although a majority of our people did not attend prayer meeting at church, we resolved to ask them to set aside a definite prayer period at home, at work, or wherever they happened to be at the agreed-upon time. Instead of leaving it to each one to pick the hour that suited him best, we suggested a specific hour in the week. Different days and hours had been considered; an hour near to Sunday was deliberately chosen. This was to prepare the participants for the Sunday morning service of worship. We decided that Saturday night at nine o'clock was the best time.

So it was that one afternoon I was in the home of Clara Baxter, explaining what we aimed to do. She smiled pleasantly as I talked, but gave no clue to what her response would be. Her seven-year-old daughter, Lenora, was listening carefully as I spoke. When I had finished, I paused for Clara's decision whether or not she would promise to pray at the suggested hour. Before she could answer, Lenora spoke up. "It's Saturday night, Mother," she said eagerly. "I can stay up then and pray with you."

This response from a child was a surprise to me. Older folks and young adults had been our primary objective. But Lenora's unexpected enthusiasm instantly broadened the scope of our plan. I don't know what Clara Baxter planned to say before her daughter interrupted, but in the face of Lenora's deep interest, she could only say, "All right, Lenora. We'll pray together."

Often after that, especially in homes where there were children and youth, I told the experience of Lenora and quoted what she said and how her mother responded. So, as Lenora exercised an influence which neither she nor her mother knew anything about, the number of boys and girls and young people on the prayer list grew rapidly.

A night worker's thirteen-year-old son, who had recently been welcomed into church membership, expressed a warm desire to share in this prayer time. The father, knowing his wife and son would be in prayer at the designated time, assured them that he would be praying with them at work.

A young nurse, who felt the responsibility and challenge of her task, readily agreed to keep the prayer covenant hour. "I need it for myself as well as for my patients," she confessed.

A widow who lived with her only child, an unmarried son, responded quickly to the invitation to prayer. Her son, George, however, was skeptical of prayer. His keen mind looked for evidences in life that could be proved to the senses. Prayer failed to harmonize with his intellectual outlook. Yet he was a good son, with a genuine concern for his mother's welfare. Since the prayer fellowship satisfied her, he raised no objection to her participation.

When George stopped by the church one day, I had no inkling of what was on his mind. He had stopped for visits before and sometimes he would ask questions that I couldn't answer. I knew no way to provide the concrete evidence he always sought. He never told me what had overcome his intellectual skepticism to prayer, but at the end of our talk that day, George surprised me by saying, "I want to share the prayer covenant hour!"

This is the story of how two hundred individuals, including about fifty youth, were woven into a network of prayer that drew them together in a wonderful fellowship. It could do the same thing for your church!

Central Square, N.Y.

75 Years Ago

(from Herald of Truth, Dec. 15, 1884)

Behold her . . . at twenty . . . fettered by long skirts, tight shoes, and tighter stays.

Good articles are always in demand.

A Correspondent thinks we write too much about tobacco and strong drink, and not enough about pride.

(from Herald of Truth, Jan. 15, 1885)

The new Meeting-house in Mellinger's district . . . is perhaps the largest Mennonite meetinghouse in the country. It is 45 by 75 feet with ceiling 13 feet high . . . basement containing heaters. . . .

It is estimated that France has 30,000 towns and villages with a Gospel witness. Only 2 per cent of French people are Protestant, and only a handful of these apparently have experienced genuine conversion. The general attitude of French evangelicals is one of pessimism and defeat. "We are so few," they complain. "What can we do for the Lord?" *Praise God for the successful fruition of plans being laid to launch a vast tract distribution program that will put the Gospel message into every home in France.*—Missionary Mandate.

Peace Witness in the Orient

By Shem Peachey

The above is the title to an article by Melvin Gingerich in the MCC Summer Report of 1959. We would like to comment also his review of *The Bridge Is Love*, by Hans de Boer, in the Jan. 20. 1959, issue of the GOSPEL HERALD, for a second reading. Here are some quotations from the MCC Report, with comments following.

". . . One would think that missionaries in the Orient would not feel called upon to defend the military programs of the West but instead would emphasize the peace teachings of the New Testament. Unfortunately there are still those missionaries who defend and glorify war. In fact there are some who demand that General Chiang Kai-shek be unleashed so that he can make war on Communist China, thus opening up the country for missionary activity. Other missionaries try to persuade their listeners that it was good for the Japanese that we dropped A-bombs on their cities.

"Some time ago a missionary in Japan sent a letter to other missionaries describing a situation which he has said has been common. A class of young people was almost ready for baptism when a member of the group asked, 'But how do you explain that Christian America is taking the leadership in the production and testing of the H-bomb?' The missionary said that when he could not give an answer that satisfied them, most of the class did not appear for baptism. I understand that similar experiences are common in the Orient.

"Recently Hans de Boer, after spending several years in Africa and the Orient, wrote a book about his travels entitled *The Bridge Is Love*. His conclusion is that Christianity cannot be effective in that part of the world unless it has a clear, satisfactory answer on the Christian attitude toward war, toward race discrimination, and toward the use of the great wealth of the West for the good of humanity. He also revealed that in de Boers conversations with the Prime Minister of India, Nehru declared that only the Historic Peace Churches were welcome in India, the assumption being that they had not blessed war.

"Only yesterday in my office a Korean Christian argued feelingly and persuasively that the peace churches should bring their peace witness to his country and establish missions there. The common people of Korea want to be assured that the Christian faith does not sanction and bless violence. This, he said, is the great opportunity of history to correct the false impression of Christianity's position on war and to make clear the meaning and spirit of the New Testament.

An Unusual, Thrilling Challenge

"Might it not be that Mennonites face in the Orient today one of the most unusual and thrilling challenges of their history? Here we confront half of the world in revolution, ready to try new ideas. . . . Will they choose communism and materialism, thus closing the door to Christian missions perhaps for many decades? Or can the church speak to their needs and aspirations in terms that make sense to them? . . . Might it be that a prophetic and vigorous proclamation given by the peace churches could help the Orient to see that the basis upon which they judged the western religion when it became 'thoroughly discredited' in their eyes was not a fair basis for a final judgment? Can we not show them that there have been segments of the Christian Church which have refused to bless war and call its evil good?

Thought for the Week

People cannot understand our protests against worldliness of one sort when we are so oblivious of worldliness of another, and a greater, sort.–E.

"Some years ago a missionary to Japan who for the first time learned of the Anabaptist-Mennonite beliefs exclaimed to me in amazement, 'If your people have had this kind of vision for hundreds of years, why have you not shouted this message from the housetops? This is the message that the peoples of the world wish to hear. Could it be that she was right and we have missed a golden opportunity? A leading Japanese Christian educator told me that we dare not limit the preaching of our message to only our mission stations, but that we must share it with all of Japan.

"Weyburn Groff of the Yeotmal Union Seminary pleaded that a lecturer be sent to that country to share the message of peace and nonresistance through Christ with the Christian schools throughout India. The Christians of India will everywhere be receptive to this message, he declared.

"It is my conviction that we and others who share this understanding of Christ's way of peace are confronting one of the unique opportunities of history. We, following humbly the leading of the Spirit, could well be the determining factor as to whether the Orient will be lost to the kingdom or whether an open, inquiring mind will continue to characterize the East during this time of her great revolution. . . .

"This then . . . is not a plea to preach a doctrine that promises world peace. It is a plea that we courageously label war to be unchristian and a major sin and that we make it clear that the church at her best through the centuries has had this witness against the sin of human slaughter. We must make it crystal clear that we believe that the Gospel does not and never has blessed war from the time of Christ to our own day. If Orientals begin to understand that Christ does not bless war, then perhaps they will be willing to listen to the good news of salvation. . . . My closing plea is that we have enough vision and courage to see our unique opportunity and to act daringly as ambassadors of Christ, the Prince of Peace."

Observations

Again and again we read that the people of the eastern nations of Asia and Africa are in a "revolt against 450 years of colonial and political domination by the West. It is a reaction against years of economic exploitation by the West.

"It seems to be taken for granted that the purpose of the missionary is to pave the way for the domination once more of the Oriental scene by Western national purposes." Who can blame them? They are afraid of the military threat of the West with its bombs. The eastern nations want peace. Gandhi won the independence of India without lifting a fist. Nehru told de Boer that the only camp the people of India want to be in is the camp of peace and good will.

Vinoba Bhave walks thousands of miles throughout India dividing the land peacefully to the poor, which he requests from the rich, and they give it to him. When Pakistan and India began to fight after liberation, Gandhi began to fast. The leaders quickly came around and asked what they must do so he would not die. He told them to stop fighting and negotiate. They did, and in three or four days their leader ate again. Their nonviolent resistance to imperialistic domination made them unconquerable by any foreign power. They do not believe in war. Why should they? They are safer without it. They abhor warring Catholicism and Protestantism of the West, who call themselves Christian. What a reproach to the name of Christ.

Hans de Boer wants to know who Christ's followers are, whether it is those who put their trust on the point of the bayonet, or those who truly follow Christ. How could the pagan people of the East believe in a Christ who would foment the bloodshed of the two last world wars of the West? The only reason that Catholicism and Protestantism were ever able to so establish themselves in the world, is because they did so on a national scale with the ruler's sword.

And the reason the true children of God of the Reformation always remained so small in number, is because they were so nearly exterminated by the sword of these state churches. To take the Bible in one hand and the sword in the other to compel nationwide acceptance of a state religion to save men's souls is only a pretense. This procedure was never calculated to save men's souls, by either Luther, Zwingli, or Calvin. It was designed to save the state. Anabaptists were considered a threat to the state church. The state comes first.

The Mennonite Church from Reformation days to this has never consented to stain her hands with blood. As Gingerich intimates, this is the opportunity of history for the Mennonite Church and similar groups. Are we ready for the challenge? We rejoice for the many faithful brethren in the Mennonite Church: home and foreign missionaries, the many faithful and dedicated young people, and the homes which produce them. God bless them, every one. But when we look into the world, thousands upon thousands are needed, now. What per cent of our Mennonite young people are available for the Lord's work? or interested? What per cent are qualified? How many of our homes are rearing their children for the Lord's work?

Our mission boards are combing the church to find workers for their present program. How shall we respond to this Orient-wide need of the hour? Young men and women dedicated to God, trained and ready to train for Him, ready to go, are needed. But there are so few. What would a 17-year-old boy naturally be interested in whose father presents a new, $2,500.00 car to him on his birthday? Would he be interested in years of hard study to prepare for a life of hard service in God's great harvest field? Ask him or his father.

What kind of young people are we offering to our mission boards? Bro. J. R. Mumaw, in the *Christian Ministry* of October-December, 1959, page 165, quotes Franklin Littell as saying that "Mennonite communities . . . although culturally conditioned and marred at points by accommodations, can be useful in highlighting the frontiers of a renewal of faith." Do we intend to send "marred" personnel abroad? Surely not women with cut hair, painted lips, and without a prayer veil. Men and women full of the Holy Ghost, with commitments like the apostle had, or David Livingstone, are needed. If Bro. J. D. Graber can be spared for over five months, why not release a half dozen more indispensable and send them to as many eastern countries, each with a staff of capable, consecrated workers to begin to rescue the name of Christ from the centuries-old *war* stigma?

What per cent of our present college students are looking forward to a lifetime of service for the Lord? Past records are good here. But a member of the faculty of one of our colleges has said that possibly 10 per cent of the students at that college *think*. This meant that 90 per cent did not think. Their education lay static in a receptacle, instead of producing creative lives.

Are educated people who do not think qualified to be entrusted with the Lord's work? Or are such folks really educated? Permit another quotation, from "Looking at America from Abroad," by Bro. Gingerich, in the July 1, 1958, issue of the GOSPEL HERALD.

"We talk much about not being conformed to the world. We need to ask ourselves seriously whether we have been conformed to the thought patterns of secular, materialistically minded America. An MCC relief worker, after returning to America, wrote back to her friends in the foreign country, reporting that the conversation of her Mennonite acquaintances seemed so shallow it was exceedingly annoying to her. All they talk about, this relief worker reported, is the latest models of huge American automobiles, gadgets, and that which brings physical pleasure. She heard only small talk and as a result was much discouraged."

How many of our people have been "marred in points by accommodations"? To meet the present-world challenge we need greater depth of character and content of life. But we need it now. Why should the Mennonite Church not have hundreds ready to meet this challenge Bro. Gingerich speaks of? or thousands?

O God, hear our intercessions for the nations of the East, who ". . . wait for light, but behold obscurity; for brightness, but . . . walk in darkness"; because those who have the light darken it by walking in darkness; others walk in its light, but keep it to themselves, until the nations in darkness return to their darkness, and say it is better than the light of Christ, which is extinguished by those who have it by their own dark walk.

Our Father, find thousands of faithful, trained brethren of New Testament character, heirs of the Anabaptist vision, who have never stained their hands with blood, and send them to the Eastern nations with the Gospel of peace, for the Prince of Peace, that "salvation and everlasting joy may be upon their heads." And raise up thousands more for the 2,000 Bible-less tribes of earth who have never yet seen one ray of Gospel light. In the name of Jesus Christ, who said we should pray for laborers, Father. Amen.

Quarryville, Pa.

The world is a great hospital full of sick and dying souls, all wounded by one and the same mortal weapon—sin.

—Flavel.

For Our Former Pastor

BY S. C. BRUBACHER

A most disturbing announcement was made in a morning church service recently by a layman in charge: "We will lift the offering, as scheduled, for our former pastor." Difficult as it may be to conceive how a shepherd can leave his flock, it happened in this case.

In Hebrews the admonition was against ". . . forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The inference in this passage appears to be that we need each other's influence and fellowship, provided in an assembly.

It is also doubtful that the passage suggests a group of perfect people, for there is to be exhortation or encouragement given "one another." This indicates a two-way street; in other words, each person in the assembly makes a contribution, in the form of mutual relationship. The nature of this assembly seems to represent a democratic form of procedure, rather than a dictatorial setup. Where the former is given reasonable recognition and practice, it is altogether probably that no one needs to withdraw from an assembly of professing Christians.

A most interesting incident is recorded in Isaiah. He was told to exhort and to warn: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (58:1). ". . . for my salvation is near to come, and my righteousness to be revealed" (56:1). Of course the setting is Jewish, but it does furnish a very practical application to situations in the church today.

Isaiah was not told to withdraw from the Jewish fellowship, although seemingly he could not make himself heard very much, though his message was directly from the Lord. The people were slow to hear. A situation somewhat similar is foretold for the end of the age: ". . . nevertheless when the Son of man cometh, shall he find faith on the earth?"

Today there is much attention given to church building. Some would tell us that doctrinal beliefs are quite secondary. Others say adherence to certain doctrines forms the central anchor. Much emphasis is placed on an ecumenical church. Still others insist that an outward uniformity is the key to a successful church program; and so on down the line of endless viewpoints, argumentation, and, unfortunately, divisions.

It is most significant that our Lord stated specifically: ". . . upon this rock I will build my church." So then, brethren, why not relax a bit in certain unduly strained areas, and leave church

THE FAVORED LAND

BY LORIE C. GOODING

O shining hills of Judea,
Blue Sea of Galilee,
O sandy coves and dusty roads,
What grace was granted thee!

Thy waves have borne Him on their crest,
His feet have pressed thy sod;
Ye felt His touch and heard His voice,
The Christ, the Son of God.

O roads, O sea, O shining hills,
What grace was granted thee—
To see the matchless One whom I
Would give my life to see!

Millersburg, Ohio.

A Prayer

FOR THIS WEEK

O God, Thou Lord of Life,
Breathe upon our deadness that it may die.
Metamorphose our inner being into the new Life of Christ.
Grant grace and faith to cast off this dead shriveled skin
of our faithlessness and evil,
and to emerge in conscious newness,
a new spiritual chrysalis transformed by Thee.
Draw heavenward our souls.
Teach our spirits to soar upward,
our eyes to see Thee.
Make fragrant our lives to be before Thee
the pleasant aroma of Thy own Son.
Transpose our entire nature into a higher harmonious key
of praise to Thee.
O Master, Thou Man of Galilee,
May we by Thy power heal sin-sick souls,
call men out of death to newness of life,
touch blinded eyes,
deaf ears,
shriveled limbs,
to see, and hear, and serve Thee.
Walk Thou again in us among this pressing, milling throng,
that men today may see and hear and feel
the presence of God through Jesus Christ our Lord,
Amen.

—Roy Kreider.

building to Christ Himself? He only can prepare souls for membership in His church. The prevalent concept that His church must presently take on a visible form may not be the final answer. It is quite obvious that many, if not all visible church organizations, are formed according to some ideological design, be that plan modernistically liberal, obscurantically conservative, or something intermediate.

As stated previously, there is value in fellowship. One receives help from the other. The basic and underlying principle, yea, person, in Christian fellowship is Christ. This association among Christians fosters spiritual growth; while contact with non-Christians may and should lead others to their Saviour. Why not expend more energy in introducing men and women to Christ? History reveals that where this concern is the major aim and practice of a group, the problem of church government diminishes to the vanishing point; for a devotion to this end reduces otherwise insurmountable obstacles and differences to mere trivialities.

The history of the church as it is organized and operated on earth reveals that inconsistency has haunted her path from her inception. The score of Mennonite groups, not to mention other denominations, is concrete evidence of her haunted pathway. And mark this well: no matter how many more groups—whether splinter or of more sizable proportion—will be organized now or later, even though composed of the very select, according to the most rigid standards, there still will be no perfect group. No human being on earth today is perfect; therefore there can be no perfect group fellowship.

The kingdom of heaven parables clearly indicate the presence of imperfection. Indeed there will be a separation ultimately; but Omniscience foresaw that in the meantime not everyone that says Lord, Lord, will enter into the kingdom. This is a sobering statement indeed; but who would dare to undertake to tag individuals in a group with sheep or goat labels? It is far better to be occupied in exalting Christ as Saviour, than to attempt to sit in the seat of judgment.

Victory is assured for the Christian. On the strength of this assurance Paul declares: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Ayr, Ont.

Mrs. Elisabeth Elliot, missionary to the Auca Indians of Ecuador, and her four-year-old daughter Valerie are back in the United States for a rest. Both are reported well. Mrs. Elliot spent last year making friendly contacts with the savages who killed her husband.—EFMA.

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger city-wide crusade in Wilmington, Del., Feb. 14-28.

Pray that Hayakawa-san, Japan, will grow in commitment to Christ and that his wife-to-be will accept Christ as her Saviour.

Pray that Chiba-san, Japan, will be faithful to the Lord and have victory in his life.

Pray for a young man who was once in the church, but has gone out into sin and left his wife and children. Pray that he might repent and return to his family.

"This Is a Ch—ch"

BY STANLEY C. SHENK

Several years ago, in Lima, Ohio, I saw a church bulletin board with the following words:

"This is a Ch——ch.
What is missing?
UR."

RU missing from your church? If UR, then (in a certain sense) your church is a weaker organism. If too many U's are missing, then maybe your church *has* the organizational stutters, and *does* seem like "a ch——ch."—*Herald Youth Bible Studies.*

OUR SCHOOLS

Evangelism Institute Program

Eastern Mennonite College

February 8-13, 1960

8:00 Revival Prayer Meeting—Harold Fly
8:50 Mon. Tues. Wed. Doctrinal Bases for Evangelism—Myron Augsburger
Thurs. Fri. Sat. The Challenge of Domestic Missions—Nelson Kauffman
9:40 Mon through Sat. Personal Preparation for Evangelism—John R. Mumaw
10:30 Mon. Tues. Wed. Opportunities of Prison Evangelism—John M. Snyder
Thurs. Fri. Sat. Home Visitation in Evangelism—Harvey Shank
11:30 Morning Revival Service at the College
1:30 Small Prayer groups for visitation in the Mt. Jackson and Staunton areas.
2:00-6:00 Evangelism visitation in these areas under the direction of the Pastors.
7:00 Evening Services—College, Mt. Jackson and Staunton

Organization:

College:
Don Augsburger, Pastor
John Drescher, Evangelist
Sanford Shetler, Evangelist

Mt. Jackson:
Linden Wenger, Pastor
Harold Fly, Evangelist

Staunton:
Roy Kiser, Pastor
Nelson Kauffman, Evangelist

J. Otis Yoder, Coordinator

Christian Perspectives for Teachers Today

BY EDGAR M. CLEMENS

We are living in a world bursting with busyness and change. In a very short time much has happened, much has developed. Charles Dickens begins *A Tale of Two Cities* with words that could very easily be written and applied today:

It was the best of times, it was the worst of times. It was the age of wisdom. It was the epoch of belief, it was the epoch of incredulity; it was the season of Light, it was the winter of despair. We had everything before us, we had nothing before us; we were all going to heaven, we were all going directly the other way. . . .

All of us have the feeling of this excerpt as we contemplate the space age ahead. Science is given a major portion of the credit for this swift technological break-through. And yet, as we know, speed is not everything; the direction also counts. That, I feel, is the purpose of this article—to give perspective—direction—for teaching science (for some of us), for thinking (for all of us) in this scientific age.

Some of you in enumerating perspectives might end on the high note of God and of Christ and His teachings as the supreme perspective. I'd like to begin with that emphasis so that my entire discussion can be built on that foundation. One does not need to be scientifically trained to see the greatness of God around him at all times. We hear startling things about this creation that God called good. In the chemistry book we use at Christopher Dock there is a statement attributed to the great American chemist, Langmuir: "If the molecules in a cubic inch of air were enlarged to the size of grains of sand, they would fill a trench three feet deep and a mile wide, stretching from New York to San Francisco."

The biologist tells us there are about thirty-five thousand million red cells in a human body. The life of a red cell is about three to four months. At that rate about three million die and are replaced each second.

I haven't given you these facts (and many others could be given) to impress you or startle you, but rather to emphasize by comparison a perspective which I would like to present now. I feel the key to sanity in this fast age is to see God in the small everyday facts of life; not to say when you cut your finger, "Oh, my, there go some of those thirty-five thousand million red cells." Some learned people might think of that, but the majority of us—no. Science knows much about how and why a cut heals, but it also has much to find out. In spite of that, the finger goes right on healing even though we can't understand it completely enough to duplicate it in the laboratory.

I could go on and mention the trees bursting forth in spring, the intricate design of a spider web, the migration of birds, the intrinsic beauty of a sea shell—all of them familiar and each should be noticed and remind us of God. Someone has said it is impossible to have Christ in one's heart and not see Him in the universe. I might add, to keep Him in one's heart one needs to see Him in the little daily things of life rather than only in the few more spectacular ones. To see God around us and to teach our pupils to do the same is a perspective that is foundational and fundamental to every other perspective I could mention.

We must teach our pupils to think for themselves. That is of increasing importance today. In teaching our pupils to think for themselves, we need not envision a generation of doubters, but of questioners. You can say, "I don't believe it," in two ways, one implying, "I won't believe it," and the other, "I want to hear more."

We Mennonites are gullible, we are told. Every quack and shyster that comes along we fall prey to. Instead of wasting our money on tobacco or liquor, we give it to the "Hoxey clinic" or the "nature food fadist." Unless and until we teachers instill in our pupils this questioning attitude, this will continue. The questioning attitude is not really taught, but caught. The teacher himself must have that philosophy ingrained.

This questioning attitude should not always be a negative one, a defensive one, but a positive "I'd love to hear and learn more" attitude. We want our pupils to respect truth wherever it is found and make an unbiased use of it. We must refrain from the approach of favoring the teaching of truth unless truth conflicts with our theology and in that case suppressing the truth, leaving the student to find out for himself.

We need to encourage creative thinking, the pursuit of one's curiosity alone. In this age of teamwork we need to understand, appreciate, and encourage individual effort. Man can work with others, but he must think alone. Worthwhile achievements are accomplished by thinking about what one is doing, not just thinking and not just doing.

George Washington Carver was once asked how he learned the secrets of science. He replied, "I picked up a peanut and said, 'God, what's in this peanut?' God said, 'Carver, you've got brains; find out for yourself.'" I like that. It illustrates the need today for careful thinking and hard work.

We need to teach our pupils that when one does creative thinking, mistakes are made. That is a vital, valuable part of the learning process. I encourage my students to make educated errors and to let them stand, rather than trying to make

(Continued on page 69)

PEACE AND WAR

Peace Conferences Transcend Political Barriers

By JOHN UNRUH, JR.

Following the signing of the peace treaties ending World War II the world has slowly been dividing into two great power blocs: the one spearheaded by Soviet Russia, the other by the United States. During this era we have been faced with what historians term "the cold war." The cold war has blazed fiercely at times—Korea, for instance; at other times it has smoldered—the Suez crisis, Hungary, Formosa, Tibet, Laos. Hovering over the nations are the awesome new weapons of war which, coupled with fear, distrust, and hate, could serve at any moment to ignite the greatest conflagration in history.

During this period the Christian Church has been strangely silent. It, too, has been divided by the cold war. Seldom has it clearly condemned the war philosophy. Apparently now there is an accentuating movement, especially among the European churches, for the church to raise its voice and stake its claims.

This rising sentiment has led to several "East-West Theological Peace Conferences": in Bückeburg, Germany, Aug. 1-6, 1958; in Frankfurt, Germany, Jan. 10-13, 1959; in Prague, Czechoslovakia, April 16-19, 1959.

Several Mennonites have attended these conferences as observers and have recorded some of the proceedings as well as their personal impressions. This article is based largely on the reports of Clarence Bauman, European MCC director Peter J. Dyck, and Erwin C. Goering, former international Mennonite Voluntary Service Director.

One of the thorny questions with which the participating churchmen struggled was that of Hiroshima. There was much sentiment for calling a "world day of prayer" based on the Hiroshima incident, especially by the delegates of the communist bloc. Hiroshima was chosen because it has become a symbol of a new epoch in history—the nuclear age. The purpose of such a day would be to call to repentance all Christians for their common guilt in the destruction of Hiroshima, as well as for their part in promoting the fear that divides brother from brother.

Some discussion participants from the West, however, questioned whether the Eastern churches would be willing to "repent" for what happened in Hungary. Perhaps, before one himself repents there is a tendency to call others to repentance first. It is probably significant that a world day of prayer on the Hiroshima anniversary was held but that few Western churches publicized it or observed it.

The major portion of these East-West discussions centered on the stand of the Christian Church on nuclear weapons and their usage, as well as on war itself. One delegate asserted, ". . . from one pulpit nuclear armament may be denounced as sin while from another declining support of nuclear armament may be declared sin. Can two pastors within the same church blatantly contradict each other on so central an issue without disrupting the unity of the church?" The Christian Church must take a definitive stand on the problems facing it, for only in that way can the church be most effective.

> When we soft-pedal the divinity of Christ, we might as well give up the faith.—Jacob Sudermann.

The Prague Conference issued a "Message to All Christians" which included statements such as "let us renounce above all the cold war, through which evil acquires the appearance of good. . . . It will be its task (through the co-operation of all churches) to help in the establishment of a lasting peace and the conclusion of treaties to this end, to work for general disarmament, especially the removal of nuclear armaments, and through this all to serve the understanding and reconciliation between the nations."

Many leading Christians have in recent times expressed themselves as ready to denounce all war and to call Christians to oppose war independent of the state position. The pervading thought on the matter within the church, irrespective of political affiliations, portrays a growing willingness of Christendom to work for a lasting peace based upon an understanding of Jesus Christ.

Most Western churches and church leaders have strong reservations to encounters of the East-West Theological Peace Conference kind. Some problems involved in the East-West discussions seem almost inevitably inherent.

One if these is trust. Can "communist churchmen" really be trusted? Or are they merely using the universal longing for peace as a propaganda weapon? The Eastern churches seem less willing to repent for Hungary than for Hiroshima. Professing the common guilt of mankind, they ask us to be willing to remove the beam from our own eyes before we attempt to pluck the mote from our brother's eye.

Some feel further that the Eastern Christians are sincere but are being "used" by the communist political leaders as a means to their own ends, as propaganda devices.

The effectiveness of these conferences may be limited. It may be easier for Christians gathered together to profess their guilt and reaffirm their oneness in Christ than for them to return to East and West, to their fear-ridden, propaganda-smitten states, and promote a Christian witness in such surroundings.

Mennonites claim divorcement from the state; consequently they often feel they have no personal responsibility for the actions of the state. Do Mennonites have responsibility, since they claim exemption under a higher authority, to meet with all Christians regardless of national backgrounds? Would Mennonites really be ready to see our country disarm unilaterally if there were no indication that the communists would do likewise? How inclusive is the Mennonite conviction on war? How strongly do we believe in the reconciliation possible through Christ?

Whatever our reaction to these East-West Theological Peace Conferences, it is good for us to know that Christians are coming together to think on militarism and peace. As nonresistant Mennonites we must strive to live lives of love and to present a clear, consistent witness to the world.

via MCC, Akron, Pa.

Commenting on recent television quiz program revelations, a Jewish rabbi in New York said, "In a real sense the eyes of the investigators should be upon those who sit glued to the television screens. It is indeed a pity," he said, "that the American public cannot be tried for its apparent apathy, for permitting vice and violence, unbridled sex displays even to be brought into their homes and into the minds of the young. For in the end it is the man in front of the television set who really determines what all those behind the show will put on. The moment he refuses to watch, that moment they will change their formats."

One businessman writes to editors of religious periodicals soliciting their help in exposing the use of profanity on certain TV programs. In answer to his own letters of protest, Procter and Gamble suggested that they do not know how to sell tooth paste without the use of swear words, and the National Broadcasting Company thought that they were operating within the rulings of the courts. There are two ways to react to improper programs: one is to refuse to look at any of them; and the second is to send in letters of protest against things that stir the Christian conscience.

FAMILY CIRCLE

A Father's Bequest

I BEQUEATH TO MY BELOVED CHILDREN AND TO THEIR FAMILIES "THAT FAITH" IN THE HOLY TRINITY, "THAT CONFIDENCE" IN THE FULL INSPIRATION, INTEGRITY, AND AUTHORITY OF THE HOLY SCRIPTURES, AND "THAT HOPE" IN THE PROMISE OF THE RETURN OF OUR LORD AND SAVIOR JESUS CHRIST, ALL OF WHICH HAVE SUSTAINED ME THROUGH LIFE AS A CHILD OF GOD, AS A FATHER, AS A MINISTER OF THE GOSPEL, AND AS A BISHOP IN THE MENNONITE CHURCH.

MAY ALL OF YOU LIVE IN HARMONY WITH THE CONSERVATIVE AND EVANGELICAL FAITH OF THE MENNONITE CHURCH, AND ONLY FOLLOW ME AS I HAVE FOLLOWED THE LORD JESUS CHRIST. AMEN.

The above was found as the last item of our father's will

L.S.M.

The last paragraphs from the will of J. L. Stauffer.

EXPRESSIONS OF APPRECIATION

We want to express our appreciation to all our friends and especially to the brotherhood for their words of sympathy and for gifts extended to us at the death of our beloved husband and father.—The Jacob Hess family.

* * *

I wish to express my sincere thanks and appreciation to the doctors and nurses and all who have so kindly remembered me in their prayers, and with visits, cards, fruit, flowers, and other gifts during my stay in the Lancaster General Hospital and while convalescing at home. God bless you all.—Martin W. Martin, Blue Ball, Pa.

* * *

We wish to express our sincere thanks to all who have shared their prayers, sympathy, and comfort in so many ways in the recent loss of our loved one. Special thanks to the many Sunday-school classes and our wonderful neighbors for the many kindnesses shown to us during that time and since. During a time like this we learn how much our friends really mean to us. Our sincere appreciation to all and may God bless each one is our prayer.—Mrs. Elizabeth Lutz and family.

The test of tolerance comes when we are in a majority; the test of courage comes when we are in a minority.

—Selected.

An African Mother's Prayer

Now the children are asleep, my Lord, I am tired and would spend a half hour in stillness with Thee.

I want to bathe my soul in Thy infinity, like the workingmen who plunge into the surf to shed the dust and sweat of their bodies.

Let my burning heart feel Thy ever-renewing power; let my clouded spirit be lost in the crystal clarity of Thy wisdom; heal my unworthy love in the waters of Thy love which is so true, steady, and deep.

O Lord, I couldn't stand being a mother one more day, if I thought I had to account for all my faults. I am all sin. My love walks over my wisdom. But I love my children. I know that their little, seeing eyes see through me, right to my soul, that they imitate me. Help me, O Lord, to be good in the deepest of my intentions, good in all my desires. Make of me what I wish my children to be, with a heart that is strong, true, and great.

Help me not to be annoyed by the little things. Give me the large view of things, a sense of proportion so that I can truly judge what is important and what is not. Lend me strength to be a real mother to my children, knowing how to turn right their souls and their imagination, knowing how to help them unfold their dreams and care for their bodies.

Guard them against evil and let them grow up healthy and pure.

This I ask in the name of our Lord, Jesus Christ.

(Translated by Frederick J. Rex from the French, as it appeared in Envol. No. 1, Nov. 1954, an illustrated monthly published in the Belgian Congo. From the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.)

Old Homes

BY ENOLA CHAMBERLIN

Old homes are mellow places,
Smoothed softly through the years
By high, sweet tides of laughter,
By healing tides of tears.

Old homes are secret places;
The low-roof attic room
May have strange ghosts of lost days
Hiding in the gloom.

Old homes are placid places
Where love has come to rest
Within the hearts of wise ones
Who know old homes are best.

Los Alamitos, Calif.

TO BE NEAR TO GOD

The Master's Rose Garden

Sunday, January 24

A Tender Plant

Song 41, **Church Hymnal**
Read Isa. 11:1-10; Ezek. 34:29; Acts 13:23; I Cor. 1:30, 31; Isa. 53:2.

Although the rose plant is considered quite hardy, it is after all a plant that needs tender care if it is to grow well. It is a great joy to all Christians to be identified with Jesus Christ the "tender plant," the "root out of a dry ground."

Lord, help us to understand this beautiful growing and our relationship with Thee.

Monday, January 25

The Garden

Song 167, **Church Hymnal**
Read Jer. 31:10-12; Isa. 58:11; Eph. 5:26, 27; 3:20, 21; Isa. 51:3-5.

"The garden of the Lord" is the place where God's people are found, whether in the desert or well-watered land. God takes care of the watering. There is always "joy and gladness" there with "thanksgiving, and the voice of melody." The church, the bride of Christ, is this well-watered garden, daily cleansed "with the washing of water by the word" and from whose innermost being "shall flow rivers of living water."

Make us a channel of blessing, dear Lord, through which the water of life can flow out to a lost world.

Tuesday, January 26

Harmony

Song 291, **Life Songs No. 2**
Read I Pet. 3:8, 9; I Cor. 1:10; 2:16; Rom. 12:16; Phil. 1:27; 2:1-5; 3:15-17.

Rose gardens are not beautiful without harmony of arrangement and color, where each variety fills its place with order and beauty. There must be a wise gardener. Harmony among God's people is the result of following the mind of Christ.

May Thy Holy Spirit reveal the things of Christ to us and give us power to dwell in harmony with our brethren.

Wednesday, January 27

The Master Gardener

Song 148, **Life Songs No. 2**
Read Phil. 1:9-11; Rom. 5:5, 22; John 1:14; 17:20-26; Eze. 36:21-26; Acts 7:55, 56.

Any gardener who plants a rose garden usually does it for his own satisfaction and honor in being successful. Here we see a similarity to God who sent Jesus Christ to purchase us and plant us into His garden for His glory. His purpose is totally unselfish, however. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Give us grace to respond to the daily care of the Master Gardener.

Thursday, January 28

Characteristics of the Gardener (1)

Song 88, **Life Songs No. 2**
Read Heb. 9:24-28; Psalm 40; 126; 107:9; II Pet. 3:9.

The Bible is full of the wonderful attributes of God. He sent His Son to reveal them to us and bring us again into His likeness. Just like a Gardener of roses. His toil, sacrifice, watchfulness, sympathy, and appreciation of His plants are never too exacting. We never need to fear the lack of care.

As I learn from the Master Gardener, help me also to be a real caretaker "in Christ's stead."

Friday, January 29

Characteristics of the Gardener (2)

Song 113, **Life Songs No. 2**
Read Luke 13:6-9; Heb. 3:10-19; 13:17; II Cor. 2:5-11; Isa. 53:10-12.

The rose gardener is always grieved when he must cut down or dig out any plant that seems willfully to fail in growing properly even after he has digged about it and pruned it and cared for it.

How God must be grieved with our failures or with the growing of willful sport branches of self-will or self-praise! Oh, how patient and merciful He is to give us the opportunity to serve Him!

If I have grieved Thee, Lord Jesus, help me to see and understand Thy grief and repent.

Saturday, January 30

The Eternal Blooming

Song 276, **Life Songs No. 2**
Read Rom. 2:7; 5:21; 6:23; I Pet. 5:10, 11; I John 5:11-13; Rev. 21, 22.

There are some places in this world where roses can bloom all the year, but in many places winter makes this impossible. What a joy there is in the hope that there will be an eternal blooming for God's children in the future, "that blessed hope."

It is our desire, O Lord, to have so lost our own identity in Thee that as we continue to behold Thy glory as in a glass, we may be changed into Thy image from one degree of glory to another, until we are wholly like Thee and can dwell with Thee forever. Amen.

—F. Rose Buckwalter.

Responses to the Gospel

Sunday School Lesson for January 31

(Acts 17; I Thess. 1, 2)

In our last study we saw what the Gospel can do for man. What three people were converted? But why does not every one who hears the Gospel open up his heart as Lydia did? The Gospel can save anyone, but he or she must do the believing and surrendering necessary to salvation.

Think together of the many possible responses Christians may make to the Gospel. Suppose each of us heard a sermon on how Christ would save us from worry. What might be our varied responses? ("He doesn't know what I have to worry about"; "I don't need that sermon, and so I don't listen"; "My mind is too full of other things to hear"; "I don't like his kind of preaching"; "The sermon is too long"; "I worry while the preacher talks"; "I don't believe what he says." Let the pupils be frank.) What response should one make to such a sermon?

Today's study concerns responses made by sinners to the Gospel of salvation. (Also some responses of the Thessalonians after they were Christians.) Paul preached the same Christ and the same salvation everywhere he went. But the responses were not the same.

Responses of the Thessalonians. Again Paul goes to a prosperous and prominent city. He was not daunted by his experience in Philippi. He preached here a number of weeks to Greeks, Romans, and Jews. What was the response to the Gospel? (Belief, envy, unbelief, assault, "much affliction" [I Thess. 1:6], faith that spread the Gospel [I Thess. 1:7, 8].) How does envy keep one from hearing and obeying?

Responses of the Bereans. They received the Word "with all readiness of mind." What was their attitude? The Bereans were not afraid of truth. They tested the preaching by the Scriptures and came to obedient faith. This is surely the way to keep from being tossed about by every wind of doctrine.

Why did Paul leave Berea?

Responses of the Athenians. Paul adapted his "new" message to these intellectuals very wisely. No doubt the Athenians thought his sermon interesting and listened with great curiosity. At what point did they cease listening? Many people cease listening to the preached Word or to the Word they are reading when it conflicts with untruth that they hold. Did you ever turn your ear from the truth because you wanted to believe the untruth? Notice too that some were prejudiced before Paul began. "What will this babbler [or base fellow] say?"

The parable of the four kinds of seeds (four kinds of hearers) is very good teaching of Jesus to recall here if there is time. We have a wonderful salvation from sin in Christ, but we must believe and let Him deliver us. We Christians have a wonderful Saviour in Christ to save in any of life's difficult situations. But do we believe in the Gospel?

A good prayer—

"Open my eyes, that I may see
Glimpses of truth Thou hast for me; . . .
Open my ears, that I may hear
Voices of truth Thou sendest clear; . . .
. . . illumine me, Spirit divine!"

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Brazil's Open Door

By Peter Sawatsky

Bro. and Sister Sawatsky, missionaries to Brazil, are currently on furlough in the Pacific Northwest. Bro. Sawatsky is attending seminary in Portland, Oreg., this winter. This report is reprinted from *Missionary Evangel*, mission organ of the Pacific Coast Conference.

Nearly 2,000 years ago Jesus gave the command to go and preach the Gospel to every creature. Today, some countries like China and Spain are closed to foreign missionaries, but others like Brazil are also in great need and are open to the Gospel.

Brazil occupies nearly half of the geographic area of South America and has a population of about 70 million. The official language is Portuguese. The majority of these people are in ignorance of the true Gospel. They have many Gothic churches, priests in clerical garb, images and candles, and a ritualistic service with mechanically repeated prayers. Their hope is placed in the Virgin and in their own good works. Many have become skeptical of the church and of religion, yet when the Gospel is clearly presented, many become believers and disciples of the Lord Jesus Christ.

Where We Are in Brazil

Somewhat over five years ago the Mennonite Church sent their first missionaries to Brazil. Today small congregations have been started at Sao Paulo, Valinhos, Sertaozinho, and Araguacema. We praise the Lord for these who have responded to the Gospel message and have "turned to God from idols to serve the living and true God."

The city of Sao Paulo (three million) is now the largest city in Brazil. It is the capital of the state of Sao Paulo and the commercial and industrial center of Brazil. It is important for the mission to have a center here to do official business as well as to reach the masses with the Gospel. The work began with visitation, literature distribution, and children's meetings. Soon regular Sunday school and preaching services were begun in the missionary home. In Sao Paulo a Sunday afternoon service was conducted in a poor section of the city until shortly before our departure.

Valinhos and Sertaozinho are towns with a population of 10,000 to 15,000, which previously had no established evangelical church or resident pastor. Halls were rented for meetings there. Every so often a series of special evangelistic meetings is conducted in these towns in an effort to attract more people. A door to door visitation program with the distribution of Gospels, tracts, and

Peter and Alice Sawatsky with two of their children.

invitations usually precedes these meetings. We meet many people who have never before read the Bible, and some who come to the meetings hear the Gospel clearly proclaimed for the first time. In addition to the main work at the various stations, smaller meetings are conducted in homes and more distant preaching points. In Sertaozinho the Musselmans conduct services at several large sugar-cane plantations.

David Hostetler supervises a Christian bookstore in Campinas in addition to the work in Valinhos. Since there was no missionary replacement for us in Sao Paulo, Bro. Hosteller is assuming the responsibility there also.

Araguacema is a small isolated village in the far interior of Brazil. The climate is very hot and conditions are very primitive. Three nurses are kept busy at the clinic. A Brazilian preacher has been conducting the services there for some time. The Minnichs and Rohrers have been studying the language at Anapolis and will be stationed in Araguacema.

Needed: More Witnesses

There are large sections of Sao Paulo where visitation evangelism and preaching points should be established. Many small towns in other parts of the state are without an established witness of the Gospel. Many of these are older towns where people were born, lived all their lives, and died without having had the opportunity to learn to know Christ as their personal Saviour.

No doubt there are more people like Albert and Maria. They heard some music on a street corner one night. Albert came to see what it was all about and received a tract and an invitation to the evangelistic meeting in our home that night. He and Maria, his wife, came to hear the Gospel for the first time and responded to the invitation to accept Christ. They showed great joy in their new faith and eagerly attended all the meetings. When they moved to another part of the city where there was no church, they invited us to begin meetings there and invited neighbors to come. They asked to be baptized and now are members of the church. This couple and many others are grateful that Christians are praying and giving so that missionaries can be sent to needy countries like Brazil.

More personnel and more funds are needed to expand the work. Let us consecrate ourselves anew to the Lord and pledge ourselves to greater efforts to bring a lost world to the Saviour.

Another Step in Hokkaido

By Carl and Esther Beck

This winter Bible school was held in January, 1959. We share it now for its timeliness in the 1960 season of church-building activities.

"We thank you for the Bible school--for enlarging our hearts through it." So prayed one as he recalled the experiences of the past eleven days. Amens echoed throughout the room.

Physiologists tell us that we grow by steps. Observation would indicate that a young church is not a great deal different. The first Eastern Hokkaido Bible school (Doto Seisho Gakuin) provided such a growth experience for our young churches, and we are praising God for it.

Bro. Akira Hatori, Menonaito Awa (Mennonite Hour) radio pastor, teaching an evening class in the winter Bible school.

The Bible school

Our Problems

Doto Seisho Gakuin got off to a good start on the afternoon of Jan. 1. Even the fact that the director was limping around on boils did not dampen the enthusiasm with which twenty-odd students enrolled, got down to work on their classes, and bedded down for the night in the wholly inadequate facilities afforded by the missionary residence and the tiny educational wing of the future Obihiro church-plant. And, when two days later boarding students alone numbered in the upper thirties, they said, "We'll share our floor mats." And so they laid them out in two huge beds—one for the fellows downstairs and one for the ladies upstairs. This same attitude of uncomplaining accommodation to the limited facilities characterized the entire school.

Since our second winter on the island we have held short weekend Bible schools that have gradually changed into Christian Life Conferences. Good as these are, we have for some time felt a need for a classroom type of serious Bible study for our lay workers. This we attempted to provide in this first short Bible school.

A Co-operative Venture

The school was sponsored jointly by the local church, Mennonite Hour, and the mission—the church financing all the physical needs, such as food, lodging, equipment, etc., and the mission and Mennonite Hour sharing in the cost of providing teachers. Meal preparation was taken care of by the local church, with students helping in serving, dishwashing, and cleaning.

Sixty-three registered for the school and as high as 100 attended one or more sessions. Only nine finished without missing classes. Average evening class attendance was 29.

We had the high privilege of having Bro. Akira Hatori, our radio pastor from Tokyo, with us for the first weekend of the school. He is a humble servant of God and God used him mightily to His glory among us. There were a number of first decisions and many reconsecrations. Quite a few radio contacts came for these meetings and for the school.

The Christian Life Conference during the final weekend was a rich blessing in opportunity for sharing in song and testimony.

One of the extra blessings growing out of the school was the privilege of a broader fellowship. One of the Overseas Mission Fellowship (former China Inland Mission) brethren helped in the teaching and five young folks from the Free-Will Baptist Church to the north of us participated in the school.

Our Next School

It was not a perfect school. It was a learning experience for the director as much as for any of the students. But surely some of the things learned through error will make possible a better school next year. It is the hope of all who have had anything to do with the school that what we saw this year will have been only a seed—that it will continue to expand into an educational program that will meet the various needs of a growing young church. As we move forward step by step, we are constantly aware of the leading of Him whose steps we tread. Unless He goes before, all is in vain. With Him leading, we grow joyously into full spiritual stature.

♣

The International Co-operation Administration reports progress in overseas agriculture: farm extension services in 32 countries . . . 1,750,000 pounds of improved crop seeds distributed . . . 18,200,000 cattle, hogs, and chickens given vaccines . . . water brought to an additional 1,738,000 acres of crop land . . . 4,597 new wells or storage reservoirs for livestock and crop water.

Missions Today

A Personal Witness

BY J. D. GRABER

Why did you become a Christian? This was the catch question in the Niyogi Commission's local investigation. It is assumed by people who are not Christian that there must be some financial or other inducement. Else why would anyone disappoint his parents and friends by leaving the ancestral faith? Christian missions and the evangelistic activity of the church were to be discredited by exposing ulterior and base motives in this controversial matter of conversion.

"**Because I found God in Jesus Christ,**" was Jiwanlal's reply. He gave a clear testimony of how Christ has forgiven his sins and that by accepting Christ his heart was at peace because he had found the ultimate—he had found God. The Hindu interrogator thought to turn the testimony against the Christians by sneering at the apparent ease with which Jiwanlal had found forgiveness and had realized God's fellowship.

"**Our rishis and munis search** through many births and rebirths and only sometimes, and that with the greatest of difficulty, do they achieve what you, a mere youngster, claim to have found in Christ. Surely Hinduism knows nothing of such an easy way of achieving salvation."

"**This is the very reason I left Hinduism**" was Jiwanlal's inspired reply. "You yourself have answered for me. I found in Christ what I could not find in Hinduism. Have you found forgiveness, inner peace, and fellowship with God in your religion?" The significant fact is that the interrogator, even though he was by now in an embarrassing position, did not make the claim. He had not found God nor forgiveness nor inner peace, and Hinduism makes no claims that these great and unspeakable gifts are available except to a few who **might** achieve them after long and arduous search.

Personal testimony is always effective if its truth is reinforced by a transformed life. We need to know the facts of our faith, but if these facts do not lead to a better experience, they are of little value. Argument alone does not convince. "When I called on Christ, light broke forth in my soul," said another Hindu convert. Experience is the final proof that convinces.

♣

A clergyman who is employed as minister of music or religious education is eligible to exclude from Federal income tax a housing allowance that is paid him in lieu of a parsonage, says the Internal Revenue Service. However, those employed in such church positions are not eligible unless they are ordained as ministers of the Gospel.

Chaco Experimental Farm Pioneers Agricultural Developments

BY ROBERT UNRUH

Since 1947 an experimental farm has operated in the Chaco of Paraguay. Begun by MCC under the direction of Menno Klassen, Gretna, Man., the 250-acre farm has for 12 years attempted to develop and promote new methods, new crops, and effective practices to help ease the agriculture life of Chaco residents.

Fernheim Colony, one of the eight Mennonite colonies in Paraguay, and MCC-share project costs. The farm manager is provided by MCC and the four local employees from the colonies fill the remainder of the work areas. Robert Unruh, Bloomfield, Mont., present manager of the farm, prepared the following report of the farm's purposes and activity.

Located in the Paraguayan Chaco, near Filadelfia and about 250 miles west of Asuncion, the MCC experimental farm cultivates about 65 of its 250 acres. The farm maintains a fruit tree nursery and produces several thousand citrus trees, plus shade trees and ornamental shrubs, for the colonists each year. Only a few years ago it was commonly believed that roses could not be grown in the Chaco. Through the use of a strong wild rose for root stock and budding, however, we have been able to introduce over 20 varieties of roses. Now roses are becoming a familiar sight in the colonists' gardens.

Testing receives a major emphasis in the field crops program. Testing of varieties now grown and of those that are being developed in other countries is a part of the program. Principal crops produced on the farm are cotton, peanuts, and sorghum. Other oil-bearing crops, such as sesame, show promise of being adapted to Chaco conditions.

New Crops

Major introductions in field crops have been a variety of peanuts, which is more drought resistant than others thus far developed, and a variety of sorghum which matures much earlier than those presently grown. Crop rotation experiments, to determine the best rotation method, are also a part of the farm program. (Commercial fertilizers are being tried to see whether they will pay off. This is the first year that fertilizer is available in Paraguay; it is very expensive because it is imported from Germany. The increase in yield, however, may more than pay for the fertilizer the first year.)

The superior variety of sweet sorghum which has been introduced is used as a silage crop. Silos are not yet commonly used, but interest is increasing because of the need for feed to keep up milk production during the dry winter months.

The introduction of a pasture grass has been one of the significant contributions of the farm to Chaco agriculture. This grass is widely used; because the grass is drought resistant it produces a tremendous amount of forage with a small amount of rainfall. It is, in fact, almost the only pasture grass planted by the colonists. The grasses we have on test came from experimental stations in Texas and Oklahoma a little over a year ago. It is too early to evaluate them, except to say that some show a lot of promise.

New Markets, New Products

Animal husbandry has played a minor role in the farm program. It will probably assume a more important role in the next few years. Dairy products prices have been very stable. With the acquisition of bulldozers through the million dollar loan, more land will be cleared for pastures, encouraging an increase in the dairy population.

Chickens are beginning to receive more attention from the colonists. Egg prices in Asuncion have been constantly good, and dressed chickens command a good price. Very few dressed chickens have been marketed in Asuncion. With the completion of the Trans-Chaco roadway it is hoped that within a few years there will be an inexpensive method of transportation to get such items to market.

One of the significant projects of the farm during the winter months is the production of vegetables and vegetable transplants for the colonists. For some time nobody believed that vegetables could be grown in the Chaco. Through testing of several varieties, plus proper ground preparation, we have proved that various kinds of vegetables can be produced successfully. The importance of the adapted varieties stood out sharply this past winter. In spite of a very dry winter we were able to market almost three tons of tomatoes from less than half an acre (through the use of a variety recently developed in the southwestern U.S.).

Mechanization

Until two years ago farming was done almost exclusively by horsepower and small implements. Under the million dollar loan program tractors are coming in. The trend, definitely, is toward mechanized farming. Perhaps within another 10 or 15 years mechanization will have been completed.

Mechanization begins a new era for the Chaco. Land will be easier to clear and to get into production with machines; more land can be farmed with the same amount of labor. We are thankful for the Schowalter grant which permitted the purchase of a new tractor with a complete line of implements. With these machines experiments can be performed which enable us to determine the feasibility of mechanized farming in the Chaco.

Extension work is the weakest part of the farm program. We do not have enough trained help or funds. Many farmers ask for help or for seeds of different crops. To handle an extension program there need to be men working in each colony, giving advice on problems such as insect and disease control. The job is getting too big for one or two men to handle.

It is difficult to evaluate how much good the farm is really doing for Paraguay. It is clear that the farm is helping to raise the production in the colonies. This indirectly helps the economy of the country. The MCC experimental farm is the only one of its kind in the Chaco and it does concern itself with a need which requires attention.

via MCC, Akron, Pa.

Combining peanuts in one of the villages. This was the first attempt at combining peanuts in the field. It was a big success and was a contributing factor in the decision of the colonies to buy some peanut combines under the million dollar loan. The combine was donated to the farm by the church at Corn, Okla., several years ago.

Broadcasting

First Church in Shibetsu

For more than two years the Shibetsu farmer station has been releasing the Japanese program. In April, 1959, the white cross (see picture) went up over the former fisheries' office in the center of town to mark the opening of the first Christian church in that town.

Radio aids in opening new churches in Japan. Lee Kanagy is pastor of this church in Shibetsu. Pictured are Yamamoto-san, who helps in radio follow-up, and Takai-san, a young Bible school student.

"I Want to Know About Your God . . ."

From Japan a 14-year-old lad writes:

"I want to know about your God. My parents are strong Buddhists and are determined to make a Buddhist of me. They are strongly opposed to Christianity. But I have no respect for Buddhism.

"In fact, I was strongly skeptical of all religions, considering them nothing more than the product of human imagination. But Shinichi, who is studying your courses, has been talking to me. He says you teach a living God and that he believes there is such a Being.

"Is there such a person? If there is, I would like to be taught carefully concerning such a One. Please help me."

Will you pray that your Saviour may become his Lord, too?

Heart to Heart in Ontario

The Ontario WMSA has arranged for a release of Heart to Heart in central Ontario on CKNX in Wingham at 2:15 p.m., every Saturday. The broadcast began Jan. 9 with the first in the "Study Class of the Air" series by Ella May Miller, speaker.

Alaska to Hear Women's Broadcast

K-ICY, Nome, Alaska, is going on the air in February and will be carrying Heart to Heart each week at 1:30 p.m., Saturday. K-ICY is a commercial station operated by a Christian organization.

The decision to go on this station was reached at a meeting of the Heart to Heart Broadcast Committee on Jan. 5, with Richard Weaver serving as chairman in the absence of Lester Shank. Other committee members are: Mrs. Lloyd Trissel, Mrs. Elwood Weaver, Mrs. Winston Weaver. Also attending were Kenneth Weaver, director of Heart to Heart; Ella May Miller, speaker; and Esther Heatwole, secretary.

Religious Liberty Restricted in Spain

A listener to the Spanish broadcast from Venezuela writes:

"In April I hope to go to Spain, my homeland, and I want to tell them of the radio programs we hear. Please pray for the people in Spain, as they do not have the liberty you have in the United States. Some of their chapels are closed."

Thank God for the Spanish broadcast which can penetrate closed doors in Spain.

via MBI, Harrisonburg, Va.

Friends, Old and New

BY VIRGINIA SHOWALTER, R.N.

Virginia Showalter is a nurse at the Mennonite General Hospital, Aibonito, P.R. Here she takes us along to visit some of her Puerto Rican friends.

Come with me now for a short visit with several Puerto Rican friends. Some of these live near us, others some 30 or 40 minutes' driving time from here.

1. Dona M. —— is a lady who had surgery here last spring. While here she accepted Christ, apparently understanding what it was all about. Since then she has taken the complete radio Bible course on the Book of John and has begun a second course. A few months ago she offered her first spontaneous prayer. We look forward to the time when she becomes part of a church.

2. Dona Ana Arribas lives right here in Aibonito. She is an elderly but most charming lady. She was baptized with the first baptismal class here, about a year ago. Over a month ago she had the joy of seeing her husband receive baptism. She often says (in Spanish), "I never thought I'd see the day when he would accept Christ and be baptized." Dona Ana often goes along with me to visit Dona M.

3. Don C. —— was here in the hospital for a week or so. He wasn't very sick; so much of the time he spent talking with whoever came along. As I recall he also read quite a bit. On discharge he told the nurses in charge that he would like a service in his home sometime. About a week and a half later we had a service there; Addona preached and then he gave an invitation. The man rededicated his life to the Lord, and his wife stated that she would go along with him. She evidently had never made a start in the Christian life, but he had. He is a garageman who takes care of Marj Shantz's jeep.

4. Dona M. —— lives only a few blocks away from us, but she has been to church only once. She welcomes Bible reading in her home, almost any evening of any week that someone is willing to do it. But come to church? Either she has a sore throat or she doesn't have shoes or she has to stay home and take care of Mommy. This has been going on for months! She was provided with shoes, and her mommy has died, but she still hasn't come to church!

5. Ana R. — is a young mother we visited for the first time last Sunday. She is a South American married to a Puerto Rican she met in Chicago; she now has six children including two pairs of twins. She said several times while we were there, "Oh, I like your faith, I like your faith." And she was "charmed" by our singing (imagine!), but she wouldn't say what her own faith was.

Virginia Showalter, R.N.

As you know, many countries are not open to the Gospel. How often I thank God for the open door here. I think I can still count on one hand all the occasions during the seven years I have been here that we have been refused when we asked permission to read the Bible.

Your Treasurer Reports

A major portion of funds contributed during Missions Week is now reaching the Elkhart office. Figures are not yet complete enough to compare with last year's giving on an accurate basis, but it now appears that total giving will be lower this year. I would like to report, however, that total contributions have increased during the past month and the present cash position of the General Board is very good. We trust that contributions will continue at an increased level between now and the end of the fiscal year which is March 31, so that we can complete the year without an operating deficit.

We thank each one who has shared in the promotion and support of the Missions Week program. I am certain that these special gifts will play an important part in keeping the mission program effective and in meeting this year's budget needs.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The 250th anniversary of the original Mennonite settlements at Willow Street near Lancaster, Pa., is being observed during 1959 and 1960.

The Thurman, Colo., Mennonite Fellowship was recently organized as a congregation with Bro. Earl Yeackley as pastor.

Dr. Martin Luther King, Montgomery, Ala., outstanding Negro leader in race relations and author of **Stride Toward Freedom,** spoke in the lecture-music series at Goshen College on Jan. 14.

Irving R. Levine, NBC's news correspondent in Moscow, will speak in the Hess Hall Series at Hesston College on Jan. 19.

Bro. Ernest Garber's address until further notice is General Delivery, Clearbrook, B.C.

Bro. Henry Tregle, Mt. Home, Ark., preached at Allemands, La., the evening of Dec. 30.

An E.M.C. Gospel team rendered a program at Allemands, La., on Dec. 23. The next day the fellows of the team and two local brethren handed out 13,000 tracts in New Orleans.

The Albany, Oreg., Chorus, directed by Bro. Robert Lantz, gave the evening program at the Zion Church.

Bro. Roy Roth, Logsden, Oreg., spoke to the Lebanon Men's Fellowship on Jan. 14.

Bro. M. L. Troyer, Elida, Ohio, brought a series of messages on the Christian life at North Scottdale, Pa., Jan. 6-10.

Bro. J. Frederick Erb, Sterling, Ill., was the pastor of the week on radio station WSDR, Jan. 3-9.

Bro. H. James Martin, missionary to Uruguay, spoke at the evening service at Clinton Frame, Goshen, Ind., Jan. 3.

Bro. Vern Miller, Cleveland, Ohio, brought the evening message at Bay Shore, Sarasota, Fla., Jan. 3.

The Frank Byler family, returning missionaries to Argentina, spoke to the Bay Shore, Fla., congregation Jan. 6. Bro. Byler had brought the morning message at South Union, West Liberty, Ohio, on Jan. 3.

The Glen Goods, missionaries to France, led the worship service at Perkasie, Pa., Dec. 20. Bro. Good brought the morning message at Norris Square, Philadelphia, Pa., on Jan. 3.

Bro. Max Yoder, Grants Pass, Oreg., has accepted the bishop oversight of the Nampa, Ida., congregation and was with them Jan. 3 for counsel meeting, communion, feet washing, and baptismal services.

Bro. Milo Kauffman, Hesston, Kans., is giving his messages on Christian stewardship at Sunnyslope, Phoenix, Ariz., Jan. 17-29.

Bro. William Nofziger, Goshen, Ind., brought the morning and evening messages at Friendship, Bedford Heights, Ohio, Dec. 27.

Bro. Edward Stoltzfus and a quartet from West Liberty, Ohio, led the evening worship at Orrville, Ohio, Dec. 27.

Ministers of the Colorado area met at Colorado Springs on Jan. 15, 16 to discuss the possible formation of a Colorado conference.

The Rockway Mennonite School Chorus presented a program of music at St. Jacobs, Ont., the evening of Jan. 10.

The Floradale, Ont., congregation recently voted to give their pastor a two-week leave of absence annually.

Bro. Samuel Hostetler, Goshen, Ind., brought the morning message at Moorepark, Mich., on Jan. 3. The evening program was given by the Shore, Shipshewana, Ind., congregation.

Mennonite church services were begun in Kalamazoo, Mich., Jan. 3. Bro. E. J. Leinbach, Moorepark, Mich., brought the message. A number of Mennonite families live in the area. Plans are being made to organize soon.

Bro. Louis Cairlo has been loaned by the Rocky Ridge, Quakertown, Pa., congregation to the Virginia Mission Board for work in Italy.

Bro. A. J. Metzler and Bro. Frank Byler were speakers at the Union Bible Conference, Oak Grove, West Liberty, Ohio, Jan. 3.

The Conservative men's chorus from Kalona, Iowa, sang at the Elreka schoolhouse, Hutchinson, Kans., Jan. 3.

The Conservative church has been asked to supervise a community nursing home in El Dorado, Ark.

The annual home mission meeting of the Conestoga-Maple Grove district was held at the Oley, Pa., church on New Year's Day.

Bro. Guy F. Hershberger, Goshen, Ind., spoke on "The Christian and the Community" at South Colon, Mich., Dec. 27.

Bro. Lester Sutter, Peoria, Ill., spoke at the Des Moines, Iowa, church Jan. 3.

A fellowship dinner was held at the Kitchener Mennonite Church on Dec. 20, the thirty-fifth anniversary of Bishop C. F. Derstine's arrival from Illinois. A four-volume set of **The Mennonite Encyclopedia** was presented to Bro. Derstine by Bro. Edgar Metzler, the associate pastor. During the years Bro. Derstine has served, the membership has increased from 100 members to more than 600.

"Living for Christ," the Mennonite Hour Bible correspondence course, is being studied by the MYF of Elmira, Ont., at the mid-week meeting.

Bro. Aquila E. Stoltzfus, Grayson, N.C., spoke at Oley, Pa., on New Year's Day.

A station wagon was purchased with donations from churches of the Ontario Conference and gifts from the Waterloo-Markham churches for Red Lake Mission.

A pacifist leader in the church in Ceylon, Bryan de Kretzer, spoke to the College Church Goshen, Ind. Jan. 10 on "Christian Faith and the Problem of Peace."

Approximately $900.00 was contributed by 87 different groups to a Share-A-Book Fund sponsored jointly by Elizabeth Showalter in **Words of Cheer** and Marian Hostetler of the Mennonite Board of Missions and Charities. Over 300 books were purchased and sent to five schools operated by the Mission Board.

Tract Testimonial: "I was just a 'social' drinker until the insipid progress of the black hand of alcoholism was made lucid by your inspired work, 'Beer Belongs.' I found the work on the seat of my car as I returned from a tavern just today. I don't know who the blessed angel of mercy could have been who left it, but I cannot thank them enough."—Iowa City, Iowa.

New Members: three by baptism and two by letter at Nampa, Idaho, Jan. 3; fourteen by baptism at Yoder, Kans., Jan. 17; three by baptism at Pleasant Valley, Iowa City, Iowa; one by baptism at Lost Creek, Hicksville, Ohio, Nov. 29.

Bro. Lewis Martin, Harrisonburg, Va., showed slides of the mission work in Italy and Sicily at Christopher Dock Mennonite School on Jan. 16.

A farewell service for Sister Esther Becker was held at Kauffman, Manheim, Pa., Jan. 10, with Bro. Nevin Horst bringing the message. Sister Becker left for Ethiopia on Jan. 13.

Sister Mary Ellen Hochstetler, who served in VS in Newfoundland as a nurse, gave an illustrated program at Sunnyside, Elkhart, Ind., the evening of Jan. 3.

Bro. Calvin Kennel, Denbigh, Va., brought the New Year's message at Sandy Hill, Sadsburyville, Pa., Jan. 3.

Bro. J. Otis Yoder, Harrisonburg, Va., and Bro. Abner Stoltzfus, Atglen, Pa., brought morning and evening messages at Zion, Birdsboro, Pa., Jan. 10.

The winter Bible school sponsored by the Ohio Home and Evangelism Institute is now in progress (Dec. 28 to Feb. 5) at Canton, Ohio, with an enrollment to date of 97, with nine states and one province represented by the student body. Instructors are J. J. Overholt, Joseph Overholt, Ernest Bontrager, Paul Landis, Uria Shetler, Andrew Stutzman, Alvin Coblentz, and M. J. Brunk.

Calendar

Evangelistic Convention, Christian Laymen's Evangelistic Association, Orrville, Ohio, Jan. 22-24.
Ministers' School, E.M.C., Feb. 1-12.
School for ministers, Goshen College Biblical Seminary, Feb. 2-19.
Ministers' Week at Hesston College, Hesston, Kans., Feb. 16-19.
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 19, 20.
Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-6.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Spring Missionary Day, March 13.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Creighton, Nfld., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.

An ad listing the names and addresses of all the Mennonite churches in Chicago and inviting people to attend, appeared in the Chicago Sun Times on Dec. 19.

Mail to Eugene Blossers, missionaries on furlough from Japan, should include their full address—435 Westwood Rd., Goshen, Ind. Having two Eugene Blossers in Goshen makes it uncertain that mail will reach them if the address is not accurate.

Attendance at Shekinah Bible School, Sarasota, Fla., during the first week averaged 41 in the morning sessions and 135 in the evening.

A building program is soon to begin at Frazer, Pa. Money is now being subscribed, and ground will be broken early in May, just fifty years after the organization of the congregation. The new church will be built about one-half mile east of the present one.

Bro. Paul Hummel's new telephone number is Berlin, Ohio, 3-4862.

A life-size replica of the Tabernacle in the Wilderness, reported to be the only one in the world, has been purchased at St. Petersburg, Fla., by a group of interested brethren. Several Mennonite families live at St. Petersburg, and there are plans to organize a congregation, using the Tabernacle structure as a meeting place. The property, which includes a dwelling with an attractive front on Tampa Bay, will be taken over on April 1.

Announcements

C. F. Derstine, Kitchener, Ont., at Neffsville, Pa., the evening of Feb. 7.

A. J. Metzler, Scottdale, Pa., at Trissels, Broadway, Va., Feb. 21, speaking on "Christian Literature and Evangelism."

Music Conference for Scottdale and North Scottdale congregations Jan. 23, 24, with Mary Oyer, Goshen, Ind., as speaker.

Johnstown, Pa., Bible School two evenings a week Jan. 25 to Feb. 26.

Florence Nafziger, missionary to India, at the Men's Fellowship, Zion, Oreg., Jan. 29.

The Peter Sawatsky family, missionaries to Brazil, at Logsden, Oreg., Jan. 31.

Brethren are again cautioned not to give to causes with which they are not acquainted. Be cautious about solicitations for a project near Knoxville, Tenn.

January and February have been designated as Christian Service Training months. If you are in need of materials for promotion, write Don Augsburger, Eastern Mennonite College, Harrisonburg, Va. Plan a program of teacher training for the workers on your local staff. Christian Service Training is geared to meet the needs of individuals who are serving in our local congregations. This is an opportunity. Rise to meet its challenge.

Norman Bechtel, Spring City, Pa., in Christian Life Conference, Rockhill, Telford, Pa., May 15-22.

Evangelistic Meetings

Harlan Hoover, Elizabethtown, Pa., at Creek Indian Mission, Atmore, Ala., Jan. 3-10. Harold Fly, Schwenksville, Pa., at Oak Terrace, Blountstown, Fla., Jan. 10-17.

John Landis, Hesston, Kans., at East Fairview, Lebanon, Oreg., Dec. 27 to Jan. 6; at Plainview, Shedd, Oreg., Jan. 7-15; at Lebanon, Oreg., Jan. 20-31; and at Sweet Home, Oreg., Feb. 3-14.

Mission News

The first church in Yamuwakka, Japan, was established in November, Carl Becks, missionaries to Japan, report. Four persons—Makino-san, a young farmer, Mrs. Katuyuyama, the local doctor's wife, and Mr. and Mrs. Wakau, young parents—made their confessions, received baptism, and established a new fellowship of believers. Pray for this young church. Also on Dec. 13 eight were added to the fellowship at Obihiro, Japan, where Becks serve. The baptism for one of these, Mrs. Murase, was held in the hospital. She is an older widowed mother who has been on her back in the hospital for nine years with tuberculosis.

Commencement at the Bukiroba, Tanganyika, Bible School was held on Dec. 6, when four men were graduated from the three-year course. Their wives also finished the three-year course for women. Of these students, one man and his wife will help in the new bookstore in Musoma. Another of the graduates has been chosen by his people to be their pastor at the Nyabasi church. Still another has gone to take up the church work at an outstation where there is a primary school. Also attending the graduation services were 16 alumni in definite Christian service—outschool church leaders, pastors, deacons, and others who serve in various ways.

The Christmas program at Shibecha, Japan, where Charles Shenks are located, was a powerful witness to the town. There was a nearly full house for the Christmas Eve program. Two-hundred sets of tracts were given out, but they didn't reach around. The first of the planned monthly hospital services was held on Christmas evening.

The Shenks, who are spending their first winter in Hokkaido, Japan's northernmost island, report they have learned why people always said "Hokkaido" with a shiver. After wiping off the breakfast table with a sponge that froze to the table, brushing their teeth with frozen tooth paste, and thawing out the ink bottle to fill a pen, they say they are glad for their refrigerator—it's a wonderful place to put things to keep them from freezing.

Twenty-five primary schools in Tanganyika have recently opened with an enrollment of 4,000 children. Prayer is requested for divine guidance in planning more definite organized activities for the young people.

Dr. John Krahn, Kitchener, Ont., was special speaker on Jan. 13 at the Mennonite House of Friendship, Bronx, N.Y. Dr. Krahn and his family are on their way to Jordan where they will do relief work for MCC.

Over 40 people attended the kindergarten closing program at Carlos Paz, Argentina. This was the first year for the kindergarten, organized and taught by missionary Edna Good. In addition to the kindergarten she has been teaching English to 12 students.

The first official school for children on the Tanganyika Leper Plot was scheduled to open in January.

James and Arlene Stauffer, Vietnam, visited a boys' reformatory near Saigon where there are 400 boys between the ages of nine and 20. The local pastor has witnessed there each week for the past two years and about 130 have made decisions for Christ. After a meeting with the entire group, a special service was held for the Christian boys, each of whom had notebooks to record memory verses and new songs. The pastor invited the missionaries to come once each month and help in this work.

Bro. and Sister Ariel Michelli, members of the Mennonite Church in Argentina, were scheduled to arrive in Chicago on Jan. 10. They will be attending Goshen College the second semester. Bro. Michelli was in his second year of law studies in Argentina and his wife is a kindergarten teacher. After studying here in the areas of Christian education and music, they plan to return to Argentina as lay workers in the church.

Mrs. George Miller, missionary on furlough from Honduras, was admitted to the Grandview Hospital, Sellersville, Pa., on Jan. 10 for surgery. The prayer concern of the church is solicited for her speedy recovery.

Robert and Nancy Lee, in language study at International Christian University, Tokyo, Japan, report that their course in "Intensive Japanese" means just that—six hours of outside study five days a week, with the weekends to catch up, and with biweekly daylong exams.

Three teen-age boys in Honduras have recently accepted Christ. An elderly man in a neighboring village has also come to the Lord. A girl in Tocoa rededicated her life to the Lord, and a young mother opened her heart to Christ. A teen-age girl accepted the Lord in a village through which she was passing. James Gingrich has begun an instruction class with these new believers.

On Sunday night, Dec. 6, a class of seven were baptized at America, Argentina. Mrs. Balorde, one of these, also dedicated her two-month-old baby boy to the Lord in this service. Two of these new converts are a man and woman who have eight children but have lived together unmarried, as is a common practice there, and as often creates real problems in mission work. If plans carried, they were married on Dec. 15.

Eight missionary students of the Norwegian Lutheran Mission Society were guests at the Wednesday evening Student Fellowship at the London Mennonite Center on Dec. 13. The group conducted a service of Norwegian carols and hymns. Two of the students are a missionary couple living at the Centre while studying English for six months in London. They will be serving on their mission field in Formosa.

Beginning this month and continuing for five months the workers in Quebec will be mailing, directly from the publishers in Cap de la Madeleine, a French paper called Messages of Life, a paper similar to The Way. These will be mailed to 2,000 addresses in Montreal-Nord and to 3,000 addresses in Joliette.

Preliminary negotiations for the purchase of a lot for a church building in Pico Rivera, Calif., have begun. The lots found are ideal in size and location. Pray as these negotiations continue.

The address of Frank Bylers, missionaries returning to Argentina, is R. de Escaladax 1195, Bragado, FNDFS, Argentina, rather than the address which was given on their prayer card.

(Continued on page 68)

RELIEF AND SERVICE

A Lot of Little Things

Voluntary Service units send monthly reports to Elkhart about their activities. These, more than any other one thing, show how much of VS is made up of little things—things that need to be done, but bring little credit for the doing.

One such report, from the Calling Lake, Alta., unit, includes the following items:

Work Assignment—"This month a lot of time was spent working on the Youth Center, doing finish work, which is slow and time-consuming without much result. The unit butchered 43 chickens in one day."

Plus Service Activities—"Betty Good, Valparaiso, Ind., and Floris Kenepp, Mattawana, Pa., helped Alma Knapp cut up moose and were rewarded with some moose steak for their efforts. Bob Christophel, Clarksville, Mich., banked the church house with sawdust. Hilda Eby, R.N., Cuernsey, Sask., held a polio clinic and people came from all over for their shots. Betty and Floris baby-sat for an Indian couple who were in the hospital. They did this for one week."

Religious Activities—"All the group have helped in Sunday evening services. Daily morning devotions, with each person taking them for three days and using any method he desired, proved quite refreshing."

Educational Activities—"Hilda Eby was in Edmonton for four days to get better acquainted with health services and personnel. For the 'greenies' in the unit, we learned what Alberta mud is. We also learned what it is like to have a group of children to look after!"

Unit Life—"Elsie Gingerich, from Sandy Lake, was here for a few days and helped us very much. In fact, got to bed at 3:00 a.m. one morning after hours of interesting discussion. Sickness hit us as Floris, Betty, and Ray caught the flu bug, but morale is just as good as the weather, which is real nice."

Recreational Activities—"We spent one night with young couples in the community playing games at the Youth Center. This was so well liked that it was repeated for another evening. Bob and Elvin Blosser went moose hunting several times, but it looks as if we'll still have to butcher a cow. Bob also went hunting with an Indian, which was very good for community relationships."

Yes, these are a lot of little things. They are related to the cup of cold water that Christ mentions, and they all add up to a real Christian witness for the community. How many little things do you see around you that someone should be doing? Won't you volunteer for some of them right now?

New York Activities

Teen-agers who attend club at the New York City VS Center had a party and program for their parents on the evening of Dec. 21. Most of the families are Catholic or Jewish, and VS-ers were very much concerned that a positive witness be given for Christ.

The unit also hung up a large mural of the manger scene between the two front windows of the unit building under the lights. The picture solicited a great deal of interesting comment from passing neighbors.

VS-ers and a number of uptown I-W's went caroling at the New York University Hospital, the Rehabilitation Center, and in the community on Dec. 18. I-W's work in the two hospitals, and the next day they reported endless comments on the singing.

Contacts in the South

Paul Landis, Director of Lancaster Conference VS and I-W Services, was in Alabama and Georgia from Nov. 30 to Dec. 4. He visited with the VS unit in Atlanta and made contacts toward developing a unit in Augusta, Ga. He also made contacts in Montgomery and Tuskegee, Ala. He interviewed a number of Negro leaders, including Martin Luther King, concerning a possible southern Negro community service program, and also attended the Fourth Annual Institute on Nonviolence and Social Change. Mr. King was the principal speaker at this meeting.

News in Brief

The Washington, D.C., VS unit erected a sign, reading "Christ Is Our Peace," in the front yard of the VS Center. At night it is illuminated by floodlights.

A man contacted by VS-ers in the Vineland, N.J., Hospital and later visited in his home has now accepted Christ as his Saviour. The unit requests prayer for him and his wife, as well as for the children who have started coming to the Norma Sunday School.

Club and Sunday-school children at Immokalee, Fla., shared in the annual Christmas program. Parents chose gifts for all their children under 14 years of age from contributions sent in by Florida churches. An estimated 600-700 children received gifts in this way.

Parke Stoltzfus, Atlanta, Ga., VS-er, was confined to the Atlanta Hospital for a week with an infection on his foot. He was able to return to the Atlanta VS Center the day before Christmas. Parke's home is in New Columbia, Pa.

The Norma, N.J., VS unit went Christmas caroling with the boys' and girls' clubs on Dec. 23. The children brought fruit, which was packed into five boxes and given to the folks for whom they sang.

Summer VS Opportunity

Huddled in the forests near Pikes Peak lies Rocky Mountain Mennonite Camp, the happy hunting ground of juvenile delinquents from Denver, Colo. This summer youngsters recommended by the Denver courts and contacted by the camp director, Jess Kauffman, and VS-ers serving in Denver, will again be going to the mountains ready to climb, conquer, and camp.

But these juvenile delinquents need you to serve as their leader, counselor, and friend. The SVS Director, Dan Hess, will be sending six select volunteers to work in this difficult but rewarding project. For more information, write to Summer VS, 1711 Prairie St., Elkhart, Ind.

MCC Weekly Notes

Annual MCC Meeting Jan. 22, 23

The Annual Meeting of the Mennonite Central Committee will take place Jan. 22, 23 at Chicago's Atlantic Hotel. Reports will be presented by all MCC related boards and committees—Peace Section, Mennonite Aid Section, Mennonite Mental Health Services, Material Aid Advisory Committee, Mennonite Disaster Service Co-ordinating Committee, Voluntary Service Advisory Committee, Ailsa Craig Boys' Farm Board of Directors, Mennonite Indemnity, Inc., and the Menno Travel Service—and 1960 plans and program projections will be discussed. A preliminary meeting of the Peace Section will also be held at Atlantic Hotel, Jan. 21.

Friday evening an inspirational program will be given in a Lutheran chapel adjoining the hotel, featuring Willard Krabill, M.D., speaking on "The Challenge of Vietnam," Orie O. Miller on "The African Frontier," and John E. Lapp on "The I-W Challenges the Church." The afternoon session will include reports by the I-W Review Committee and the MCC Membership Study Committee.

On the Saturday sessions' agenda are 1960 MCC program and planning and election of officers. Much of the discussion will be concentrated on the emerging countries in Asia and Africa. MCC is seeking to meet urgent needs in Hong Kong, Calcutta, the Near East, and Berlin—in places that the World Refugee Year emphasis is bringing before the conscience of the world.

Surplus Pork Available for Relief

Just in time for the 1960 feeding program expansion in Hong Kong has come the release of Canadian surplus pork, free of charge, for overseas relief distribution. The announcement of the availability of a large, immediate quantity of canned pork luncheon meat was made Dec. 11 by Douglas S. Harkness, Canadian Minister of Agriculture.

According to John Hostetler, material aid administrator, MCC will receive 13 carloads of the meat: Hong Kong will get eight carloads; Korea, Vietnam, Austria, Germany, and Haiti will each receive one carload.

Three Hong Kong feeding projects will operate this year: (1) at the Kwong Wah Hospital where the Norman Winverts have been feeding 200 of the 1,000-a-day outpatients six days a week—plans are to give 500 meals a day, (2) at Wong Tai Sin Estate, where nearly 100,000 refugees will eventually have been resettled from squatter huts and slum bed space into 50 of the seven-story H-block houses, and (3) at refugee schools, where hot meals will be provided for undernourished children.

Each carload of the meat, which is much like American "Spam," contains about 35,000 pounds of pork. The total value of the 13 carloads of meat amounts to approximately $300,000. As soon as MCC has made final shipping arrangements for the various countries, the meat will be released from the Canadian ports of Vancouver and Montreal.

Though the meat is being received free of charge, there are shipping costs. The Ontario Nonresistant Relief Organization and other Canadian relief organizations will contribute toward the $10,000 cost involved in sending the carloads. Local Mennonite volunteers will help stamp and transport the pork before it is shipped overseas.

Since the surplus pork has been made available, Mennonite communities still participating in the canning program are encouraged to can beef only, if possible, though pork is still acceptable. Communities in Kansas, Nebraska, Minnesota, Iowa, Illinois, and Missouri have completed their 1960 canning efforts, while those in Indiana, Ohio, Oklahoma, Maryland, and a few in Kansas have yet to make their contributions. Beef is particularly welcome for those countries in which pork cannot be used. About 10 carloads (350,000 lbs.) were canned for MCC during the 1959 canning program.

Gen. Hershey Discusses I-W Program

A meeting of General Lewis B. Hershey, Director of Selective Service, with William T. Snyder and Elmer Neufeld from the Mennonite Central Committee, Ernest Row from the Brethren Service Committee, and J. Harold Sherk and Ellis Shenk from the National Service Board for Religious Objectors took place in Washington, D.C., Jan. 5. Also at the Washington meeting with General Hershey were Col. Daniel O. Omer, head of the Legal Division of Selective Service who had served as Acting Director last year, and Alfred J. Oddo, head of the Civilian Work program.

General Hershey expressed particular interest in the European Pax program because of his recent visit to Europe Pax projects. General Hershey's European survey included the children's home at Bad Dürkheim, the building project at Enkenbach, the Kaiserslautern center, the Frankfurt center, Karlsschule at Vienna, and the refugee center at Berlin.

As earlier reports from Europe had indicated, General Hershey was pleased with the Pax projects in which I-W registrants are serving. He spoke with satisfaction of "our boys" working in the various relief projects. At the same time, he suggested that because of the tremendous rise in living conditions, Pax men are no longer serving the desperate needs they did several years ago.

General Hershey also referred to contacts with European government officials holding positions similar to his own in Selective Service. He feels that actual development of a conscientious objector work program in Germany would be very significant. Whereas such a liberal provision might be expected in England, it would be revolutionary in Germany.

In the discussion with General Hershey, a question was raised about Selective Service experience with states which have compulsory civil defense laws. According to Selective Service information there are at least six states that have express authority to conscript for civil defense—Maine, Massachusetts, Minnesota, New Jersey, New York, and Oregon. Others have authority to conscript for civil defense through the militia power. So far these states have not used their authority to conscript for civil defense purposes.

via MCC, Akron, Pa.

WMSA Weekly Notes

Mrs. J. Alton Horst, Secretary of Literature for the East Bend (Fisher, Ill.) WMSA, sends this contribution for our column this week:

All Ages Blend in Service

Under WMSA, women in our churches have a wonderful opportunity to blend the work of girls and great-grandmothers, and all ages in between, in service for one cause —the cause of Christ.

Special mention should be made of the contribution of some of our faithful sisters of the Golden Years at East Bend who regularly assist in the work of WMSA. For instance, Anna Birkey, in spite of her 73 years, is always on hand bright and early on sewing day to help quilt.

Mrs. Valentine Springer, 85-year-old great-grandmother, is not able to attend the sewings but works steadily at home piecing quilt tops with pieces she and her friends cut. She enjoys her work, is thrilled to arrange the colors and patterns in an artistic manner, and is pleased to realize that she is still able to help others. Her work is known for its beauty and careful workmanship.

Mrs. Lena Birky, 83-year-old sister, willingly works at home piecing comforter tops with blocks cut by the GMSA, the Homemakers (young mothers' group), or other individuals. Mrs. Birky regularly attends the WMSA at East Bend, and whenever possible she helps in the sewing circles of three neighboring churches! Everyone knows and appreciates the fine quilting she does for the sewings.

Two grandmothers in their 70's, Mrs. Mary Birkey and Mrs. Mary Hieser, piece crib comforter tops at home for the GMSA to knot. Mrs. Hieser, although she dislocated her shoulder last summer, also embroidered pillow cases to be sent to the auction at the Bethel Church in Chicago. Usually both Marys attended the WMSA sewing meetings.

This year our GMSA includes three generations! Mrs. Chet Zehr, whose daughter Linda is a member of GMSA, is sponsor of the group. Mrs. Zehr cheers, among others, her own mother, Mrs. L. E. Good, to help with the work. There is a blessing in store for all the willing hearts, hands and ages, whatever their contribution may be.

WMSA Office
1711 Prairie St.
Elkhart, Indiana

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Jungle Pilot, by Russell T. Hitt; Harper; 1959; 303 pp.; $3.75.

The day of missionary heroes is not past. The sacrificial service and death of the five missionaries to the Aucas, at the hands of those whom they went to serve, will continue to challenge men and women for years to come. This is the third book written to immortalize that attempt to bring Christ to people living in unbelievable primitive conditions.

Nate Saint, who is the Jungle Pilot and one of the five men whom the Aucas killed in January, 1956, is described from the rich resources of letters and correspondence which he left. Possibly it is much to encourage family discipline in the story dealing with the home in which Nate grew up. With all the dedication to Christ, and the evidence of meaningful Christian experience, it is disappointing in our point of view that he did not see the inconsistency of war and the Christian faith. Possibly if he had been given the nonresistant witness, that part of his life would have been different. The thing that is a bit disappointing is that with our Biblical position against war and strife, we have not produced more men with the vision and drive for bringing the Gospel to the lost which characterized Nate.

In describing how he took off his plane everything not essential, to enable carrying more weight of necessary things, he said, "You know, lots of things are like that, they feel nice, or they look nice, but they don't help us get the job done. They hold us back; so we need to get rid of them. The job the Lord Jesus Christ has for you and me is not an easy one. When life's flight is over, and we unload our cargo at the other end, the fellow who got rid of the unnecessary weight will have the most valuable cargo to present to the Lord" (p. 173). God give us more men who will say things like that!

This story makes a very deep impression upon the reader. The realities of life and death, of heaven and hell are always in the thinking of Nate and his family. The book closes with a very touching letter from Mary, Nate's wife, to her three children. Nate's sister Rachel is mentioned a number of times in the biography. She is now in Equador carrying on what Nate began, by living with the Aucas, in company with Betty Elliot, whose husband also was killed by the Indians, and Betty's daughter Valerie.

This book with its message will make an indelible impression upon any young person who is adventurous, and at this time feels no special call of God. Parents can easily explain that Nate was a martyr for Christ, not because of his army background, but in spite of it. He died because of Christ's love in him, which caused him to risk his life for the sake of the Gospel. May God raise up many men to take his place in our world today!—Nelson E. Kauffman.

Orphan by Choice, by Clara Verner; Beacon Hill; 1959; 200 pp.; $2.50.

Here is Christian fiction with a purpose other than mere entertainment. It deals powerfully and convincingly with America's number one social problem, divorce. As a young girl Phyllis Marlowe saw the home of a girl friend broken up by divorce, and a bitter hatred set her heart against the terrible monster. Then her own home is threatened, and rather than become the child of multiple parents, she leaves home, an orphan by choice. As she enters life in a large city, she soon finds the blight working havoc everywhere. The plot deepens, and she suffers on, until she and the other victims find healing in Christ.

This book will be a challenge to young and old, single or married, since the effects of divorce are viewed through the eyes of parents and children An excellent selection for the Sunday-school library.—Earl R. Delp.

Teach Me to Pray, by W. E. Sangster; Upper Room; 1959; 61 pp.; 35¢, 3 for $1.00, $3.50 per dozen.

The Upper Room, publishers of devotional guides and aids, have added this as the 1960 Upper Room Lenten Book. It is composed of three chapters formerly published separately by the Epworth Press in England. It is a challenging call to prayer, and full of excellent suggestions on how to pray. The subject is old, but the treatment is new. Pastors who place these in the hands of their members should reap the fruit of more spiritual congregations.—Paul Erb.

Devotional Studies in Philippians, by Lehman Strauss; Loizeaux Brothers; 1959; 253 pp.; $3.00.

A series of sermons on Paul's letter to the Philippians, simply styled and presented in a lucid manner. The author seeks to give a practical devotional application rather than an exegetical, critical lecture. Interestingly, all twenty-one chapters have a one-word title beginning with the letter "P." A bibliography and index of Scripture texts add to the usefulness of the book.—Earl R. Delp.

Woman to Woman, by Eugenia Price; Zondervan; 1959; 241 pp.; $2.95.

In her sixth book Eugenia Price shows the difference it makes if a woman's life is Christ-controlled. She covers the potential trouble areas of a woman's life. With many personal illustrations, with some humor and a great deal of directness, she covers the field quite well. Her style is popular and readable. Her views on adornment and her interpretation of the Scripture on this will be objectionable to many, as will her near-flippancy when speaking of holy subjects.

—Helen Alderfer.

Miracles, by C. S. Lewis; Reflection Books, Association Press; 1958; 125 pp.; 50¢, paper.

This is a slight abridgment, for a paperback edition, of one of the excellent books by that foremost Christian apologist and scholar, C. S. Lewis. Without denying the miraculous, he makes miracles reasonable. The book is scholarly, but intended for popular reading. Lewis follows no one's tracks, but strikes out boldly on an original course. Highly recommended for educated adults.—Paul Erb.

EVANGELISM BY LIVING WITH PEOPLE

Continued from page 50)

board of his convictions for foreign mission work and was told he did not have the ability to learn the language. "But I just want to be there," he countered. Wisely, the mission board sent him to the foreign field, and as they had predicted, John was not able to learn the language. He just lived there. The local leader in charge of the mission where John lived was instructing a group of native Christians in preparation for church membership. He explained the plan of salvation in detail, then said to one of the group, "Now in your own words tell me what a Christian is." The answer was simple, "A Christian is like John." There is no substitute for revealing Christ by sharing experiences with the unsaved.

In our country there are many who have heard scores of sermons and have been baptized but have never come face to face with our Saviour in surrender and commitment. By living *with* them we can best teach others that being a Christian is walking with Christ. In the things we do we always express ourselves, making others aware of our spirit, not primarily by planned expressions, but by being ourselves.

Unsaved friends upon casual acquaintance cannot be expected to trust us for the answers to their problems. We need to show ourselves human and trustworthy by sharing experiences with them. In this area caution is needed. What experiences shall we share with our unsaved friends? Certainly they dare not border on the questionable, else our testimony is negative. Also, we need to keep in mind our central purpose of leading others to Christ, else we drift along in a purely social relationship. Again, we cannot afford to let this association with our unsaved friends crowd out our closer association with fellow church members to whom we have dedicated our loyalty and our hearts in mutual self-giving.

In spite of necessary caution, we must learn to *share experiences with our unchristian friends* instead of just attempting to live as spectacles of God's grace in front of them. In this matter the Pharisees drew sharp rebuke from Christ.

Third, *provide a taste of Christian fellowship.* Communism's basic appeal is the promise to abolish barriers bred by stiff competition, and to set up a regime based on co-operation. Being based on the false premise of the goodness of human nature, communism cannot succeed in its central task, but the appeal of its message to millions proves men are sick of attitudes based on pure self-interest. The peoples of the world want fellowship. But many do not know the secret of true fellowship through Christ, and many who do know are unwilling to pay the price.

We must provide for the seeking, fellowship-hungry unsaved a taste of Christian fellowship. The success of our future Mennonite mission work is inseparable from the reality of fellowship among ourselves. Until others sense a vital family, self-giving spirit within a group of believers, the stable persons of our communities will not be attracted. The quality of our fellowship must be an outgoing rather than an ingrown attitude. When our association with unbelievers gives *to them* a taste of fellowship which assures them of a warm welcome into the group, then we can expect God to work in their hearts.

I believe that too many of us Anabaptists have comforted our unevangelistic hearts by concluding that in simply being a part of the Mennonite Church we have helped hold before the local community a beautiful spectacle of God's grace. Christ led men to Himself by living *with* them. He was no aloof spectacle. Our method must be like His. We, like Christ, have come to call not the righteous but sinners to repentance.

Read a related article by Bro. Bender in next week's issue. —Ed.

Meridian, Miss.

Mission News

CONTINUED

The Bethesda Mennonite Church, St. Louis, Mo., experimented with having a Bible school during Christmas holidays. The highest attendance was only 15, but the enthusiasm of the people encouraged the workers to early planning for another such school next Christmas.

The Sunday-school group at Pico Rivera, Calif., gave a short drama on the Christmas story to their group one Sunday morning, and then were invited to give it also in the community Christmas program at the near-by public park auditorium. Most of this program had no Christian emphasis, so that the participation of the Sunday-school group was much appreciated, and, as a result, the Sunday school became better known in the community.

Some quotes from a letter from Edwin Weavers, our first missionaries to Nigeria, who arrived there in October: "Yesterday (Dec. 12) we went 25 miles deep into the palm forest, at times following footpaths, to a clearing where there was a little mud church. Bro. Etibeng is pastor there. He lives six miles away and had to come on his cycle. We took his wife and baby with us. . . . When it was time for the meeting, they hammered a piece of iron hanging from a tree. Then the deacon went to chase away the pagans (as he called them) and to bring in others from the highways and byways. . . . Ed preached on 'There Is One God.'"

In keeping with an annual custom, students living at the London Mennonite Centre were entertained as guests of the Centre on Christmas Day. Students and their friends from seven nations gathered around the table. For some of the students, far away from home, it was their first dinner of turkey, cranberry sauce, and plum pudding.

Student residents and their friends participated in a Christmas morning service of readings and carols. Fourteen nations were represented at this service. The message was given by Charles Isaacs, India, a former teacher in Ethiopia and now in London for further education. Carols were sung in the native languages of Norway, India, Kenya, and Germany.

The annual meeting of the Eastern Mennonite Board of Missions will be held at Ephrata, Pa., March 8-10.

OUR SCHOOLS

(Continued from page 56)

the results come out to what the book says they should. I try to keep myself from hoping that a demonstration always works. Why? The explanation of why an experiment did not work can be remembered much easier than a correct answer gotten by luck or from some other source. I must add that mistakes due to carelessness in thought or action are not to be tolerated. I wouldn't look with favor on a chemistry student who diluted sulphuric acid by adding the water to the acid rather than the opposite way, and after spattering everyone nearby with droplets of acid, would say, "Well, Mr. Clemens, it's just as you say, 'We learn by making mistakes.' "

But it takes time, thought, and energy to think through and then apply these things to our classroom situation. I read somewhere that soul-searching and deep learning are always energy-consuming. And so, many times it is not done.

I sometimes wonder if there is any other profession in which mediocrity is tolerated to a greater extent than in the teaching profession, in which one can slip through without really contributing his just due. I am speaking of the teaching profession in general. Certainly the Christian teacher with his God-centered philosophy is not as prone to be guilty as the non-Christian teacher with his man-centered materialistic philosophy. But even Christian teachers need to be careful that they do their best, that they don't hit the hay when they should be pitching it.

While all of us will agree that having Christ in our hearts is by far the most important single attribute in the mind of a successful teacher, it is also evident that there is no substitute for training and for experience. Experience is something that can't be hurried as easily as the training. It takes time. However, the degree of value we receive from our experience is modified by the training we had in entering and the training we have continued to receive during our teaching experience. It is a distinct pleasure not to need to teach continually at the periphery of one's information, but to have a vast background in one's field, and in general information, for that matter.

The difference between educational practices in my grandfather's day and in my day is an indication of the differences in education necessary for qualified teachers then and now. That is why I encourage all high-school teachers to earn a master's degree before considering their formal education terminated. I know not everyone can do that, but finding that impossible, the teacher needn't feel defeated. There are many helps for the teacher who realizes the value of the printed page (and pity the teacher and his class, if he doesn't).

If you know you would be unable financially to handle summer school, did you ever consider asking your school board for the fringe benefit of a subscription to a good professional journal in your teaching field? I emphasize the good. The benefits that would accrue would be greater than you might anticipate. These articles, written especially to keep you up to date in your field, are available to give you that professional lift that is often sorely needed. In addition, the review of relevant books and the information about free and inexpensive teaching aids should not be overlooked. Industry, realizing the part it can play in the program of education, has made available, at cost or less, materials for classroom use. I'd like to see a page or so in the M.T.A bulletin open to a listing of current helps in all teaching areas.

My final perspective is meditation—taking time to stop every so often and get our breath; keeping our relationship to God in focus so that we have Someone to go to for help or for thanksgiving as the occasion presents itself; taking a look backward to know better how to proceed forward.

Christian teachers with Christian perspectives are essential today. We must be humbly cognizant of our place and importance in this space age. The well-known Erasmus, far removed from our age, has a message for all of us:

> I admit that your vocation is laborious, but I utterly deny that it is tragic or deplorable, as you call it. To be a schoolmaster is next to being a king. Do you count it a mean employment to imbue the minds of your fellow citizens in their earnest years with the best literature and with the love of Christ, and to return them to their country honest and virtuous men? In the opinion of fools it is a humble task, but in fact it is the noblest of occupations. Even among the heathen it was always a noble thing to deserve well of the state, and no one serves it better than the molders of raw boys.

Ithaca, N.Y.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bergey, Robert C. and Mary Jane (Landis), Hatfield, Pa., second child, first daughter, Nancy, Nov. 6, 1959.

Birky, Lyle and Lorraine (Lundberg), Detroit Lakes, Minn., fourth child, third daughter, Rachele, Dec. 8, 1959.

Boll, J. Richard and Esther (Longenecker), Lebanon, Pa., first child, Randy Lee, born June 12, 1957, adopted Dec. 29, 1959.

Bontrager, Eli M. Bontrager and Opal (Selzer), Walker, Mo., fifth child, fourth son, Elvin Eugene, Dec. 18, 1959.

Borntrager, Calvin and Rosa (Cross), Middlebury, Ind., third child, second son, Nathan Lee, Dec. 24, 1959.

Boshart, D. Norman and Ermadine (Miller), Wayland, Iowa, third child, first son, Merlin Keith, Dec. 7, 1959.

Brandenberger, Lloyd and Mary Jean (Schrock), Middlebury, Ind., third child, second daughter, Jeanne Rene, Dec. 24, 1959.

Brenneman, Don and Marilyn (Brenneman), Chicago, Ill., second son, Jonathan Durr, Jan. 5, 1960.

Burkholder, Ivan and Gloria (High), Lebanon, Pa., second child, first son, Bryan Jay, Jan. 1, 1960.

Charles, H. Melvin and Elva (Good), Lancaster, Pa., fifth child, second daughter, Gloria Dawn, Jan. 3, 1960.

Dietz, Jeremy and Juanita (Pletcher), Lubbock, Texas, second child, first son, Arthur Brooks, Dec. 18, 1959.

Diller, Ira and Anna (Mellinger), Manheim, Pa., third child, second daughter, Lynette Rose, Dec. 24, 1959.

Eberly, John and Ruby Kathryn (Miller), Lagrange, Ind., third child, first daughter, Charla Jolen, Dec. 26, 1959.

Ebersole, John and Ruth (Horst), Shippensburg, Pa., eighth child, fourth son, Wilmer Lee, Dec. 4, 1959.

Forry, Richard and Norma (High), Christiana, Pa., third child, second son, Gary Lynn, Nov. 15, 1959.

Frey, Merle E. and Evelyn Jean (Prowant), Wauseon, Ohio, first son, Larry Dean, Dec. 6, 1959.

Frey, Richard E. and Ellen Jane (Prowant), Wauseon, Ohio, third son, Frederick J., Nov. 27, 1959.

Gehman, David and Louise (Miller), Sterling, Ohio, third son, Stanley Alan, Dec. 20, 1959.

Goodall, Ernest M. and Martha (Shenk), Denbigh, Va., fourth child, second daughter, Linda Evonne, Dec. 23, 1959.

Good, James and June (Sherfy), Nampa, Idaho, fourth child, second son, Brian James, Dec. 1, 1959.

Habecker, Charles S. and Anna May (Hess), Lancaster, Pa., third child, second daughter, Lois Ann, Jan. 13, 1959.

Hertzler, David and Faith (Shank), Denbigh, Va., first child, Carmen Joy, Nov. 26, 1959.

Hess, Ben B. and Sarah E. (Rudy), Souderton, Pa., fifth child, third daughter, Nancy Leanne, Dec. 23, 1959.

Kauffman, Dale and Irene (Overholt), Zanesfield, Ohio, second child, first son, David Brent, Dec. 29, 1959.

Kaufman, Marvin L. and Ruth (Hershberger), Hollsopple, Pa., third child, second daughter, Lori Jean, Dec. 21, 1959.

Kennel, Christian and Gladys (Hershey), Parkesburg, Pa., tenth child, fifth son, Timothy Lester, Dec. 15, 1959.

King, John C. and Edith (Birky), Millersburg, Ohio, fourth child, third daughter, Susan Elizabeth, Nov. 19, 1959.

Landis, Warren and Lydia (Bolton), Souderton, Pa., fifth child, third daughter, Linda Irene, Dec. 27, 1959.

Litwiller, Glenn and Dorthea (Kauffman), Delavan, Ill., fourth child, second daughter, Myrna June, Dec. 26, 1959.

Mack, Andrew M., Jr., and Ruth (Halteman), Yerkes, Pa., sixth child, fifth son, Andrew H., Dec. 20, 1959.

Martin, John and Mary Ann (Martin), New Holland, Pa., second child, first son, Dale Lamar, Dec. 19, 1959.

Mast, Harold and Edna (Yoder), Burr Oak, Mich., second child, first daughter, Joan Marie, Dec. 29, 1959.

Ramer, John and June (Horst), North Lawrence, Ohio, fifth living child, fourth son, Robert La Dell, Aug. 23, 1959.

Ressler, Howard and Phyllis (Steiner), Orrville, Ohio, third child, second daughter, Paula Jean, Dec. 4, 1959.

Reusser, Loren and Peggy, Hesston, Kans., third daughter, Susan Renee, Nov. 3, 1959.

Sauder, Orval E. and Esther (Lehman), Wauseon, Ohio, second child, first daughter, Karen Lynne, Dec. 27, 1959.

Sears, Merle and Joy (Kauffman), Washington, Ill., first child, Lonnie Lyn, Nov. 21, 1959.

Sell, Glen M. and Ethel M. (Leaman), Laytonsville, Md., second daughter, Cheryl Marie, Jan. 2, 1960.

Snavely, Carl H. and Alma (Nissley), Hershey, Pa., first child, Rhoda Dawn, Dec. 20, 1959.

Steiner, Wilford and Ruth (Richard), Kidron, Ohio, third child, first son, Ronald Lynn, Dec. 8, 1959.

Stoltzfus, John S. and Florence (Horning), Atglen, Pa., third child, first son, Clifford Lynn, Dec. 29, 1959.

Stoltzfus, Roy M. and Lois (Ehst), Snow Hill, Md., sixth child, fourth son, Mervin Luke, Dec. 26, 1959.

Strite, Garnet and Ann (Bates), Greencastle, Pa., first child, Bernice Ann, Nov. 27, 1959.

Weaver, Joseph and Pauline (Burkholder), Gap, Pa., third child, first living son, Joseph IV, Dec. 9, 1959.

Witmer, Paul and Marie (Gehman), New Holland, Pa., first son, Paul Eugene, Dec. 11, 1959.

Yoder, Eli J. and Emma Mae (Yoder), Sterling, Kans., first child, Richard Dale, Dec. 13, 1959.

Anniversaries

Steider. Henry and Katie (Birky) Steider observed their sixtieth wedding anniversary at their home in Shickley, Nebr., on Dec. 20, 1959, where they have spent many years of their married life. They were married at Beemer, Nebr., by Bishop Joseph Schlegel of Milford, Nebr. Open house was held from 2:00 until 5:00 p.m., when many friends and relatives called to wish them a happy anniversary. They have six children living—Harold and Ray of Meadville, Pa.; Ida Miller and Ruth Miller of Wellman, Iowa; Lee, Shickley; and Katherine Sheler, Ohiowa, Nebr. They also have 39 grandchildren and 10 great-grandchildren.

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Ulrich. Peter N. and Louisa (Schertz) Ulrich were married Nov. 25, 1909, near Roanoke, Ill., by Andrew Schrock. The anniversary was observed on Dec. 19 with open house, and a family dinner on Dec. 23 at the home of their oldest daughter. They are the parents of three daughters—Mrs. Ralph (Edna) Litwiller, Eureka, Ill.; Beulah of MCC, Akron, Pa.; and Margaret, at home. They are members of the Roanoke Mennonite Church.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Frey—Metz.—Ronald E. Frey, Akron, N.Y., Clarence Center cong., and Audrey A. Metz, Harleysville, Pa., Perkiomenville cong., by Abram G. Metz at the Perkiomenville Church, Jan. 2, 1960.

Goering—Heatwole.—James Alford Goering, Broadway, Va., Zion cong., and Ida Lois Heatwole, Dayton, Va., Bank cong., by Ralph Heatwole at the Bank Church, Oct. 16, 1959.

Keeney—Snyder.—Don Keeney, South Haven, Mich., Congregational cong., and Janet Snyder, at the Elmira Church on Dec. 28 were in charge of Howard Bauman and J. Wesley Siebert.

Hartzler, Jacob Adam, son of Yost and Barbara (King) Hartzler, was born Jan. 17, 1874, at Allensville, Pa.; died Dec. 31, 1959, at Belleville, Pa.; aged 85 y. 11 m. 14 d. On Jan. 10, 1899, at Allensville, Pa., he was married to Lydia Almeda Byler, who died on June 2, 1909. Surviving are 4 children (Carrie Evangeline, John Boyd, Maude Esther—Mrs. James Brenneman, and Anna Lois—Mrs. Harvey Peachey, all of Belleville). He was a member of the Maple Grove Church at Belleville, where funeral services were held on Jan. 3, 1960, with Waldo E. Miller and Elam Glick officiating; interment in Allensville Cemetery.

Hershberger, Samuel E., son of Emanuel D. and Mary (Miller) Hershberger, was born near Grantsville, Md., Aug. 5, 1875; died at his home near Grantsville, Dec. 9, 1959; aged 84 y. 4 m. 4 d. He was the last survivor of his family. His wife (Elizabeth) preceded him in death on April 5, 1957, after over sixty-two years of married life. Also preceding him in death were 2 brothers and 4 sisters. Surviving are one son and 3 daughters (John S., Washington, D.C.; Amanda—Mrs. Eli Yoder, Grantsville; Effie, at home; and Barbara—Mrs. Norman Yoder), one foster daughter (Mrs. Calvin Baker, Sarasota, Fla., 31 grandchildren, and 31 great-grandchildren. He was a member of the Mountain View A.M. Church, where funeral services were conducted by Norman Beachy in German and Ivan Miller in English.

Imhof, John, son of Peter and Anna (Burger) Imhof, was born Sept. 23, 1883, at Wayland, Iowa; died at the Washington County Hospital, Dec. 24, 1959, after an illness of one year; aged 76 y. 3 m. 1 d. On Oct. 24, 1910, he was married by Sebastian Gerig to Lizzie Boese, who died June 29, 1937. Surviving are one son and one daughter (Glenn and Irene—Mrs. Ralph Keechly), 9 grandchildren, and 2 sisters (Louise and Marie Imhof, Santa Cruz, Calif.). He was a charter member of the Bethel Mennonite Church, where funeral services were held on Dec. 26, with Willard Lichty and Sebastian Gerig in charge; burial in Sugar Creek Cemetery.

Landis, Raymond Strickler, son of Isaiah and Cassandra (Strickler) Landis, was born Jan. 7, 1910, at Hatfield, Pa.; died Dec. 22, 1959, of uremic poisoning, at the Grand View Hospital, Sellersville, Pa.; aged 49 y. 11 m. 15 d. On Sept. 8, 1934, he was married to Eva Moore, who survives. Also surviving are 5 children (Ray Laverne, Marilyn—Mrs. Claude Allebach, Betty Jane, Eva, and David). He was a member of the Plains Church, Lansdale, Pa. Funeral services on Dec. 26 were held at the Towamencin Church (rebuilding of the Plains Church in process), with John E. Lapp, J. C. Clemens, and Wayne Kratz officiating; interment in Plains Cemetery.

Martin, Ammi Rhodes, was born Aug. 21, 1898; died at Harrisonburg, Va., Dec. 4, 1959; aged 61 y. 3 m. 13 d. He was married to Nada Weiger, who survives. Also surviving are 2 daughters (Catherine V. and Reba—Mrs. Vernon Nessel-rodt), one brother (P. S. Martin), and one sister (Essa Martin). He was a member of Weavers Church, where funeral services were held on Dec. 6, in charge of Lloyd S. Horst, Isaac Risser, Mahlon Blosser, and Glendon Blosser.

Martin, Lavina, daughter of Elias and Anna (Martin) Gingerich, was born May 29, 1881, near Elmira, Ont.; died after a brief illness on Nov. 12, 1959, at Ephrata, Pa.; aged 78 y. 5 m. 14 d. On Jan. 27, 1901, she was married to Elam C. Martin, who died March 5, 1928. Surviving are 10 children (Ivan, Sarah—Mrs. Alvin Horning, Anna—Mrs. Aaron Zimmerman, Rachel—Mrs. Emanuel Martin, Leah—Mrs. Paul Sauder, Ellen —Mrs. Henry Fox, Lavina—Mrs. Charles Martin, Ezra, Irene, and Vera), 64 grandchildren, 67 great-grandchildren, and 2 brothers (John and Elias, Myerstown, Pa.). Two sons and a daughter preceded her in death. She was a member of the Bethel Church, where funeral services were held at the Pike Church on Nov. 15, in charge of Joseph Hostetter, Joseph Weaver, and Amos Horst.

Miller, Bertha, daughter of Jonas and Fannie Beachy, was born Sept. 19, 1892, near Arthur, Ill.; died of cancer, Dec. 10, 1959, at Kalona, Iowa; aged 67 y. 10 d. She was married on Dec. 7, 1915, to Sol. J. Miller, who died June 14, 1956. Surviving are 5 children (Floyd V., Wellman; Ivan E., Goessel, Kans.; Fannie—Mrs. Raymond Byler, Altha, Fla.; Samuel, Sarasota, Fla.; Ananias, Kalona; Ben, Pigeon, Mich.; Ezra, Goshen, Ind.; and Jonas, Riverside, Iowa), 14 grandchildren, and 5 sisters (Mrs. Katie Yoder, Mrs. Sylvanus Miller, Mrs. Andy Beachy, and Mrs. Dan. S. Yoder, all of Kalona, Iowa; and Mrs. Henry Yoder, Plain City, Ohio). She was a member of the Upper Deer Creek Conservative Church, where funeral services were held on

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Sallie N., daughter of the late Milton H. and Hannah (Nyce) Alderfer, was born Aug. 25, 1901, in Lower Salford Twp., Pa.; died at the Grand View Hospital, Sellersville, Pa., Nov. 30, 1959; aged 58 y. 3 m. 5 d. Surviving are one brother and 2 sisters (Clement N., Mary—Mrs. Allen A. Groff, and Stella—Mrs. Alvin B. Haltenman). She was a member of the Souderton Church, where funeral services were held on Dec. 5, in charge of Russell B. Musselman and Jacob M. Moyer; interment in Salford Cemetery.

Bauer, Sylvia, daughter of Solomon and Mary Jane (Stutzman) Plank, was born Jan. 15, 1895, near Summersville, Mo.; died of a cerebral hemorrhage in the Joslin Hospital, Harper, Kans., Dec. 22, 1959; aged 64 y. 2 m. 2 d. She was married on May 8, 1920, to Noah C. Bauer, who survives. Also surviving are her father, 3 children (Lyle, Jane—Mrs. Levi Eck, and Norman, all of Harper), 3 grandchildren, one brother (John, Harper), and 4 sisters (Ida—Mrs. Eli Yoder, Newton, Kans.; and Ella, at home). Preceding her in death were her mother, one brother, and one sister. She was a member of the Pleasant Valley Church, where funeral services were held on Dec. 24 at the Brownell-Wiley Funeral Home, Harper, in charge of Merle Bender; interment in Pleasant Valley Cemetery.

Bixler, Jacob J., son of John D. and Maria (Sommer) Bixler, was born near Kidron, Ohio, July 7, 1881; died at the Horn Convalescent Home in Wooster, Ohio, Jan. 1, 1960; aged 78 y. 5 m. 24 d. He made his home with the Earl Gerber family until four weeks before his death. He suffered a stroke on Oct. 28, 1959. Three brothers and 2 sisters preceded him in death. He was a member of the Kidron Church, where funeral services were held on Jan. 4, in charge of Reuben Hofstetter, William Detweiler, and Isaac Zuercher.

Frey, Josiah, son of the late Mr. and Mrs. John S. Frey, was born near Breslau, Ont.; died at the K-W Hospital, Kitchener, Ont., Dec. 24, 1959; aged 69 y. In 1908 he moved to Acadia Valley, Alta., where he farmed until 1948, when he went to British Columbia, and in 1952 he went to Elmira where he lived until his death. Surviving are 5 brothers (John H., Calgary; Jake, Acadia Valley; Amsey, Galahad, Alta.; Benjamin, White Rock, B.C.; and Christian, Elmira) and 2 sisters (Mrs. Norman Krempien, Waterloo; and Mrs. Margaret Moyer, Elmira). Three brothers and 2 sisters preceded him in death. Funeral services at the Elmira Church on Dec. 28 were in charge of Howard Bauman and J. Wesley Siebert.

Hartzler, Jacob Adam, son of Yost and Barbara (King) Hartzler, was born Jan. 17, 1874, at Allensville, Pa.; died Dec. 31, 1959, at Belleville, Pa.; aged 85 y. 11 m. 14 d. On Jan. 10, 1899, at Allensville, Pa., he was married to Lydia Almeda Byler, who died on June 2, 1909. Surviving are 4 children (Carrie Evangeline, John Boyd, Maude Esther—Mrs. James Brenneman, and Anna Lois—Mrs. Harvey Peachey, all of Belleville). He was a member of the Maple Grove Church at Belleville, where funeral services were held on Jan. 3, 1960, with Waldo E. Miller and Elam Glick officiating; interment in Allensville Cemetery.

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Dec. 13, in charge of Victor Kropf and Morris Swartzendruber.

Miller, Lydia Katherine, daughter of Jacob B. and Elizabeth (Peachy) Schrock, was born Jan. 9, 1882, near Garden City, Mo.; died Dec. 11, 1959, at her home; aged 77 y. 11 m. 2 d. She spent 74 years of her life in the house where she was born. On Oct. 4, 1908, she was married to Joseph Ami Miller, who survives. Also surviving are their 5 sons and 2 daughters (Norman J., Lexington, Mo.; J. Emerson, Lowpoint, Ill.; S. Paul, Central Province, India; Katherine—Mrs. John McCarthy, Harrisonville, Mo.; and Mary Eleanor, Goshen, Ind.), 11 grandchildren, and 3 great-grandchildren. A brother, 2 sisters, and a granddaughter preceded her in death.

Miller, Newton, son of John and Belle (Jones) Miller, was born Oct. 9, 1873, near Fanestsburg, Pa.; died Dec. 22, 1959, at Williamson, Pa.; aged 86 y. 2 m. 13 d. He was married to Martha Lesher, who died Sept. 12, 1954. One sister (Mrs. Mary Walck, Upper Strasburg, Pa.) survives. He was a member of the Williamson Mennonite Church, where funeral services were held on Dec. 26, with Harvey Shank, J. Irvin Lehman, and Mahlon Eshleman officiating; interment in St. Thomas (Pa.) Cemetery.

Moyer, Elihu B., was born Aug. 27, 1871; died Dec. 23, 1959, at the Grand View Hospital, Sellersville, Pa.; aged 88 y. 3 m. 26 d. He was married to Elizabeth Wisler, who died Aug. 13, 1959. Surviving are 7 children (Katie—Mrs. Howard Robinson, Clarence W., Isabella—Mrs. Elton Meyers, Durante W., Ruth—Mrs. Eric Wilbers, Erwin W., and Norman W.), 27 grandchildren, 10 great-grandchildren, and one sister (Mrs. Howard Gehman). He was a member of the Souderton Church, where funeral services were held on Dec. 27, in charge of Russell B. Musselman and Jacob M. Moyer.

Mullet, Esther Mae, daughter of D. Keith and Rosa Mae (Kurtz) Mullet, Bloomfield, Mont., was born Dec. 17, 1959; died at the age of one week on Dec. 24 of a heart defect. Surviving are her parents, her twin sister (Kenneth Marie), and 3 grandparents (Mrs. Ora Mullet, Bloomfield; and Mr. and Mrs. J. E. Kurtz, Harrisonburg, Va.). Funeral services were conducted on Dec. 28 at the Red Top Mennonite Church by Elmer Borntrager.

Rininger, Sarah Agnes, daughter of H. A. and Lucinda (Oaks) Rininger, was born in Paint Twp., Somerset Co., Pa., May 4, 1881; died at Scalp Level, Pa., Nov. 28, 1959; aged 78 y. 6 m. 27 d. Surviving is one sister (Mrs. Lloyd Ringler, Waterloo, Iowa). One sister also preceded her in death. She was a member of the Blough Church. Funeral services were held on Dec. 2 at the Meek Funeral Home, Windber, Pa., with Harry C. Blough officiating; interment in Richland Cemetery.

Torkelson, Arlene Joyce, daughter of Kenneth and Grace (Lauver) Torkelson, was born at Brooks, Alta., Feb. 5, 1957; died at the Brooks (Alta.) Hospital, Dec. 9, 1959, after a short illness of acute gastroenteritis; aged 2 y. 10 m. 6 d. Surviving are her parents, 2 sisters (Betty Jean and Phyllis), one brother (Earl), grandparents (Mr. and Mrs. Wm. Lauver and Mr. Emil Torkelson), and a great-grandmother (Anna Balderson). Funeral services were held on Dec. 12, in charge of Paul Martin and Daniel Schlabach; interment in Duchess Cemetery.

Troup, Barbara Ann, daughter of the late Samuel and Mary (Boyer) Pletcher, was born March 12, 1872, in Wood Co., Ohio; died Dec. 25, 1959, at Goshen, Ind., after a lingering illness; aged 87 y. 9 m. 19 d. On Nov. 9, 1890, she was married to John M. Troup, who died on Feb. 23, 1941. A daughter also preceded her in death. Surviving are her daughter (Florence—Mrs. Myron E. Wallace, with whom she was living), one son (Arthur, LaGrange, Ill.), 5 grandchildren, and 2 great-grandchildren. She was a member of the Goshen College Church. Funeral services were conducted on Dec. 27 by John H. Mosemann; interment in Yellow Creek Cemetery.

Weaver, Isaac, son of Levi and Polly (Yoder) Weaver, was born June 24, 1897, in Conemaugh Twp., Somerset Co., Pa.; died of a heart attack at his home on Dec. 8, 1959; aged 62 y. 5 m. 15 d. He was married to Nora E. Miller, who preceded him in death. Occupation: vegetable grower. They had 2 children (J. Robert and Sara P.—deceased). Surviving is a sister (Kathryn Weaver). He was a member of the Stahl Church, where funeral services were held on Dec. 11, in charge of David C. Alwine.

Wenger, Lizzie S., daughter of the late Harrison and Susanna N. Spickler, was born Sept. 28, 1867, near Manheim, Pa.; died Dec. 14, 1959, at the Oreville Mennonite Home; aged 92 y. 2 m. 16 d. She was married to Moses W. Wenger, who died Sept. 27, 1956. Surviving are 6 children (Nora—Mrs. William Saylor, Manheim; Phares S., Mt. Joy; Mrs. Susan Esbenshade, Lititz; Rufus S., Manheim; Elmer S., Lancaster; and Noah S., Hershey, Pa.), 31 grandchildren, 119 great-grandchildren, 6 great-great-grandchildren, and 2 sisters (Mrs. Susan Leisey and Mrs. Fianna Houser). She was a member of the Hernley Church, where funeral services were held on Dec. 17, in charge of Homer Bomberger and Clyde Metzler.

ITEMS AND COMMENTS

BY THE EDITOR

A remarkable article on the Van Doren case appeared in the magazine section of the New York Times for Nov. 22. The author is Hans J. Morgenthau, who is presently a member of the Johns Hopkins Center of Foreign Policy and Research in Washington. Noting that there has been considerable public sympathy and apology for the Columbia professor who was involved in the TV fixing, he himself takes a very serious view of what happened. He says a college professor is engaged in the search for truth and the teaching of truth. It is, therefore, more serious for such a one to be a part in a gigantic deception than, let us say, for a politician whose dishonesty often is simply to watch for public reactions. He takes the public sympathy as a sign of the degeneration of the moral sense in the American people. The article concludes: "In the world of Van Doren, American society beholds its own world, the world of business and politics, of wealth and power. It cannot condemn him without condemning itself, and since it is unwilling to do the latter, it cannot bring itself to do the former. Instead, it tends to absolve him by confusing the virtues of compassion and charity for the actor with the vice of condoning the act. Yet, by refusing to condemn Van Doren, it cannot but condemn itself. For it convicts itself of a moral obtuseness which signifies the beginning of the end of civilized society."

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An expedition into the Sahara Desert has been proposed as a protest to the French atomic bomb test which now seems to be a certainty. The expedition is being organized by Michael Scott, an Anglican clergyman famous for his work against racial segregation in South Africa. The plans were made known in Ghana. Numerous religious organizations in that country and in other African countries have pledged support of the expedition.

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Religion's potentialities in preventing mental illness have scarcely been tapped and there is no major justification for any hostility between religious faith and psychiatry. This was one of the findings by the Academy of Religion and Mental Health. The report makes clear that the movement among psychiatrists to accept religion as a professional ally is matched by a corresponding interest among clergymen.

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A limited survey by the Indian government has revealed that literacy has gone up to 40.7 per cent from 16.6 per cent in 1951. Education among women has progressed at a much faster pace than among men.

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Governor Lawrence signed into law a bill passed by the Pennsylvania Legislature specifically exempting public utility services from the old Sunday Blue Law ban. It permits Sunday activities relative to electric, gas, water, telephone, transportation, and other public services.

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Johannes Leppich, a German Roman Catholic priest, for the past ten years has been preaching on the streets of German cities. Recently he spoke from a truck parked in Hamburg's area of amusements and brothels. He says that of the Catholics in Munich, only 30 per cent are practicing; the rest he calls "Catholic card index corpses." His manner of speaking attracts great multitudes. At the end of a street speech he will attempt to lead the crowd into a church for prayers and singing. He says street missionary work came to him when he noticed that there were more people outside of the church than inside, and so he decided to go outside.

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Pennsylvania is reported to pay about $1,250,000 a month in public assistance to support illegitimate children and their mothers.

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Sir Julian Huxley, noted British biologist, told 2,000 scientists at a University of Chicago convocation that religion is bound to disappear. In a program celebrating the one hundredth anniversary of the publication of Darwin's "Origin of the Species," Huxley said, "In the evolutionary pattern of thought, there is no longer either need or room for supernatural beings capable of affecting the course of nature." Huxley said that nothing was created. Everything evolved and religion, having evolved, will also pass away. Huxley acknowledged that a religion of some sort is probably necessary, but still he felt it is a bad thing.

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The Florida Supreme Court has ruled that public schools may be used as temporary places of worship during hours when school is not in session.

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The National Safety Council points out that a drinking driver was involved in at least 30 per cent of all fatal traffic accidents in 1957. Of the adult pedestrians killed

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during that year, 23 per cent had been drinking. Fatal traffic accidents involved a drinking driver in 48 per cent of the Labor Day deaths. The Council insists that drinking to any extent reduces the ability of any driver. You do not have to be obviously intoxicated to be an unsafe driver.

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Bolivia has the highest rate of illiteracy of any Latin-American country, except Brazil. It rates 54 per cent, compared with the world's illiteracy rate of 44 per cent.

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In all of Latin America one half of the people are 21 years old or younger. This is evidence of the tremendous population increase which is just around the corner for that continent.

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Volunteers in New York City recently distributed more than 15,000 Bibles, New Testaments, and Scripture portions in English, Spanish, and Italian in the city's trouble spots where juveniles frequently hold "rumbles." The project was sponsored by the New York Bible Society.

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A statement by the Surgeon General of the United States is the strongest language which the government has yet used in linking cigarettes to cancer. "The weight of evidence at present," says Dr. LeRoy E. Burney, "implicates smoking as the principal causative factor in the increased incidence of lung cancer. . . . Cigarette smoking particularly is associated with an increased chance of developing lung cancer." And the doctor continues, "No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer." You won't find the cigarette manufacturers using that quote in their advertising.

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An editorial in the Harrisonburg, Va., Daily News Record, after describing the way in which E.M.C. students gave up meals in order to add 1,400.00 to the endowment fund drive, concludes: "Talk about college spirit, we've seen it at football games with the rah-rah boys out in front. We've seen it at parades and we've seen it at dozens of fanciful demonstrations ranging all the way from the goldfish eating to packing undergraduates into telephone booths, but never before have we seen the like of it as it was shown on the Eastern Mennonite campus."

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Government officials in Jordan have announced that the legend which states that remains of the temple of King Solomon are underneath the Mosque of Omar is false. The report said that excavations taking place beneath the mosque indicate the presence only of natural rock and not any remains of the ancient temple. An Egyptian firm has been doing restoration work on the mosque and earlier a Christian Arab diplomat visiting the site had reported that priceless and hitherto unknown remains of the temple were being destroyed by the excavations.

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The question of planned parenthood has come prominently into the news. The United Nations Population Commission has expressed fear concerning the consequences of the population explosion which is now in process throughout the world. A World Council of Churches spokesman has proposed that mass birth control measures be employed to slow population growth. A congressional committee recommended to President Eisenhower that the United States assist countries that ask such aid "in formulating programs designed to deal with the problem of rapid population growth." Roman Catholic bishops of the United States have now issued a strong statement in which they say that the church's opposition to "artificial birth prevention within the marriage state" is unchangeable Matters of morals and politics are becoming entangled as prominent Catholic aspirants for the presidential nomination have been asked for their views on the question.

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The Secretary of Labor in Washington has announced new standards governing the recruitment of migrant agricultural labor through United States Employment Service offices. The new standards will become effective this year. They are designed to prevent the use of federally supported employment agencies for the recruitment of agricultural workers who are paid substandard wages or who live in substandard housing. Religious groups have been in the forefront of those demanding that the government enforce higher standards for migrant workers.

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Murders, rapes, stabbings, and felonious assaults have continued to increase during the first nine months of 1959 to new record highs in cities throughout the United States, according to the FBI. Preliminary crime data from 554 cities over 25,000 population indicate an increase of 5 per cent in forcible rape, 4 per cent in murders, and 7 per cent in aggravated assaults. The record high crime rate of 1958 has continued with only a slight diminution in 1959. There was a drop of 1 per cent in the total crime index during 1959, with a 7 per cent decrease in robberies and a 2 per cent drop in burglaries. Auto thefts also declined 1 per cent, but larcenies increased 1 per cent.

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Air conditioning is one of the new additions to comfortable American living. Last year, 1,550,000 air conditioners were sold in the United States. Ice cream also helps to keep us cool. Gallons of ice cream consumed in the country last year total 649,873,000.

AGAPE

THE INDISPENSABLE INGREDIENT

It is obvious to any thoughtful person that love comes in several different varieties. The word in popular use today and the one used by the Apostle Paul are vastly different. There is little similarity between the infatuation portrayed by Hollywood and the dedication demonstrated by men like J. L. Stauffer and C. F. Klassen. What is the difference? These two books discuss the various forms of love. One is scholarly (but not stuffy), the other more popular. Both have an important message for you, the Christian.

DISCOVERING LOVE by Lance Webb

All of us yearn for love, yet so few of us discover it in its fullness. And it is largely because we confuse two kinds of love—the giving love that heals, inspires, and exalts our human relationships, and the desiring love that may hurt and devour them. In this book Dr. Webb shows you the differences between giving love that never fails and desiring love that always fails. $2.50

THE GREATEST WORD IN THE WORLD by Catherine Aller

This is a discussion of the two contrasting Greek words for love, *agape* and *eros*. It is an intelligent, scholarly approach. But it is readable and interesting for anyone who enjoys exploring the mysteries of the Bible. Mrs. Aller writes of divine love from personal experience. $1.75

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Bloomington, Ill.

Gospel Herald

When the Son of God becomes real to young people, they testify to the fact that nothing satisfies like Jesus Christ.

TUESDAY, JAN. 26, 1960
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Let's Take the Guesswork Out of Youth Work!

By Ted W. Engstrom

In the Bureau of Standards in Washington, D. C., are housed some metal objects that are guarded as carefully as the gold in Ft. Knox—not because the metal itself is so valuable, but because these objects are the standards for our system of weights and measures. Imagine how confusing our lives would be if there were no standard foot, pound, or meter! Progress would come to an immediate halt, and no one would be able to be certain of anything. Obviously a scientific laboratory or a hospital operating room cannot be run on guesswork!

The same principle applies to the work of the local Sunday school and church: guesswork leads to *less* work and ultimately to poor results, if any at all. It is time to take the guesswork out of youth work and start operating on basic fundamentals that will get the job done. It is time to challenge today's teen-agers with a program that will make a difference in their lives and in the work of our churches.

Let's Stop Guessing About the Importance of Youth Work

Whether we like to admit it or not, this is the "Age of the Teen-ager." The 17 million teen-agers in the United States have gained more and more importance since the end of the war, and exert considerable influence on today's world. Back in 1945, the average American teen-ager had a weekly income of $2.50. Today his income (allowance plus earnings) is close to $10.00 a week! Businessmen tell us that today's young people spend about 9 *billion* dollars annually!

But even apart from the size of the teen population and the amount of money it controls, young people are important because *they are the controls of the future*. The church or Sunday school that makes no provision for the youth is not looking to the future. Granted, the teen-agers might not have the wisdom today to sit on church boards, but tomorrow they will be called upon to carry on our work after we have gone. "Should we have a youth program?" is not the question. Yes—every church *must* have a youth program. The real question is, "How much of ourselves are we willing to give to make the youth program succeed?"

Let's Stop Guessing About the Kind of Youth Workers to Enlist

Not everyone can work with teen-agers. We are careful to get the best Bible teachers for the adults, and the finest, most patient storytellers for the children; but too often we give the young people sponsors and directors that no other department wants. Sunday-school experts tell us that we lose 80 per cent of our pupils when they get to the teen years—and common sense would demand that we enlist the very best workers to put a stop to this spiritual kidnaping!

What are the ingredients that go to make up a successful youth worker? Let me suggest:

Two Masters

BY TED MORROW

My onetime master was cruel and stern—
All earth's knowledge he bade me learn,
All earth's ills he would have me undo;
Solve every mystery, find every clue.

He whipped me when I did my best,
Showed me no mercy, gave me no rest,
Grieved me with worries, bowed me
with shame—
A brazen tyrant, Myself was his name.

Then another Master came in view;
He offered a yoke and burden too—
But it's different, I've found (to my delight),
His yoke is so easy, His burden so light.

Scottdale, Pa.

Spirituality. Teen-agers can detect a counterfeit in almost no time; so don't try to fool them. To succeed, a sponsor must live in the Word, depend on the Spirit, and pray daily for his young people.

A love for teens. A leader will never be able to put up with the problems or face the heartaches of youth if he has no love in his heart for the fellows and girls he is working with. Techniques fail, methods fail, and programs fail, but "love, never faileth."

Alertness. Avoid the sponsor who keeps saying, "Now, back when I was a teen-ager. . . ." Whether we like it or not, today's teens are different, even though their basic spiritual problems are the same. No missionary would dare to go to a field without knowing the language and culture of the people he is trying to reach; yet many youth sponsors think they can win the respect and confidence of teen-agers when they know nothing of their culture and the lives they lead! This does not mean we must approve of their vocabulary and fads, but we must know how they are living if we ever hope to win them.

A sense of humor. "We don't need any fire extinguishers in our church!" complained a teen-ager. "There are enough old grouches to throw a wet blanket on anything!" It is too bad that young people have equated sourness with spirituality, when just the opposite is true. "These things write we unto you, that your joy may be full," says the Apostle John. A sanctified sense of humor will solve many problems in youth work and win teens to Christ.

The ability to plan. Youth are accustomed to a planned program. They have it in school and other activities; and when they fail to find it in their church, they feel left out. The successful youth sponsor plans ahead (with the school calendar before him, by the way) and keeps his teens active in a balanced program.

Time. A youth sponsor is more than a representative on a church board, or a designer of a church youth program. He is actually the pastor of a teen-age church! As the young people come to appreciate and trust him, they confide in him; and he discovers that his time and his home are not his own. This is actually a compliment, even though he has to pay a price to get it.

One of the keys to a successful youth program is the sponsor. God does not build a ministry on a program, but a person—and the right person can be sure of God's blessing.

Let's Stop Guessing About the Kind of Youth Programs to Present

A program is much more than activities. Many a church has invested money in recreational equipment and refreshments for exciting youth activities, only to discover the embarrassing absence of the young people! Why? Because teens have plenty of activities available to them (and most of them more exciting than what we can present) and what they want are not activities but *aims.* They do not want something to do so much as *something to live for;* and a successful youth program must be built around basic aims. May I suggest several?

Fellowship that is uplifting. Teen-agers are group-minded because they need what the group has to offer: a sense of belonging. Childish games drug out of a 1910 "game book" will never provide the fellowship and fun teen-agers are looking for. But teen-slanted games, training sessions, and opportunities for service will help do the job.

A challenge that is demanding. If young people today do daredevil things and get into trouble, it is only because they respond quickly to a challenge. The communists have verified this while the church has forgotten it. Give youth goals that are bigger than themselves and they will grow in achieving them. I am convinced that more teen-agers leave our

(Continued on page 86)

Our Readers Say—

Does smoking cigarettes cause lung cancer? Here is the answer: The writer took dinner with his grandson recently. Dr. James R. Brunk, who is practicing at the Blue Ridge Sanatorium, Charlottesville, Va. When discussing the effects of cigarette smoking, he gave his experience with twenty cases of men who had died with lung cancer. Every one of them had smoked from one to two packs every day.—J. D. Burkholder, Weyers Cave, Va.

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In your guest editorial, "Schism" (Dec. 29), the writer calls attention to the serious character and unhealthy nature of divisions in the body of the church. But he goes on to commend a quiet, unobtrusive withdrawal and says that sometimes separation is the Biblical answer. However, he does not give any Biblical example, direction, or injunction.

Isn't this position quite similar to the pacifist who denounces war as unchristian but maintains the status quo by supporting a so-called "just war"? The net result is of course to "justify" our own particular war.

I am confident any man, or group of men, who ever led a church split, or schism, would have little trouble justifying himself and his withdrawal from his brotherhood as he reads this editorial.—Amos W. Weaver, Ronks, Pa.

• • •

"Righteous Indignation," by L. N. Bell, is the best exposition of Eph. 4:26b I have ever read, and I wished secretly that more Mennonite writers would write this type of article occasionally. Is it because a prophet in his own country would be judged? This is no insult to our Mennonite writers since I have read scores of excellent Mennonite articles. I am referring rather to the type of article named above, that I feel ought to be written. Does believing in the nonresistant way of life make us tolerate sin, and pray about it instead of with "due vengeance" for the rampant list of things mentioned in this article? Censoriousness and resentment against people is one thing; vexation of spirit because of the abundance of sin is another, and causes one to "exhort with all longsuffering and doctrine" those who are guilty.

I appreciated the statement: "Hours are now spent in church courts lowering the standards regarding divorce and remarriage, while not even a minute is devoted to the seventh commandment." I will include myself in this category, if need be, and pray that God will help us to cut out by the roots those sins which lead to other sins, beginning in the greatest of all institutions, the home.—Norman Teague, Elton, Pa.

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I want to tell you how I enjoy the "Readers Say" column. I also enjoy the GOSPEL HERALD so much. I think it should be in every home so we know what the Mennonite Church is doing in different communities. I also want to express my enjoyment for the fine topics you put on the front page. They are inspiring to a Christian.

The article on "Circumcision, Uncircumcision, or In Christ," by Elam Stauffer, is very true. He is from our congregation; we are glad to have someone from our group to write such a powerful and appreciated topic.

May the Lord continue to have such good and true writings from our Christian ambassadors for the Lord as we go into another year.—MRS. Arthur Brubaker, Manheim, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

God of the Amen

Faith in God is certain and secure because of the truth and the faithfulness of God. Twice in Isa. 65:16 God is called the "God of truth"; or, as it has been rendered, the "God of the Amen." The word means "firm" or "sure." One remembers Jesus' use of "verily" (always repeated in John's Gospel). Jesus always spoke the truth because He was the truth. Paul wrote, "For all the promises of God in him are yea, and in him Amen" (IICor. 1:20). And our Lord's message to the Laodiceans began: "These things saith the Amen, the faithful and true witness" (Rev. 3:14).

Man's word is uncertain and insecure, and therefore undependable. Oh, the Christian speaks the truth so far as he is able. But, at the best, truth is difficult for us. Even when we think we are speaking the truth, we are sometimes mistaken, as our knowledge and understanding are limited. And so far has depravity undermined our character that deviation from the strict truth becomes our habit. We are afraid to tell the truth. We may not even want to. At least, none of us would dare to call himself the Amen. And so we examine one another's testimony. We take what we hear with a grain of salt. We count our change and check the figures in the bill.

Not so in our relations to God. The person who fully revealed God's character was the very impersonation of truth. Since He knew all things, He never made mistakes. He never wanted to deceive, and so He never did. He was called the very Word of God, and He did the true work of God in the world, a work which came to be known as the Gospel, or the good news. It was good news because it was true; there was no fear of disillusionment and letdown.

And so all who depend upon the Word and work of God have full assurance. Christ claimed to be Very God. This claim was supported by many forms of witness. But the chief assurance comes from the very character of the Claimant. No one ever dares to claim that He was an impostor. And so we believe in Him, and our faith is based on verities.

The Gospel of Christ claims to be able to save, both from the guilt and from the power of sin. Because the Gospel is true, just as true as God Himself, we have assurance of salvation. Those who depend, and keep depending, on the salvation provided in Christ are certain to be saved. His sheep will never perish; in that assurance they rest and rejoice.

The God of the Amen has seen to it that His truth should be written and thus made available permanently to all people. This written truth we have in the Scriptures. These Scriptures will never fail to prove true, will never be broken, because they come from the God of the Amen. Because He is true, what He has said and what He has inspired to be written is also true.

What a joy such assurance is! We lose our fears when we rest on God's faithfulness. We lose our uncertainties because He has spoken. And so even here on an earth which is passing away, among men who either cannot or will not speak and act in full truth, we breathe the air of the Absolute, we tread firmly the path to the heaven which shall never pass away. We have for this the sure promise of the God of the Amen.—E.

Which Church?

It's a foolish fantasy, of course, but the other day we found ourselves wondering where Christ would go to church if He should be with us here again. Somewhere He would go, we may be sure. For when He was here in His incarnation, He was accustomed to go to the synagogue. There must have been plenty that grieved Him there, especially in some synagogues. But still He went. And He would visit some of our churches if He were here now, however imperfect the worship there.

Robert Browning, in "Christmas Eve and Easter Day," successively imagines himself in the spiritually sincere but culturally poor chapel in the city slums; then in the Cathedral of St. Peter in Rome, with its architecture and statues and symbolism and formalism; and finally in a German university lecture room, listening to the dry-as-dust theorizing of a higher critic. Browning, in spite of his loathing for the ugliness of the chapel worship, felt that there, of the three places, Christ was most truly honored.

And so one wonders where now our Lord would find Himself most worthily recognized and adored. Would it be in the emotional ecstasy of a Pentecostal meeting? Would it be under the illiterate preaching of the backwoods folks? Would it be in the unstructured meditation of a Quaker meeting? Would it be in the pulpit-centered nonliturgical meeting where all is built around the preaching from the Word? Would it be in the smoothly ordered service of the typical city church, where no move of an usher and no gesture of the minister is ill-timed? Would He like best the elaborate liturgy, where song and lesson and prayer and response and offertory and sermon and benediction and recessional never vary from perfection? (Would He know just where to come in, and what page of the prayer book to turn to?) Would He like the incense, the mumbling in a foreign tongue, the singsong chant, the drama of the Mass? Would He like best the peal of the organ, or the anthem of the choir, or the accomplished soloist, or unison congregational singing, or part singing with instruments, or just singing with no instruments at all? Would He like short sermons or long, shouting or quiet reverence?

Probably most of us think that He would like, with some improvements here and there, the kind of worship we have in our church. We like it; so why shouldn't He! And He probably would, if He found there minds and hearts which truly acknowledged Him.

It should be helpful to think how we might alter our service next Sunday if we knew Christ was going to be present "in person." Certainly we would all be there, and on time. Would we stare at Him when Jesus was ushered in? Would we keep our seat next to the aisle and make Him crawl over us? The song leader would be careful to sing songs in praise of Him, and not a worshiper would refuse to help. The offering, since it would be for Him, would fill the baskets to overflowing. The preacher would be at his theological and devotional best, and never a one of us would sleep, or whisper a conversation, or play with the babies. After the benediction we would all speak to Him, and tell Him He was surely welcome. We would want *Him* to get a good impression of *our* church!

What talk! For He was in our church last Sunday, and He will be there next Sunday. (That is, if two or three are gathered in His name.) Does He like to come to our church? I hope He does, but sometimes I wonder.—E.

♣

The knowledge of Jesus Christ is the true measure of Christian maturity.
—Harold E. Bauman.

Our Church in the Changing Times

BY JOHN H. SHENK

The Warwick River congregation is now living in a different kind of community. The change from a stable rural community to one in which subdivisions are multiplying and houses are mushrooming, almost overnight, brings many new and different experiences into the lives of our members.

The congregation has also been experiencing great change in the occupations of its members, though this has taken place over a longer period of time. The change from almost one hundred per cent participation in some form of agriculture to a great variety of occupations has weakened one sociological bond which contributed to a strong church community. Family life has been affected in that Father no longer works at home with the family, teaching his boys to work and adding the influence of his presence to family stability throughout the day.

Living in or adjacent to housing developments, plus engaging in businesses, trades, and professions, brings us into daily contact with many more people not of our faith than ever before.

Economic change has affected the membership also. The average member is more prosperous, lives in a better house, has more luxuries and more leisure time. Even so, not all of us are without financial problems, and the majority of us still have only modest incomes. But it is easier for us to satisfy our wants, if we may judge by the many new houses which have been constructed or purchased and furnished within the past ten years or less, by members of the Mennonite community.

The level of education has risen even in the past several years. Formerly most of the young folks went to high school, but not all of them finished. Today most of our young folks finish high school and each year several of them enter college.

In discussing the changes with a number of our members of the middle-aged group, I got expressions of concern about what these rapid changes might do to us as a congregation. They felt that we needed to be alert lest we be overwhelmed by the world and worldliness. Changes in attire in the direction of less uniformity are cause for much concern. It was also suggested that some of the social trends of our young people could lead to mixed marriages which might result in divided loyalties and weakened homes.

On the other hand, some respected observers felt that we are holding our young folks as well as formerly, and that on the whole they do not compare unfavorably with the young folks of past generations. Some felt that we are more mission-minded and generous in our giving.

Some new institutions and a great deal of new activity have come to our community in the past twenty years. These include the Christian day school, offering grades one to eight, and the biweekly community paper.

More recently this congregation has had more or less responsibility in the establishment of four new congregations: one in Richmond, one in Newport News (Calvary Mennonite), and two in the vicinity of Hickory, N.C. All of these are at present in the Newport News bishop district. The Huntington Avenue Church was started by this congregation as a mission station many years earlier. The Providence congregation has been in existence since the early days of the Mennonite settlement here. I mention these last two congregations because many of the things that I say regarding our community pertain to them as well as to the Warwick River congregation.

God has come in the agony of the cross.—Dr. C. G. Rutenber.

The following evangelistic efforts have come out of this congregation: the Ralph Palmer tract ministry through which hundreds of thousands of tracts have been distributed in many cities throughout the country; the Brunk tent campaign which has been holding evangelistic crusades in many states and in Canada; the Rock of Ages Broadcast which is now being aired over ten stations; our Bishop Truman H. Brunk has bishop responsibilities in Sicily and Jamaica and has shared in establishing the work in these two fields; members of the congregation have engaged in Voluntary Service in Europe, South America, Peru, Indonesia, and Korea; regular services are held at the Patrick Henry Hospital for Chronically Ill. In recent years as many as six Bible schools per summer were conducted.

A new development is the influx of Mennonite student nurses who have come to Riverside Hospital from many states. The twenty-eight nurses now in training there help to swell the attendance both at Huntington Avenue and at Warwick River. They present a challenge to us to provide them with a good church home during their residence here.

As the changes are manifold in the community, so are the causes. Some causes have already been mentioned in the enumeration of changes. This suggests that a change can be both a cause and an effect. Change begets change.

There have been rapid and radical changes across the world, across the nation, across the church, and across our larger community. Population trends, occupational trends, economic trends, educational trends, religious trends, and scientific developments all have some influence upon our church. We hear that America is changing from a rural to an urban culture.

And the congregation is changing from a rural to an urban church. But because this congregation happened to lie in the path of a rapidly expanding city, it has experienced more change through urbanization than many others. The greater prosperity is but a reflection of a wave of prosperity over the country and on the Virginia Peninsula.

The increased evangelistic and mission activity in the congregation may be accounted for in a number of ways. It is in part the fruition of the congregational life of the past. The emphasis upon missions and giving and the increased mission activity throughout the church have influenced us. The better means of communication and transportation have opened up new avenues of service. The Christian education program in our denomination has equipped and alerted more people for service. The Alternate Service program has forced the church as a whole to look for more service opportunities, and this in turn has brought service opportunities to the young men of our community.

It is gratifying to see change in the direction of expansion in evangelism and Christian service. Let us have more of this kind of change. But any change which involves a love for the world or the things that are in the world (I John 2:15), or which involves a setting aside of God's eternal principles, needs to be resisted with all that is in us.

In times of change, some of which can be unsettling, we need to follow the admonition of the Apostle Paul: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).—*Warwick River Tide.*

In Santiago, Chile, a minor sensation resulted recently when the film "Martin Luther" was exhibited in a downtown theater. The motion picture had been approved by the state Bureau of Film Censorship, but Protestant leaders had been asked to withhold it, lest there should be violence. Church leaders arranged what they thought was a private showing. The daily newspaper **Las Ultimas Noticias** devoted its front page to a story and pictures which showed 4,500 people jamming the theater. Announcement of the film had been by invitation only. (ERA.)

Family-Centered Evangelism

By Titus Bender

He entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost. —Luke 19:1-10, RSV.

Jesus practiced evangelism by many methods. He preached from mountainsides, healed in the city streets, and pleaded personally with men and women to come to the Father. But always Jesus held high in His mind the family unit as of vital importance in the carrying out of His task. Whenever the opportunity came to enter a home to heal, participate in a marriage, visit, or counsel, Jesus accepted. Here in the case of the tax collector, Zacchaeus, Jesus invited Himself into Zacchaeus' home and Zacchaeus, the tax-collecting thief, accepted the invitation to become Jesus' host. While the crowd murmured their disapproval, Jesus brought salvation to that home.

If our evangelism is to be successful, I believe we will need to be family-centered in our approach. This is true for a number of reasons.

First, *the home is the basic social institution.* Neither strong churches, nor strong communities, nor strong nations can be built without strong homes. Communist China attempted to substitute the communes for the home and finds her people revolting and frustrated. Rome permitted the morality of its home life to degenerate and Rome collapsed. America is now teaching her people through written filth, lustful advertising, and Hollywood movie productions to consider present and future mothers as lust beasts, so that even the Soviet Premier Khrushchev and his wife were embarrassed during their Hollywood visit. And America is collapsing, not primarily through external communistic forces, but through internal decay of the home. Nations cannot be strong without strong homes.

Paganized homes have given our nation too nearly paganized "churches." Until Christ controls the birthplace and living room of our affections—the home—we struggle *against* this deepest social relationship. Our whole crusade for reconciling men to God must be aimed at bringing the entire family to God, for the home is the basic social institution.

Second, *the home is our "living quarters."* I do not speak of the house, but of the family. Among them we are permitted to be ourselves in an otherwise too nearly make-believe world. It is important that we meet people where they really "live" for two reasons—we need to understand their deepest feelings and motives, and we need to face them as persons rather than as professional church workers. I doubt if we can really understand a person sufficiently to help him meet his spiritual problems unless we share with him a bit of his home experience. Evangelism always involves sharing the heart feelings of the person we seek to lead to Christ.

Thought for the Week

Without industry and economy, liberality is impossible; but without liberality, industry and economy become soul-corroding evils. —E.

Facing another person nonprofessionally is difficult in our world. The milkman, the doctor, the politician, the Sunday-school teacher, the popcorn salesman, and the preacher all have roles they are expected to fill. People have a way of being friendly but resistant to the message of both the popcorn salesman and the preacher. First must come home visitation. We need to enter the "living quarters" of people's hearts—the home. Home–centered evangelism cannot replace preaching but must be primary to and the undergirding of preaching. I doubt that our Anabaptist preaching voice can be clearly enough understood to be effective unless we first open our homes wide to those who need Christ, then meet them person to person in their own homes.

Third, *family-centered evangelism gives more opportunity for genuine results.* We are all conscious of the danger of fragmentation of our lives today. Church and religion are a decorative but rather unimportant part of the average church member's life. Our seemingly insurmountable problem in America today is to translate belief into reality in life. A good friend recently told me of her youngest son's distrust of a neighbor whom we shall call John. Neighbor John played a prominent role in the local church on Sundays but displayed an exceedingly selfish and unthoughtful life during the week. One day my friend's son and another boy were seen searching the church grounds. Asked if they had lost something, they replied that they were looking for neighbor John's religion. They thought he might have lost it when he left church, for he certainly hadn't taken it with him! How can we help others learn that belief is to become translated into a vital faith and life? Home-centered evangelism is one most necessary approach. Here in the home situation we are the "aroma of Christ," and our words become alive with meaning.

We need home-centered evangelism to bring genuine results in the children, who are at a spiritual disadvantage unless the parents are real Christians. I am thrilled every time I remember the family who became our first native Christians in a small mission in the Shenandoah Valley of Virginia. The father had been a notorious drunkard, and the home was on the rocks. Christ saved the father and the mother. Now most of the children show real interest in the church life there. I trust God will bring them in one by one. God is performing His miracle in and through that home. Until Christ captures the throne room of the home, we seek to bring others to Christ *in spite of*, rather than *through* the home.

Fourth, *all can help in home-centered evangelism.* One of the saddest trends since Reformation times has been placing the task of evangelism primarily into the laps of church leaders. God wants money from all of us, but money is not enough. God wants our prayers, but perhaps even prayer is not enough. God wants us for His ambassadors. We are all personal missionaries as we have opportunity to meet people. Almost all of us can open our homes for visiting around the dinner table, for informal family singing with the neighbors, or for recreation. Almost all of us are able to simply share our homes and our time with others. Naturally some may be more adept at this than others, but all of us who can talk, sing, or eat, and who have the living Saviour in our hearts, can open our homes to others for the central purpose of leading men to Christ.

Fifth, *by family-centered evangelism we teach our children to be missionaries.* Many parents hope and pray that their children may grow up to become a real influence for good in the kingdom of God. God intends that every child

should develop into a missionary at home or elsewhere. But we need not expect our children to develop a passion for lost souls unless the parents give evidence of a passion for souls. We need not expect children to become active in leading others to a meaningful relationship to Christ unless we do the same. Handing a book of missionary stories to a child may be a part of his training for God's service, but is not the most important part. We need to open our homes wide to others in seeking their salvation or Christian growth if we intend for the children to believe we are interested, above all, in people. We can invite other Christians for fellowship and mutual sharing. We also need to invite those who have no satisfactory relationship with Christ and the church.

Jesus was blamed for inviting Himself to be a guest with a wicked tax collector. Jesus, by His example, invited us to explore this greatest untapped source of evangelism. Home visitation, planned in a spirit of prayer, can set our families aglow with the Spirit of Christ. Only God knows the possibilities.

God wants us to give money for mission work, I am sure. But I fear we are fast drifting into the "missionary by proxy" method so common today. God wants our money, but more than that He wants us to be missionaries right where we are. I'm certain God would prefer that we earn a little less money and spend one or two evenings a week in opening our homes to another family, or accepting an invitation to visit in their home.

Our homes are the dearest gift God has given us except the gift of our Saviour Himself. There is no other method so effective in sharing our Saviour as in the very act of sharing our home life where the unsaved or unconsecrated can see the Spirit of Christ translated into life, as we spend an evening of informal fellowship together. Meridian, Miss.

In His Hand

BY EMMA BLOSSER HARTZLER

The harvest cornucopia
Spills forth the fruits of every land,
The corn, the rice, the grape, the lime—
He holdeth them all in the palm of His hand.

The Christmas manger's quiet glow
Reflects God's love for every land,
The bronze, the brown, the black, the white—
He holdeth them all in the palm of His hand.

The empty tomb of Easter morn
Re-echoes hope for every land,
The hungry, sick, the worn, the warred—
He holdeth them all in the palm of His hand.

Goshen, Ind.

On Being Loyal

BY AARON MAST

It seems impossible to find our modern denominationalism anywhere in the New Testament. Paul said the Christian Church consisted of "one body, . . . one Spirit, . . . one hope . . . , one Lord, one faith, one baptism, one God" (Eph. 4:4-6). And, indeed, there is such a thing as absolute truth in Christian doctrine, which means that it is also possible to be genuinely in error, to have missed the true Gospel message because one is convinced of a counterfeit.

Indeed, we need to know what is the real truth, because correct doctrine is the only reliable basis for right living. Jesus prayed, "Sanctify them through thy truth" (John 17:17). Doctrines beget principles, and principles, character.

In the same prayer Jesus prayed for His followers, "That they may be one." Granted that denominationalism is a stumbling block, how shall we act in a day when Christians—yes, even true, sincere Christians—are divided by these artificial walls of creed and practice? How shall we maintain unity in a bond of peace and love, and yet be loyal to our sectarian convictions?

Forty years of being a pastor have convinced me that a church member is useful to Christ and His church in direct proportion to the loyalty he has to the beliefs of his denomination. It is perhaps pleasant to talk to folks who tell you that "it doesn't really matter much what church you belong to." But I pity a pastor who has a whole congregation of such folks. They will constantly be running to and fro in the earth searching for something new to tickle their itching ears, and meanwhile his home church will go to ruins for lack of dedicated personnel.

Denominational loyalty does not necessarily mean bigotry. We need not be intolerant or unloving toward those who differ with us. But it is healthy to have the sincere conviction that you are working for Christ through your church. It will not damage your faith to be convinced that your church heritage was passed on to you after centuries of testing in the test tube of persecution, martyrdom, and struggle, and is therefore worthy of your utmost loyalty. As a matter of fact, it will enable you to be more patient with others. Only unsettled souls are moved to hatred, persecution, and intolerance. The convinced person can afford to be calm, long-suffering, and understanding.

People who are constantly undecided about their church loyalties will also tend to be dilatory and halfhearted about settling the big issues of their life—salvation, assurance, discipleship—experiences that all true Christians hold in common. Be a conscientious, Bible-believing, praying Mennonite, and you will find yourself capable of rich fellowship with the most devout Methodists, Baptists, or Presbyterians.

How shall we as Christians conduct ourselves in a Christendom fenced off into denominations? Not by skepticism. Not by lukewarm indifference to beliefs and principles. And not by narrow bigotry or snobbish intolerance. Rather we must be loyal—loyal to our pastors and other leaders, loyal to our institutions, loyal to the Lord of the church, Jesus Christ. The church needs a loyalty that is warm, cheerful, and single-minded. In fact, it will die without it.

New Holland, Pa.

A Prayer

FOR THIS WEEK

O Divine master: grant that I may not so much seek to be understood; as to understand: to be loved; as to love: For it is in pardoning that we are pardoned; and it is in dying that we are born to Eternal Life. —St. Francis of Assisi

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger city-wide crusade in Wilmington, Del., Feb. 14-28.

Pray that Hayakawa-san, Japan, will grow in commitment to Christ and that his wife-to-be will accept Christ as her Saviour.

Pray that Chiba-san, Japan, will be faithful to the Lord and have victory in his life.

Pray for a young man who was once in the church, but has gone out into sin and left his wife and children. Pray that he might repent and return to his family.

Pray for those in Montreal-Nord, Quebec, who have made decisions or are counting the cost, that the workers there may through Christ be able to lead them to a real desire for regular fellowship.

Pray for Carlos, Rodolfo, and Arnoldo, Bible school students in Argentina who have some special problems in decisions they must make.

Pray for the Youth Retreat in Argentina, scheduled for Feb. 24 to March 4, and that the special speaker may be a Spirit-directed power for good. Remember Floyd Sieber, who is director for the Retreat.

Pray for a sister and two brothers that are backsliding and thinking of marrying unsaved companions, one a divorcee.

Pray for a sister who is under the influence of an unsaved father, and for the salvation of the father.

OUR SCHOOLS

HESSTON COLLEGE

During Christmas vacation President Smith and Dean Bender attended a meeting of the presidents and deans of Goshen and Hesston colleges. Plans were made to publish a joint brochure this spring. On the way back to the campus President Smith met with the southeast Iowa alumni on Dec. 31. The group organized an alumni chapter, and President Smith spoke at the meeting on the interrelationship and mutual responsibilities of college and constituency. Vincent Krabill was also a guest speaker at the meeting.

From Dec. 28 to Jan. 2 Dr. and Mrs. Paul Bender attended two meetings held in the Baptist Student Center in Chicago—the Mennonite Theological Study Group and the Mennonite Graduate Student Fellowship. Calvin Redekop also attended the second meeting. The first group discussed the relation of psychology and Christianity; the second group studied the implications of Darwinism in the light of Christianity.

On Jan. 6 the presidents and deans of Tabor, Bethel, and Hesston colleges met with one foreign student representative from each school to plan a Foreign Student Conference to be held on the Bethel campus, April 29 to May 1. Dietlinde Dau from Germany is the Hesston representative.

On Dec. 18 Calvin Redekop participated in graduation exercises at the University of Chicago and was granted a Ph.D. degree.

A Sunday-school teachers' training class has been planned for the new year. The class will be held on the campus in the church on Wednesday at 8:00 p.m. and will be taught by M. D. Landis. Community people are invited to join the class.

A Wednesday evening missions class has been planned for all interested persons on or off the campus. Phebe Yoder, who has been in missionary service in Tanganyika, Africa, for several terms, and is planning to return later this year, will be the class instructor.

In the first after-vacation chapel on Jan. 5, Laverne Rutschman, a missionary in South America and a teacher in the Mennonite Seminary in Montevideo, Uruguay, spoke on his work in Uruguay and his previous missionary labors in Colombia, South America. The Rutschmans are friends of the John Koppenhavers and have been visiting in their home.

Peter Wiebe, pastor of the Hesston Mennonite Church, led in the devotional service in the regular weekly faculty meeting on Thursday, Jan. 7, at 4:20 p.m.

On Friday, Jan. 9, H. C. Thomas, pastor of the Nazarene Church in Newton, Kans., was the speaker in the regular chapel service.

The Hesston College YPCA Gospel team that went on tour during Christmas vacation gave the program for the regular Sunday evening church service on Jan. 10. Clayton Beyler was sponsor of the group on the tour, Marian Kauffman of Oregon gave talks to children, and a quartet consisting of Mary Alene Cender of Illinois, Elizabeth Gingerich of Oregon, and Maurice and Francis Chupp of Montana provided special music. Two Puerto Rican students—Luis Vargas and José Ortiz—who spent vacation witnessing and helping in Spanish-speaking missions, also spoke during the Sunday evening program on "Our Witness for Christ in Corpus Christi, Texas, and in Pico Rivera, Calif."

EASTERN MENNONITE COLLEGE

President Mumaw and Dean Miller attended the annual meeting of the Council for the Advancement of Small Colleges held in Boston, Mass., Jan. 11 and 12, 1960. President Mumaw is a member of CASC. On Jan. 12 they also attended a meeting of the Council of Mennonite and Affiliated Colleges held in Boston. This Council is interested in Mennonite higher education and gave special attention to the foreign student program. On Jan. 13 and 14 the president and dean also attended the annual meeting of the American Association of Colleges to which Eastern Mennonite College was elected as a regular member at this meeting.

The annual Work Drive by EMC faculty and students resulted in a total of $8,840.56 of which $2,501.66 was given by the high school and $6,338.90 by the college. The returns were divided with 80 per cent going for the library and 20 per cent for physical education equipment. The total was somewhat lower this year because of the endowment drive held during the latter half of 1959.

The Special Bible Term opened on Jan. 5 with Harvey E. Shank, Chambersburg, Pa., and several members of the regular faculty serving as instructors. The term closes Feb. 12. The Ministers' Week will be held from Feb. 1 to 5. Moderators are J. Irvin Lehman, Chambersburg, Pa., and Lloyd Horst, Dayton, Va. Registration will be held on Feb. 1 at 1:00 p.m. The week opens with a prayer period at 8:15 in charge of John E. Lapp, Lansdale, Pa. Last year 115 ministers from eleven different conferences attended Ministers' Week program.

The annual High School Literary Contest was held on Friday evening, Jan. 15. Friends, students, and faculty members filled the college auditorium to hear the two contesting literaries, the Armerians and Philomatheans. The program was introduced by the Adelphians. The theme for the evening was "Nature Blends Her Voices." A special feature of the program was the use of selections from **The Heavens Declare**, the recently published book by M. T. Brackbill. The judges gave first place to the program given by the Armerian Literary Society. Chairman Harold Lehman remarked that this event compared favorably in interest and appreciation to that of homecoming week.

Guest speakers who recently addressed college and high school students during chapel period were George H. Brunk, J. Ward Shank, Lloyd Hartzler, Ralph Heatwole, and Harvey E. Shank.

The Collegiate Chorus presented its first program of the year in the auditorium on Jan. 30.

The Annual YPCA Conference will be held at EMC on Jan. 29 and 30. Officials of the YPCA organizations of Goshen College, Hesston College, and Eastern Mennonite College will participate in the conference. David Augsburger, President of YPCA at EMC, said that the purpose of the joint meeting is to "share common experiences and goals."

The Public Occasion program on Jan. 29 will feature a lecture by H. Park Tucker, chaplain of the Atlanta Federal Penitentiary. The subject of his address will be "Christ or Crime."

The Board of Trustees of Eastern Mennonite College on Jan. 8, 1960, authorized a full B.D. program to be included in the Bible School curriculum beginning with the 1960-61 school year. Chester K. Lehman, head of the Bible Department, stated that a distinctive program has been designed to prepare Christians for all phases of Christian work.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The First Epistle General of Peter, by Alan M. Stibbs; ed. by R. V. G. Tasker, Tyndale New Testament Commentaries; Eerdmans; 1959; 192 pp.; $3.00.

This commentary is designed to find its place among the small commentaries. Its purposes are to be concise, practical—as an aid to the pastor in his homiletical task, and exegetical—to approach the needs of the student and scholar. Critical questions are ably handled in the introductory section and in the free use that the author makes of footnotes throughout.

The work is divided into an introduction to the Book of I Peter, an analysis of the epistle, the commentary proper, which deals with the material in a verse by verse fashion, and a final section dealing with the major teachings of the epistle. These teachings cover such subjects as "The Nature of God" and "The Person and Work of Jesus Christ."

The commentary is designed as a part of the **Tyndale New Testament Commentaries.** This is one of seven volumes already in print. Seven others are currently in preparation.

The author, Alan M. Stibbs, is vice-principal of Oak Hill Theological College, London, England. In addition to this valuable commentary he has authored various monographs, books, and scholarly articles. Perhaps his other major contribution is commentaries on I and II Timothy, Titus, and Hebrews in **The New Bible Commentary.**

The student of the Bible and the lay Christian worker will find in this commentary on I Peter a thoroughly evangelical presentation of the Scripture. The style is clear; the material is thorough and yet concise. The work is highly recommended to all Christians who desire to probe more deeply into the eternal concepts of the Word of God.—Ivan R. Lind.

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Ethiopia. A co-operative project has placed large Scripture verse cards on Ethiopia's 250 buses. A new text is used every month.—EFMA.

Missions

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Interesting Experiences in Nepal

By Lena Graber

Sister Graber is one of two missionary nurses appointed by the Mennonite Board of Missions and Charities to serve with the United Mission to Nepal. This article contains excerpts from a letter to her family and friends.

This was another of those busy days when one just keeps going from one thing to another. Today's tasks included giving the dirty linen and wood to the women who wash the clothes; accompanying the surgeon on his rounds to check the patients' dressings; opening a jaw abscess on a man who'd had it for a month; helping the doctor deliver a dead baby from a woman who had been in labor for eight days and who had just made a 12-hour trip to reach the hospital; dressing the burns of a four-year-old child; talking with the mother who came to see how her premature baby was getting along (she had weighed only two pounds, 14 ounces when she was born—we had placed her in a hot bed I designed and one of the Pax men made, using a 60-watt bulb); and giving rabies shots to some folks from the United Nations who had a little Tibetan dog who had rabies and died.

Tibetan Refugees

We have a few Tibetan refugees in Katmandu these days. We always have quite a few Tibetans coming down in the winter as traders. This year there is an absence of traders, only refugees. They live in tents and temporary shelters near one of the big Buddhist temples called Syambunath. We went out to give them medical help for two weeks, but now they walk over here to our regular clinics. They are a jolly group of people and always seem so interested in everything. They make one think they are snooping into everything, but actually they are just inquisitive. We do not hear too much of what is going on at the Tibetan border. We are pretty far away because there is no road from here to Tibet.

Arrival of American Ambassador

Our new American ambassador arrived on Nov. 20. He was supposed to present his credentials to His Majesty, the King, on Nov. 21, but after all the plans were made, they discovered that it was not an auspicious day. So he presented them the next day. Can you imagine running a government on the horoscope? They do that a good bit here in Nepal. Our patients hardly ever go home on a Tuesday. A journey is never begun on a Tuesday or is never completed that day.

I was able to go to Durbar Hall at Hanuran Dhoka to see the new ambassador, Stebbins, hand over his credentials to King Mahendra. I stood in the doorway to the balcony next to the cobra throne. The king was in full dress as were his generals. The cabinet sat on one side of him. They were dressed in white Nepalese suits with black Nepalese coats and caps.

First the king came in and sat on the throne. Then about five minutes later the American officials drove up in horse-drawn carriages. Both parties were accompanied ahead and behind with part of the king's guard on horses. When the ambassador came forward toward the throne, he stepped forward three steps and bowed, three steps again and bowed, and the same a third time before he reached the throne to shake hands. Then he gave the king three letters, one at a time. The king looked at each letter, then handed them to his prime minister, Koirala. He then gave the ambassador a letter. Each one of the embassy officials in turn came up and bowed and shook the king's hand.

They all sat down for a few minutes, after which two brightly dressed men came up, probably priests, carrying two golden boxes. They stood next to the king. Again each American official came up and held out a handkerchief on his hands and the king put on some perfume out of one box and took a piece of "pan" wrapped in gold leaf out of the other box and put it on the handker-

King Mahendra of Nepal (center), as he inspected one of the women's wards at Shanta Bhawan, the United Mission to Nepal Hospital. On the left is Dr. Bethel Fleming and on the right Prince Himalaya.

Lena Graber, in her office, confers with Nirmal Robert, registered nurse from Dhamtari, India, who has been serving at Shanta Bhawan Hospital.

chief. They shook hands again and went back. Then the American officials all left, and as they left, a Nepalese member of parliament fell in step with each one, the prime minister walking with the ambassador. When they got outside, the king's band played the "Star Spangled Banner" while they all stood at attention. After they drove off in the horse-drawn carriages, the prime minister came back in and accompanied the king and all the cabinet out while the band played the Nepalese national anthem.

That same evening Dr. Millers of our hospital staff had a reception for Bishop and Mrs. Pickett and a farewell for Dr. Flemings. Bishop Pickett is a well-known Methodist bishop who has spent many years as a missionary in India. The Flemings are going home for a three-month furlough. To our great surprise, the ambassador and Mrs. Stebbins also came as did some of the other officials. They seem like very fine people. Something that impressed us all was that all our embassy folks attended the Thanksgiving service held at Rabhi Bhawan where we always have an English church service. It somehow makes one feel good to know that church people are sent out to these strategic posts. The first secretary at the embassy is a man by the name of Forman, whose father was a missionary in India, and I guess his grandfather also.

To the Hilltop

A group of us left at 5:00 a.m. one day and drove to the end of the valley and to the end of the road, 15 miles away. From there we walked for three hours to an elevation of 7,000 feet. The valley is 4,440 feet elevation. We got to the top by 9:30. After a bit of a rest we had a short devotional service together. The view from that hilltop is always breath-taking. One has an unobstructed view of the entire Himalayan range from Annapurna and Dulagiri in the west to the Everest group in the east. Mt. Everest was clearly visible for a time, but later some clouds covered it. By going this distance to the end of the valley and up the hill, we are actually 15 miles closer to the snows. That is another reason why the mountains looked so lovely.

It is always an inspiration to read Psalm 121 up there. And the song, "How Great Thou Art," takes on new meaning in that situation. One completely forgets the problems of the hospital, and this is a good thing for a person once in a while.

Katmandu, Nepal.

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Washington, D.C. The African-American Institute in Washington, D.C., has a Teacher Placement Service which arranges for interested American teachers to find openings in Africa—especially Ghana and Nigeria. They are paid by the school under contracts approved by the Ministry of Education. Here is a real challenge to well-prepared Christian professors who want to have a part in molding the future of Africa.—EFMA.

Bihar Christian Council Meets

By Paul Kniss

The Bihar Christian Council, Bihar, India, met on Nov. 25-30 on the Mennonite Mission Compound in the rural area of Chandwa. From 50 to 60 people attended this biannual meeting where the Council discusses problems and plans further missionary strategy.

Most of the churches and missions in Bihar are affiliated with this organization. This forms a stimulating and worth-while fellowship. An Anglican bishop presided; an American Baptist missionary brought the devotional messages at each session; a Baptist layman was the secretary. About one fourth of the delegates were foreign missionaries, and the rest were nationals.

Most of one day's discussion centered around a paper on "The Most Successful Method of Evangelism," prepared by Milton Vogt. Another subject of interest was "The Place of Laymen in the Mission of the Church." Reports of the standing committees (such as Adult Literacy, Educational Matters, and Medical Matters) were presented and discussed.

Chandwa was the first rural area to serve as host to the B.C.C. Before this, the Council met in cities because of easy accessibility and adequate accommodations. This was changed in an attempt to help more Christians understand and attend this united activity of the churches. Tents pitched on the mission compound plus rooms available in the Bible School building proved adequate. Straw mats were spread on the floor for sleeping, while meals were served in the shade of a mahua tree. The meetings were held in a simple tabernacle tent.

A number of workers and others of the Bihar Mennonite Church attended some of these meetings. They gained a new appreciation of the teachings and practices of the Mennonite Church as well as a new vision of what God is doing in other areas.

Chandwa, Bihar, India.

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The Church of Japan in Missionary Endeavor

In an article entitled "The Wave of the Future," **Japan Christian Quarterly**, October, 1959, Tsuyoshi Tadenuma and Kenny Joseph present important facts about Japan's share in the mission of the church. Listing all Protestant groups and denominations, it seems that there are now a total of **19 groups supporting 27 missionaries** from Japan who are **laboring in eight different countries**, in Asia as well as Brazil and Bolivia.

Future plans include **20 additional persons** now preparing to go as well as projects and offerings for work in seven other countries.—Japan Christian Activity News.

Missions Today

Moslem Missions

By J. D. Graber

Moslems believe in Jesus. The Koran gives Jesus a place of honor as a prophet. It describes His virgin birth, although the details are somewhat different from those recorded in the Gospel of Luke. Jesus is recognized as having lived a sinless life and He is said to be returning someday again to the earth. In spite of believing all this about Jesus, Islam is spoken of as one of the great non-Christian religions. What is the reason?

They do not believe in the divinity or the saviorhood of Christ. To the Moslem the association of anyone or anything with God is considered the greatest of sins. Moslems are fanatical monotheists. It is unfortunate that the teaching on the divinity of Jesus was early interpreted by them as a violation of the oneness of God. Jesus as the Son of God does not mean that there are two Gods.

We as Christians are also absolute monotheists. We believe in the Father, the Son, and the Holy Spirit, but we are not tritheists. There is only one God. The trinity that the Koran inveighs against consists of Father, Son, and the Virgin Mary. Unfortunately Mariolatry and various deviations from New Testament Christianity were common among the Christians with whom Mohammed was acquainted. Since he was illiterate, he learned about Christ and Christianity only by what he saw and heard. If only he would have come under the influence of true Christians, the course of history would have been changed.

Christ could not have been crucified, they teach. He was a true prophet of the true God. It is therefore completely unthinkable, according to Moslem theology, that wicked men could have killed Him. The commonly accepted explanation is that at some point in the process of Christ's trial another man, perhaps Judas, was substituted for Jesus. So Jesus escaped and another was crucified in His place.

Moslem theology is thus far removed from the Christian revelation. There is no doctrine of salvation. Islam is primarily a religion of works that yet depends on the mercy of God. What the Moslem believes about Jesus is essentially correct as far as it goes. Instead of calling a Moslem a heathen, which he resents violently, we need to enlarge his concepts. He accepts Jesus as a prophet. He can be brought to recognize Him as a great prophet; so great that He supersedes Mohammed himself. This is hard, but not impossible. From such an admission to the acceptance of Him as the divine Son of God and Saviour is then not so far. But for a Moslem these steps in faith are very, very hard.

Elkhart, Ind.

Broadcasting

Bible Courses Available in German

"Living for Christ" has recently been translated into German by the Mennonite Radio Mission, in Altona, Manitoba, Canada. Anyone interested in the German Bible correspondence courses can write to that address for more information.

"God's Great Salvation" is also available in the German language from the same group.

Gideons Supply Bibles to MBI

Harley Rhodes, of the Harrisonburg-Rockingham Camp of The Gideons, supplies Mennonite Broadcasts with Testaments and Bibles for free distribution to people who request Scriptures in our correspondence course and counseling work. Most of these copies of the Scriptures are used in our work among prisoners.

Good News from Japan

Recently three more farmer "networks" started carrying the broadcast to more than 1,000 new farm homes. In rural areas not having electricity, these stations service farm homes by a direct wire and loud-speaker in each home. Farmers depend on their local stations for news and entertainment which guarantees almost one hundred per cent listenership.

Praise God for these open doors into homes where a missionary in many cases would not be tolerated.

Thrilling Week at Somerset

B. Charles Hostetter reported a thrilling week at Somerset, Pa., where he addressed crowds nightly at the First Christian Church, during a community-wide Christian life series from Jan. 3 to 10.

This is an annual meeting which has been in progress for more than 30 years and according to the ministers of Somerset, this series broke all attendance records. The last meeting was jammed with an estimated crowd of about 1,000.

Of great significance to Bro. Hostetter were the hundreds who personally told him of the blessings received by hearing **The Mennonite Hour.**

Chorus in Harmonia Sacra Singing

The Mennonite Hour Chorus, under the direction of J. Mark Stauffer, participated in the Harmonia Sacra singing held annually on New Year's Day since 1903 at Weavers Church near Harrisonburg. The chorus was asked to sing some of the more difficult selections which are often omitted by the congregation.

The songbook, "Harmonia Sacra," now in its twenty-second printing, was first published in 1832 by Joseph Funk, noted Mennonite musician of the Shenandoah Valley.

Billy Graham Team Member Here

Dr. Ralph Mitchell, counselor for the Billy Graham team, spoke to **The Mennonite Hour** Chorus on Jan. 7. Because of the many responses during the Graham campaign in Australia, Dr. Mitchell plans soon to return there to aid in personal follow-up.

George R. Brunk and Wilmer Landis were guest speakers at the radio center during the early part of January.

Hershey in Texas

Lester Hershey spent two weeks in Texas —Jan. 10-23—holding evangelistic meetings in two of the Spanish Mennonite churches, Alice and Corpus Christi, Texas.

February Heart to Heart Talks

Covering the child's development from years 5 to 8, Ella May Miller continues her Study Class of the Air with these talks in February: "A Comfortable Age" (Feb. 1-6), "A Period of Transition" (Feb. 7-13), "Slowly and Steadily Ahead" (Feb. 14-20), and "An Eager Year" (Feb. 21-27).

via MBI Harrisonburg, Va.

Free Service for All Christian Workers

BY WILBUR HOSTETLER

Are there people in your area who need to be introduced to Bible study? Send their names and addresses to Home Bible Studies, 1711 Prairie St., Elkhart, Ind., and we will send each of them a descriptive pamphlet containing an application coupon addressed to us. One teen-ager sent 75 friends' names. Within two months, seven of these persons had enrolled in the Bible study courses.

If you live in the city and do not know the names of your neighbors, send us addresses of residences. We will send the pamphlets to the occupants. Over ten responses came from such coverage in an apartment building in one city.

If you wish to be identified to the recipients, we will enclose a form letter with the pamphlets which contains any appropriate message you wish. I suggest giving the name and location of your church, and your name, address, and telephone number, with an invitation to get in touch with you for further information and counsel. Or we might inform them that you will call upon them within a suitable time.

On the other hand, it is sometimes better strategy to withhold local identification. Later, students who have problems can be referred to you. In either case we will report the responses to you.

Send for several hundred pamphlets for display and distribution. There is a convenient space on these pamphlets for you to stamp your own or your church's identification, if you wish. All the coupons have a code number on them whereby we can identify the responses and report results to you, even if you do not stamp your church's name on them.

Place display racks in the church, barbershops, laundromats, sale barns, railway stations, motels, etc. The literature racks which are used on display boards are excellent. They can be mounted with gummed tape hooks which do not mar walls. We will be glad to supply the racks and hooks.

Elkhart, Ind.

Ready To Make Your Defense?

BY ELDON HAMILTON

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). Or, as Williams translation gives this verse, ". . . be ready to make your defense to anyone who asks a reason for the hope you have."

Are we challenged enough to give an answer to, or make a defense before, others? Does the kind of life we live bring such a challenge? What would we do if we were confronted by such a challenge, especially before someone considered quite influential?

Daniel is a young Christian in Honduras, young both in years and in experience. Recently he was called to "make . . . [his] defense" before a visiting Roman Catholic priest. This is an account of part of his interview as he related it to us a few minutes after his meeting.

This interview took place during the days of the "Holy Mission" in Gualaco, Honduras. In these Holy Missions visiting priests and nuns conducted special meetings which apparently were for the purpose of counteracting the evangelical work and gaining back some who had become evangelical, if possible. The local priest informed Daniel that the visiting priest, called a missionary priest, would like to talk with him. Daniel was singled out since it is well known that he regularly attends the evangelical services and has publicly accepted the Lord, although he has not yet been baptized and received into fellowship as a member. Another young man was also called up for an interview immediately following, but Daniel's interview was longer, and there is little doubt but that he made it easier for the other young man who is not as advanced spiritually as Daniel.

When Daniel entered, the priest was smoking a cigarette, and he offered one to Daniel. Daniel not only refused it but gave his reason for not smoking. During the more than one hour that they were conversing, a number of things were mentioned.

In the back of the New Testament which Daniel almost continually carries there is a list of the Ten Commandments. This Daniel showed to the priest and asked him about the second commandment. The Roman Catholics leave out the second and divide the tenth one in two. The gist of the priest's answer was that they don't adore the images; they revere them.

In return, Daniel was asked about the chapters that are left out of the "evangelical Bible." (The Apocryphal books were the main ones alluded to. This point has been mentioned several times as an argument against the evangelical Bible; so we often read from the version of the Bible which is

(Continued on page 87)

RELIEF AND SERVICE

VOLUNTARY SERVICE

Keeping Christmas in VS Units

VS-ers who work in hospitals usually are on duty on Christmas Day, but this year they found many ways to make Christmas meaningful to the people they serve.

The Portland, Oreg., unit adopted a family this Christmas. VS girls made dresses for the little girls, and the whole group donated money to buy clothes for the small boys. The day before Christmas, some of them took the children to the zoo to keep them out from underfoot while others cleaned the house, washed, and ironed. In the evening, they baby-sat so that the parents could go out together.

The fellows in this unit also spent some time on skid row, handing out Christmas tracts. In that port city, they saw men of many nations whose only joy at Christmas comes out of a bottle. They were reminded again that God does save to the uttermost.

In Northern Alberta, at Chipewyan Lakes, Ike and Millie Click, with their two children, decided to devote Christmas to their Cree friends. They planned a short program for 11:00 a.m., but feared that the dance on Christmas Eve would leave hardly anyone awake enough, sober enough, or interested enough to show up. Several did come, however, and listened attentively while Alice Auger, a young Christian from Sandy Lake, told the Christmas story in the Cree language.

The old, old story was retold in **Arizona migrant camps** through a pageant. This was held right outdoors, with small shepherds sitting around a campfire watching make-believe sheep. Club children participated in this program with much enthusiasm.

Forty-seven kindergarten tots at **Mathis, Texas,** tried to show 150 parents and friends the true meaning of Christmas. In **Iowa City,** VS-ers assisted the local MYF in entertaining the opposite extreme in age (the two oldest classes in the local church) in an evening of fellowship.

In various Mennonite institutions, VS-ers performed plus service during this season. At the **Beth Haven Convalescent Home,** Hannibal, Mo., two of them substituted as nurse aides so that others could be with their families. Guests (and VS-ers) at the **Rittman, Ohio,** Home for the Aged enjoyed the various little gifts that were made and distributed.

No, these VS-ers didn't go home for Christmas. But the Lord's coming became more meaningful to them as they found joy in their service to others.

New Assignments

Three Pax fellows were among the 13 VS-ers who spent Jan. 12-22 in orientation at Elkhart, Ind. Sandford Kauffman, Fairview, Mich., and Emery Yoder, Hutchinson, Kans., will serve with the new unit at Algiers, Algeria, as builders, while Maurice Shenk, Melba, Idaho, has been assigned as a general assistant to the mission program in Paris, France.

Lois Clemmer, Harleysville, Pa., and Grace Hunsberger, Souderton, Pa., are serving at the Kansas City, Kans., Children's Home. Ray Yoder, Bally, Pa., joined the Stanfield, Ariz., migrant unit as a club worker.

Two orderlies (Howard Schrock, Kalona, Iowa; and Larry Wenger, Goshen, Ind.) have been added to the unit at Denver, Colo., while another (Carl Ramer, Goshen, Ind.) serves at La Junta. Jake Vanpelt, Columbiana, Ohio, is also serving at La Junta in maintenance. Virginia Yoder, Shipshewana, Ind., and Martha Shirk, Atmore, Ala., have been assigned to the Iowa City, Iowa, unit to serve as nurse aides.

Eugene Miller, Thompson Falls, Mont., will pioneer a new type of agriculture experiment service at Camp Rehoboth, St. Anne, Ill. The vision for this came from Frank Bishop, of the Agriculture Department of Goshen College, and Silas Smucker, soil conservationist, Rensselaer, Ind., who both serve on the board of directors of the camp. This project will include an experimental plot, various demonstrations, etc., to help local people make the most of their environment.

Summer VS Opportunities

Love-hungry, neglected migrant children are calling to SVS-ers again. While their parents pick beans and berries, the tots will stay at child care centers operated by volunteers. Cooks, nurses, recreational directors, and teachers (on the kindergarten level) will be needed at two of these centers—Lacota, Mich., and Springdale, Ark. For further information write to SVS Office, 1711 Prairie St., Elkhart, Ind.

I-W SERVICES

I-W's Study the Bible

Many I-W's find Bible study a good leisure-time activity. In Indianapolis, Ind., they join members of the First Mennonite Church in a Home Bible Studies course, "The Sermon on the Mount," which is taught by Vincent Snyder, Assistant I-W Sponsor.

The unit at Hanover, N.H., has recently begun a Bible study centered around the Book of Genesis. Arden Godshall, pastor, is in charge of these weekly meetings.

Norristown, Pa., I-W's continue their study in the Book of James. These discussions began on Dec. 3, and are led by Wayne Kratz, I-W Sponsor for the area.

Gifts for Children's Home

The Mennonite Weekly Review reports in its Jan. 7 issue that I-W men stationed at the Metabolic Research Laboratory in Fitzsimons Army Hospital, Aurora, Colo., repainted and repaired about 150 toys and other children's gifts before Christmas. These items, which had been donated to the hospital, helped bring Christmas cheer to children in the Colorado State Children's Home, Denver.

♣

1960 marks the 125th anniversary of the publication by the American Bible Society of Scriptures for the blind.

MCC Weekly Notes

Peace Worker to Visit India

To strengthen Christian conviction and initiative on peace matters, Paul Peachey, peace worker now headquartered in Tokyo, will itinerate in India during February and March.

Under joint arrangement with the Indian Mennonite churches, MCC Peace Section, and constituent mission boards, Peachey plans to visit the Brethren in Christ in Bihar, General Conference Mennonites in Madhya Pradesh, the (Old) Mennonite Church in Madhya Pradesh and Bihar, and the Mennonite Brethren in Andhra Pradesh (Hyderabad). He will also lecture at the Union Biblical Seminary at Yeotmal on the theological basis for the peace testimony.

Peachey's visit to India was planned at the invitation of the Indian churches to enable them to consider together problems relating to war, revolution, nationalism, hatred, and violence. The trip will enable contact with other peace and related movements as well as conversations with Christians holding differing views.

J. D. Graber, general secretary for the Mennonite Board of Missions and Charities and former missionary to India, is currently in India; he is helping co-ordinate plans for Peachey's itinerary which will probably take him to Calcutta, Delhi, Bombay, and Madras in addition to the Mennonite communities.

Doctor to Transfer to Thailand Hospital

Because of an emergency situation, in January MCC will give medical service in Thailand. James Steiner, M.D., Akron, Ohio, on an alternate assignment, will help in a hospital at Prae, located in north-central Thailand. The Prae hospital operates with support from the Church of Christ in Thailand and the United Presbyterian Church. Present inadequacies of the hospital leave it in danger of having its program cut. Dr. Steiner, who was sent to the Far East to participate in the MCC program in Indonesia, was unable to serve in Timor because of visa difficulty.

MCC Vietnam Director Glenn Stoltzfus, Aurora, Ohio, and Steiner completed a survey tour of Thailand in January. Steiner reports, "We found a desperate situation. The government may require the Prae hospital to decrease its bed capacity. The government requires a first-class licensed doctor in attendance at all surgery, which the hospital does not have. A first-class doctor is necessary now.

"We talked with the Minister of Health for the Prae district and he has agreed to leave the hospital operate at its present capacity if I am there and take the next examination given." In his position there Steiner will be medical director of the hospital and will be directly responsible to the medical committee of the Church of Christ in Thailand.

Prae is a town of 50,000 people and the hospital offers services to an area of 300,000. In a fertile valley surrounded by mountains, Prae is primarily an agricultural society. On the hospital grounds are houses for its workers and a Christian school for 960 pupils. Near the site is a church with over 500 members.

(Continued on page 86)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. C. J. Ramer has been teaching Bible school at Tofield, Alta., each winter for twenty-five years. Every year he has lodged across the road from the church in the home of Sister Nora Stauffer, who, like a widow of the Old Testament, has kept a room for the Lord's servant.

Bro. Jonathan Yoder, Goshen, Ind., spoke and showed pictures on the medical and mission work in Ghana to the Forks Young Married Fellowship, Middlebury, Ind., on Jan. 20.

Bro. Louis Cairlo, under appointment for work in Italy, spoke at Allentown, Pa., on Jan. 17.

Bro. Newton L. Gingrich, of the OMBS faculty, Kitchener, Ont., is teaching a Sunday-school teachers' course at Elmira, Ont., beginning Jan. 18.

The Ontario Mennonite Bible Institute gave a program at vesper services, Waterloo, Ont., on Jan. 17.

Bro. Norman E. Yutzy, Broadway, Va., served in a weekend youth conference at Lynside, Lyndhurst, Va., on Jan. 17, 18.

The date has been changed to March 10 for the lecture at Goshen College by Dr. Martin Luther King, Jr. The note of last week was in error. The address was postponed because of bad weather.

Bro. Paul E. Yoder was ordained as bishop at McMinnville, Oreg., on Jan. 10, with Bishop N. M. Birky in charge. Assisting were the brethren C. I. Kropf and Max Yoder.

Bro. Albert Slabach and a singing group from Longenecker's, Winesburg, Ohio, served the Farmerstown congregation, Baltic, Ohio, the evening of Jan. 17.

Bro. Alvin Becker of the Northern Bible Society was guest speaker at Roanoke, Eureka, Ill., on the evening of Jan. 3.

The average number of books a week checked out of the church library at Mechanic Grove, Quarryville, Pa., last year was 24. There are less than 175 members in the congregation.

Bro. Daniel Stoltzfus, New Carlisle, Ind., was guest speaker at Roanoke, Eureka, Ill., on Dec. 27.

The newly organized congregation at Bloomington, Ill., now has a place of worship at 1101 North Roosevelt Street. Bro. Harold Zehr is the pastor of the church.

Bro. John Y. Swartzendruber, Kalona, Iowa, brought the morning message at Pleasant View, Goshen, Ind., on Dec. 20.

Bro. D. A. Yoder, Elkhart, Ind., was guest speaker at Central, Elida, Ohio, on Jan. 10.

The annual report of camping in the Mennonite Church lists sixteen church-owned camp sites. The most recent of these, started in 1959, is Woodcrest Retreat near Ephrata, Pa.

Mennonite camps are sponsored in 15 states and two provinces. Total enrollment has risen from 2,212 in 1953 to 7,757 in 1959.

Bro. Clifford King, pastor at East Holbrook, Cheraw, Colo., exchanged pulpits with Bro. Paul H. Martin, pastor at La Junta, Colo., on Jan. 10.

Bro. Joe Louis Holloway from Alabama, a student at OMBI, was special speaker at Roseville, Ont., on Jan. 10.

The Prairie Street, Elkhart, Ind., congregation is holding services in the Roosevelt School Gymnasium while their church is being remodeled. There will be no evening services during this time.

Bro. Virgil Brenneman, Goshen, Ind., was guest speaker at a meeting sponsored by the Mennonite Student Services Committee and the Mennonite churches of the Bloomington, Ill., area. The meeting was held at the First Mennonite Church of Normal, Ill., on Jan. 15.

The brethren Robert Hershey, Oxford, Pa., and **Urbane Peachey**, Strasburg, Pa., served the Wesley Chapel congregation, Newark, Del., on Jan. 3 and Jan. 10.

Grandma Diffenbaugh of the Mellinger congregation, Lancaster, Pa., celebrated her 98th birthday on Jan. 13. She is a regular attendant at the church services.

A farewell service was held at Stumptown, Bird in Hand, Pa., for Dr. and Mrs. Ivan Leaman, Jr., who planned to sail on Jan. 21 to begin their first term as medical missionaries in Somalia.

Sister Effie King of the South Union congregation, West Liberty, Ohio, celebrated her 90th birthday on Jan. 11. She is still keeping house for her sons, Albert and Floyd.

Twenty-six new babies were born into the homes of members of the North Main Street congregation at Nappanee, Ind., during 1959.

Bro. Paul L. Yoder, Gulfport, Miss., was visiting speaker at Akers, La., on Jan. 17.

Guest speaker at Metamora, Ill., on Jan. 17 was Durward Hays, pastor of the Church of the Brethren near Lowpoint, Ill.

New Members: three by baptism at Hersteins, Neiffers, Pa., on Jan. 10; four by baptism on Oct. 11 and two by baptism on Jan. 15 at Oak Grove, Grantsville, Md., two by transfer of letter, one by baptism, and one on confession of faith at Zion, Hubbard, Oreg., on Jan. 17; three by baptism at Lindale, Linville, Va., on Jan. 10; four by baptism at Friendship, Bedford Heights, Ohio, on Jan. 10; four by baptism at Lake Bethel, Lagrange, Ind., on Dec. 27.

The worship service at the Sycamore Grove Church will begin at 8:45 as stated in the Jan. 12 issue, but at 9:45.

Bro. Oney Hathaway, Palmyra, Mo., was guest speaker at Lyon St., Hannibal, Mo., on Jan. 10.

Bro. Verle Hoffman, Elkhart, Ind., spoke on Christian unity at Clinton Frame, Goshen, Ind., on Jan. 14.

Bro. Elam Glick was ordained to the office of bishop for the Barrville congregation, Belleville, Pa., on Jan. 10. The services were in charge of A. J. Metzler, Scottdale, Pa., and Raymond Peachey, Belleville, Pa.

Bro. John Coffman, on furlough from London, England, and filling appointments in the Ontario churches, spoke at Kitchener on Sunday evening, Jan. 17.

A School of Theology in Los Angeles, Calif., is using Paul M. Miller's **Group Dynamics in Evangelism** as a textbook.

Bro. Clinton Shank, Maugansville, Md., father of Paul Shank, a publishing House employee, died Jan. 17. Funeral services were held Jan. 20.

Sister Phebe Yoder, on furlough from Tanganyika, is speaking each Wednesday evening for four weeks at the Pennsylvania Church, Hesston, Kans. The meetings are sponsored conjointly by the Pennsylvania and Hesston Mennonite churches.

The Married Couples' Fellowship of the Steinman congregation, Baden, Ont., heard Fred Rogers, New Hamburg police chief, speak on the topic, "Reverence for Life," on Jan. 11.

Sisters Mabel and Una Cressman, on furlough from the Chaco, were speakers at an all-day and evening meeting of the Steinman's WMSA, Baden, Ont., on Jan. 12.

Announcements

Mary Royer, Goshen, Ind., will be conducting Sunday-school workshops in several of the Oregon churches Jan. 28-31. She served as a consultant during the preparation of the nursery materials and will give special attention to them in her workshops. Her visit is sponsored jointly by the Christian Workers' Conference of Oregon, the Publishing House, and the Commission for Christian Education.

Guest speaker at the Grace Mennonite Church, Mission, Kans., on Jan. 31 and Feb. 1, will be Horace F. Dean, Philadelphia, Pa., founder and director of the Christ for America movement.

Alta Mae Erb, Scottdale, Pa., at the Neffsville, Pa., church auditorium speaking to the women concerning Christian growth through Christian literature on Tuesday evening, Feb. 9. All women are invited to bring their neighbors and friends.

The Joe Richards family, on furlough from Japan, at First Mennonite, Fort Wayne, Ind., Jan. 31.

Calendar

Ministers' School, E.M.C., Feb. 1-12.
School for ministers, Goshen College Biblical Seminary, Feb. 2-19.
Ministers' Week at Hesston College, Hesston, Kans., Feb. 15-19
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 18, 20.
Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-8.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Annual meeting, Eastern Mennonite Board of Missions, Salunga, Pa., March 9-10.
Spring Missionary Day, March 13
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghen, Ky., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.

The **Lester Hershey** family, Puerto Rico, at First Mennonite, Fort Wayne, Ind., Feb. 7.

Paul **Lauver**, Howe, Ind., at Bon Air, Kokomo, Ind., Jan. 31.

Josef Herschkowitz, Minneapolis, Minn., at Alpha, Minn., morning and evening of Feb. 7.

Personnel needs at the Mathis, Texas, Maternity Hospital are acute. Of a normal staff of three nurses (R.N.'s and L.P.N.'s), only one is serving now. There is a real danger that this worth-while and effective type of service may have to be discontinued, unless additional staff can be supplied soon. Anyone interested in this assignment, write to the VS Office, 1711 Prairie St., Elkhart, Ind.

Murray Cox, chairman of the Mississippi Advisory Committee on Civil Rights, will speak at Gulfhaven, Gulfport, Miss., on Sunday evening, Feb. 7, on the subject, "Improving Relations Between Races."

Change of address: Don McCammon from 1124 S. Eighth Street to 710 College Ave., Goshen, Ind.

Work Conference on Church Camping, Feb. 19, 20, Zion congregation, Archbold, Ohio. Out-of-state speakers will include Jess Kauffman, Belvide, Colo.; Virgil Brenneman, Goshen, Ind.; A. J. Metzler, Scottdale, Pa.; Levi Hartzler, Elkhart, Ind.; Betty van der Smissen, Iowa City, Iowa; Kenneth Snyder, Sturgis, Mich.; Glen Brubacher, Toronto, Ont.; and others.

Ministers' courses at E.M.C. are being offered in two sessions of three weeks each: Jan. 18 to Feb. 5 and Feb 8-26. Ministers may enroll for either or both sessions. A special Ministers' Week program is planned for Feb. 1-5. Guest instructors include J. Irvin Lehman, Chambersburg, Pa.; J. Ward Shank, Broadway, Va.; John E. Lapp, Lansdale, Pa.; Sanford G. Shetler, Hollsopple, Pa.; and John H. Shenk, Denbigh, Va.

A series of **"Know Your Church"** talks are being given at the Sunday evening services of the Albany, Oreg., congregation for several months. Speakers, with the date and subject of their speeches, are: Jan. 10—General Mission Board, Lloyd Fisher; Jan. 17—Board of Education, Lester Kropf; Feb. 7—General Council and General Council Committee, Marcus Lind; Feb. 14—I-W Program, Paul Yoder; Feb. 21—MYF Organization, John Lederach; March 20—Church Music Committee, J. C. Kauffman; March 27—Commission for Christian Education, Bernard Showalter; and (date uncertain) Economic and Social Relations Committee, John Lederach.

Evangelistic Meetings

Max Yoder, Grants Pass, Oreg., at Seventh Street, Upland, Calif., beginning Feb. 14. **Don Augsburger**, Harrisonburg, Va., at Albany, Oreg., Jan. 24-31. **J. Otis Yoder**, Harrisonburg, Va., at Morning View, Linville, Va., Jan. 17-24. **Joe M. Esh**, Mt. Union, Pa., at Palm Grove, Sarasota, Fla., Jan. 17-31. **Milton G. Brackbill**, Paoli, Pa., at Immokalee, Fla., Jan. 15-17.

Four young people responded to the invitation to accept Christ at the revival meetings at Strasburg, Pa., Dec. 13-20, with Milton Brackbill as evangelist. At North Scottdale, Pa., four also decided for Christ at the Spiritual Life meetings conducted by M. L. Troyer, Jan. 6-10.

Mission News

A Chicago Mennonite Youth Rally is scheduled for Jan. 29-31 with Bill and Bob Detweiler as speakers. The first session will be held at Second Mennonite Church. On Saturday night Bethel Church will be host for a banquet.

A man and his wife were baptized at Bathet, Bihar, India, on Sunday, Jan. 3. These are the first converts in this immediate area. Many have said, "When others come we will, too." Pray for these two new Christians and that others may have courage to accept Christ as their Saviour.

Distributing Sunday-school papers for the children to read during Christmas vacation was a means used by the Bethel Mennonite Community Church workers for visiting 23 homes in one apartment building. This was a rewarding time, meeting parents and seeing the children in their homes with their brothers and sisters. The workers hope in the near future to visit all the homes contacted by the Sunday school. With 259 on the roll, the task is a large one.

New Bihar, India, Field Committee members for this year are: chairman, Paul Kniss; secretary, Allen Shirk; publicity secretary, Esther Kniss.

After Jan. 30, the H. James Martin family, missionaries on furlough from Uruguay, can be addressed c/o Omar Swartzendruber, Troy, Ohio. The Martins are tentatively planning to leave for Uruguay in February, depending on the condition of their daughter, Judy, who suffered a broken leg on Jan. 15. The accident happened at school.

Praise God for the two Mennonite young people baptized by Bro. M. C. Vogt, Bihar, India, and also for the Hindu man baptized by the Union Church pastor at Daltonganj, Bihar, India. Pray for these new babes in the faith.

The climax of the Christmas season at Shibecha, Japan (where the Charles Shenks are located), came the Sunday evening after Christmas when the Spirit moved unmistakably to give an unplanned invitation after a brief unplanned closing message, and three souls made clear decisions for Christ. One was a man over 40 whose wife had been a believer for about 20 years, but he had been quite stubborn. One was the high-school son of another believer, and the third was the Shenks' helper.

Praise God for His leading in the purchase of land in Bihar, India, for the Satbarwa medical station and pray that the remaining required land may soon be obtained and the building program begun.

Jose Ortiz, student from Puerto Rico who is enrolled at **Hesston College** as a sophomore, spent the Christmas holidays helping with the work among the Spanish-speaking people at Pico Rivera, Calif. He spoke about the celebration of Christmas in Puerto Rico, and helped with community visitation.

On Jan. 22 and 23 the MYF of the Second Mennonite Church, Chicago, Ill., was scheduled to have a weekend retreat at Brunk's Cabin near White Pigeon, Mich.

Phebe Yoder, missionary on furlough from Tanganyika, showed slides of the work there at the Mennonite Gospel Center, Kansas City, Mo. The people from the Grace Mennonite, Kansas City Mennonite, and Mennonite Fellowship churches also attended this service.

Esther Becker, missionary teacher in Ethiopia, returned to the Addis Ababa School for the Blind, leaving New York on Jan. 13. A farewell service had been held for her at Kauffman's Mennonite Church, Manheim, Pa., on Jan. 10 where Nevin Horst, also on furlough from Ethiopia, was the speaker. Sister Becker returned to Ethiopia for her second five-year assignment.

The Peter Sawatskys, missionaries on furlough from Brazil, represented the Brazil mission work to several British Columbia and Oregon churches recently. On Dec. 27 Bro. Sawatsky preached in German at his home church of South Abbotsford, B.C. On Jan. 10 the Sawatskys had charge of the evening service at East Fairview, Lebanon, Oreg., and on Jan. 24 they had morning and evening services at Plainview, Brownsville, Oreg. On Jan. 31, they are scheduled to speak at Logsdon, Oreg.

The Clyde Mosemann family is now on furlough from Uruguay. Their address is Route 3, Goshen, Ind.

Mary Byer, 233 Front St., Lititz, Pa., was reappointed on Jan. 5 by the Eastern Mission Board for her third term, five-year assignment as missionary nurse to Ethiopia, outgoing February, 1960.

Nelson E. Kauffman showed slides of his recent trip to Israel and Europe at Belmont Mennonite Church, Elkhart, Ind., on the evening of Jan. 17.

Elizabeth Hostetler, Harrisonburg, Va., was appointed at the January meeting of the Eastern Mission Board for missionary service in East Africa.

Total contributions to the Eastern Board during 1959 amounted to $701,449.49. Total expenditures were $702,763.08. Mission balances are slightly lower than the year previous; Relief and Service balances are higher.

The Eastern Mission Board at its January meeting adopted a budget for 1960 totaling $718,000.00. This represents an average of $47.86 per member from the Lancaster Conference constituency. Of this amount, $365,000.00 has been budgeted for overseas work, the balance for home missions, relief appropriations, Voluntary Service, forwarding accounts, etc.

"Faith Comes by Hearing," a slide-sound production, showing the work of Mennonite Broadcasts, Inc., was recently completed and will be shown in a number of states during the next several months.

It is based on the true account of "Jerry" (not his real name), a **Mennonite Hour** listener, who came to faith in Christ when hearing the program on his car radio. Later he visited the radio center in Harrisonburg to learn more about the program which God used to help change his life.

Associate Pastor Norman Derstine will be showing "Faith Comes by Hearing" at the following Mennonite churches to which you are invited:

Jan. 31, Sun., Springs, Springs, Pa.
Feb. 1, Mon., Leo, Leo, Ind.
Feb. 2. Tues., Holdeman, Wakarusa, Ind.
Feb. 3, Wed., Goshen College, Goshen, Ind.
Feb. 4, Thurs., Howard-Miami, Amboy, Ind.
Feb. 5, Fri., Tedrow, Wauseon, Ohio
Feb. 6, Sat., Sonnenberg, Apple Creek, Ohio
Feb. 7, Sun., Crown Hill, Rittman, Ohio

GUESS WORK

(Continued from page 74)

Sunday schools and churches because they are not asked to do anything, than for any other single reason.

Christian education that is exciting. Young people want excitement, and instead of trying to change this basic factor in their nature, let's capitalize on it. Is there any reason why Bible study, singing in a chorus, or planning next month's programs cannot be exciting? If we make God's Word *live* and have twentieth-century meaning, then we will give them the kind of Christian education that is lasting and exciting.

Devotion to Christ that is satisfying. We make a serious mistake when we think that Christ is not sufficient to challenge and satisfy a red-blooded American teen-ager. He is! When the Son of God becomes real to young people, and they allow Him to live out His resurrection life through them (Gal. 2:20), they testify to the fact that nothing satisfies like Jesus Christ. It is wrong to ask teen-agers to be loyal to a program or even an organization, when loyalty and devotion to Christ produces devotion to Christ's work. Our youth program must be Christ-centered!

Teen-agers are growing from the dependence of childhood into the interdependence of adulthood, and they do this through the independence of adolescence. If we keep in mind that this independence is a symptom, not a cause, of their problems, and that the right Christian fellowship, challenge, education, and devotion will help them during these difficult years, then we are well on the way to giving them an effective youth program.

Finally, Let's Stop Guessing About the Rewards of Youth Work

"It's not worth it all!" laments the tired, discouraged pastor or youth worker. "All this work, and no results!" But it *is* worth it all! Every dollar, ounce of energy, or hour of time invested in youth pays double dividends in both time and eternity. Personal standards and values today are set, not in college, say the educators, but in high school during the teen years. This means that the youth worker is helping one of the most important segments of our population at the most important time in their lives! When I think of men like J. Hudson Taylor and Billy Graham, who found Christ during their teen years, and when I realize that there are hundreds of devoted Christian workers today who made their important spiritual decisions during their adolescent years, then I have no doubt in my mind that youth work is rewarding. It is tiring work, demanding work, and seemingly unending work, but my own years of experience working with youth have convinced me that it is rewarding work!

Teen-agers today have enough question marks of their own without adult Christians adding more. Let's take the guesswork out of youth work and replace those question marks with exclamation points—with the eternal certainties of the Word of God!

—*National Sunday School Association.*

Perseverance in Christian Work

Sunday School Lesson for February 7

(Acts 18:1-22; I Cor. 1:26–2:5)

To start a new good thing is easy for some people, but to see it through to a finish is more difficult. Let your pupils give illustrations, perhaps from your own church (new Sunday schools, a mission study class, better young people's meetings, live family devotions). What tempts us to give up on good projects? What is perseverance? Some men have even started things of which another said, "It can't be done." Yet they did it because they knew before they began that it was a good project; they had counted the cost; they sought wisdom and help from God in every detailed step.

Perseverance was a marked characteristic of the Apostle Paul. See the advice he gave to the Corinthians in the memory selection. Did he practice his own advice? Indeed he gives us a heroic example and shares his secret with us, not only in this chapter but in many of his own writings.

With what burden might Paul have come from Athens to Corinth? Although another kind of people, yet this "chief city of vice" in the Roman world must not have looked too encouraging. We must believe Paul never lost sight of his commission to the Gentiles. This command he had fully accepted. He had counted the cost surely because he once persecuted the Christians.

At Corinth God gave him friends, a job by which to earn his living, and an open synagogue in which to preach Christ. He had no time for self-pity.

Soon his friends Silas and Timothy came from Macedonia with good news of the churches there. God kept him from loneliness. They also brought Paul an offering, so he could now give more time to preaching.

When the blasphemous persecution drove him out of the synagogue, Justus took him in. It was probably in Justas' house that Crispus, the chief ruler of the synagogue, confessed his belief in Christ. What a victory for the Gospel! Yet this must have greatly increased the agitation against Paul.

But God knew all about Paul's possible "affliction and distress." What did God speak to him? For eighteen months Paul preached and God had many people in Corinth. Perhaps not many wise or mighty or noble men believed (I Cor. 1:26-29 and 6:9-11), but all sinners who believed were saved.

While Paul tarried here, he wrote letters to the believers in Thessalonica and thus began another very significant kind of work, even for us. The love of Christ constrained him to find even new ways to help the saints.

From the letter written later to the Corinthians we see a very basic element of perseverance in the Lord's work. Paul was not working for any love of praise or popularity. He had no selfish ambitions. His pride could not be hurt. His "weakness," "fear," and "much trembling" showed that it was not Paul that brought results from the preaching, but the power of the Spirit which saved many. Paul's part was to "be . . . stedfast, unmoveable, always abounding," and the Lord gave the increase.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Divison of Christian Education, National Council of the Churches of Christ in the U.S.A.

With a population of 22,000,000 in 1958 there were 3,128 doctors and 4,387 nurses working in Thailand. Seventy-five per cent of the doctors and 57 per cent of the hospital beds are located in Bangkok. There is one doctor for every 600 persons in Bangkok and only one doctor for approximately 25,000 to 30,000 persons in the provinces.

MCC Doctor to Serve Jordanian Bedouins

Dr. John Krahn and family, Abbotsford, B.C., are expected to arrive in Jordan in mid-February to begin a term of medical service to the Bedouins in southeastern Jordan. Dr. Krahn, to be stationed at Hebron, is the first MCC doctor to receive a government license to practice in Jordan.

The extent of the need is evident from a report by former Jordan MCC worker Merlin E. Swartz:

"Without doubt the greatest need of the Azazmeh, a tribe of about 9,000, in addition to immediate relief, is medical assistance. Many are undergoing intense suffering from malaria and tuberculosis, among other diseases, and many are dying. I visited

MCC NOTES

(Continued from page 83)

The hospital has a new surgery unit, an outpatient department, as well as laboratory and administrative offices. A new building containing six private rooms is in the process of being constructed. The remainder of the 35-bed unit is located in Thai-type wooden buildings. In 1958 there were 5,400 outpatients and 1,560 inpatients. At present, medical services are carried on by the Thai Christian doctor who practices with only a second-class certificate.

many tents where one or more persons were on the brink of death. Although there is a condition of epidemic malaria in Ghor, the largest single concentration of Azazmeh, much could be done by a doctor to relieve their physical misery. At present there is only one clinic in the Ghor with no doctor attending regularly. If clinics could be set up with a doctor attending weekly, a very real need could be met."

WMSA Weekly Notes

Elkhart County readers please note: Who brought in a shopping bag of new sheets and set it in our office? Where are they to go? R.S.V.P.

A Quick Response

Our hearts were cheered by a check for $100 which fell out of a letter this week. It is in answer to the need Minnie Graber reported from Paris. And the same letter asked for the French pillowcase pattern. The Zion WMSA, Archbold, Ohio, is forging another link in their international chain of friendship. Anyone who has been on the other side of the world and received their annual Christmas letter will know that they really are looking for ways to show their love.

Reluctant

A retiring district secretary pens her last report, and adds this fine testimony: "I rather reluctantly leave my duties . . . (after seven years it becomes a part of one!) but I know that my successor will fill the place very well, and I know that He has other duties planned for me." Surely WMSA work does become a part of one, but only on the condition that one gives a part of herself, as this sister has faithfully done.

Recorded Friendship

When the Pacific Coast District distributed a list of needs for the Joe Richards family, now on furlough, they gave out with each assignment a quilt block for a friendship quilt. The Richards' will enjoy warm memories of new friends as they use the warm gifts these ladies are making for them. Guest speakers at the public program of this district WMSA (Dec. 3, Fairview, Oreg.) were Mrs. Peter Sawatsky, "Witnessing in Brazil," and Mrs. Henry Becker, "Witnessing in India." Half of the offering of $252.68 was kept in the district treasury, and the other half was divided between needs in India and in Brazil.

Two Bolts and a Bale

When the Lakeview WMSA, Wolford, N. Dak., offered to mend for two local hospitals, they received two bolts of flannel (pajamas, 2-4-6-8) and a bale of material to make into kimonos. Obviously the hospitals were thankful for the offer, and undoubtedly the ladies were glad to show their community interest in this way.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

The General Conference Mennonite Council of Boards has adopted a 1960 budget of over one million dollars.

READY TO MAKE YOUR DEFENSE?

(Continued from page 82)

recognized as a Catholic Bible to show the people that the text is essentially the same.)

Someone had seen a boy delivering bottles of beer to the priest's residence; so Daniel spoke to the priest about drinking beer, saying that in his opinion it is a sin to do so. To this the priest replied that it is just a beverage. Other things were discussed or mentioned. The priest referred to Menno Simons, accusing him of having lived an immoral life.

Although this interview was undoubtedly arranged for the purpose of discouraging Daniel in following the Gospel, it failed in its purpose. It is easily seen that there was really no argument against the Gospel, and even though he is a young Christian, Daniel was not confused. Praise God for this!

Naturally, he was nervous before the interview as he thought of what might be said to him, but surely God was with him and gave him the right words to speak. The priest was given something to think about, also. As the Daniel of the Bible said, "My God hath sent his angel," and as the three Hebrew young men said, "Our God . . . is able." Praise God for His faithfulness and for the faithfulness of these babes in Christ. May God help us older Christians to be as faithful in giving a reason for the hope we have.

Gualaco, Honduras.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Melvin M. and Ada (Troyer), Kokomo, Ind., third son, Douglas Melvin, Dec. 19, 1959.

Brooks, Dana and Virginia (Kratzer), Wooster, Ohio, second daughter, Deann Louise, Jan. 8, 1960.

Deiter, Elvin R. and Anna Mae (Landis), Strasburg, Pa., first child, Elvin L., Jan. 9, 1960.

Forry, Charles and June (Ecenrode), Hellam, Pa., second son, Carl Edwin, Dec. 13, 1959.

Kauffman, Lowell and Ella Mae (Hostetler), West Liberty, Ohio, fourth child, second son, James Lowell, Nov. 12, 1959.

King, Aaron M. and Betty (Detweiler), Sagua la Grande, Cuba, fourth child, third son, Steven Marshall, Dec. 19, 1959.

King, Theodore and Ima Jean (McDuffee), Protection, Kans., third child (second living), first son, Clifford Ray, Jan. 1, 1960.

Lauffer, Charles E. and Mary Lois (Zimmerman). Protection, Kans., fourth child, second daughter, Karen Louise, Dec. 20, 1959.

Mast, Lee Roy and Louella (Gingerich), Plain City, Ohio, second child, first son, Myron Marcus, Dec. 24, 1959.

Miller, Ivan and Orpha (Helmuth), Fentress, Va., fourth living child, third son, Ivan Keith, Dec. 20, 1959.

Nyce, Cleon C. and Marian (Detweiler), Easton, Pa., second child, first daughter, Anita Rene, Dec. 9, 1959.

Plank, Sam and Mary Lou (Smucker), West Liberty, Ohio, second daughter, Sandra Lou, Dec. 3, 1959.

Posar, James and Ethel (Loucks), Wichita, Kans., second child, first daughter, Veronica Joy, Jan. 10, 1960.

Pyles, Bruce and Dorothy Reber (Martin), Anthony, Kans., second child, first daughter, Kimberly Jo, Dec. 15, 1959.

Reist, Roy and Grace (Burkholder), Tofield, Alta., second child, first daughter, Shirley Grace, Jan. 1, 1960.

Shelly, Menno Z. and Anna (Myers), Manheim, Pa., seventh and eighth children, fourth and fifth daughters, Dolores Jane and Doris Jean, Jan. 4, 1960.

Stoltzfus, Edward and Mildred (Graber), West Liberty, Ohio, third child, first son, Eric Brian, Dec. 23, 1959.

Troyer, Cephas and Mary Jean (Birky), Goshen, Ind., first child, Nevin Dale, Dec. 7, 1959.

Troyer, Lester Lavon and Judy (Headings), Hutchinson, Kans., first child, Tony Lavon, Dec. 29, 1959.

Wenger, Herbert and Laura (Mast), Fentress, Va., first child, Debra Fern, Nov. 19, 1959.

Wideman, Leon and Marjorie (Yoder), Akron, N.Y., fourth child, third son, Robert Lynn, Dec. 13, 1959.

Yutzy, Orris and Orpha (Hershberger), Wooster, Ohio, fourth child, first daughter, Lavonne Ann, Dec. 24, 1959.

Zehr, Walter and Pauline (Bauman), Goshen, Ind., first child, Edwin Glenn, Dec. 29, 1959.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brunstetter—Kulp.—Robert Brunstetter, Easton, Pa., and Ruth Kulp, Souderton, Pa., both of the Easton cong., by Cleon C. Nyce at the church, Sept. 26, 1959.

Brunstetter. — Miller. — Frederick Brunstetter and Miriam Miller, both of the Easton (Pa.) cong., by Cleon C. Nyce at the church, May 23, 1959.

Eby—Beachy.—Aaron Eby, Evanston, Ill., and Bertie B. Beachy, Goshen, Ind., by J. Lawrence Burkholder at the Goshen College Seminary Chapel, Dec. 19, 1959.

Jantzi—Boshart.—Ralph Christian Jantzi, Wellesley, Ont., Mapleview A.M. cong., and Barbara Ann Boshart, Seaforth, Ont., Zurich cong., by Albert Martin at the Zurich Church, Jan. 9, 1960.

Miller—Bontrager.—David Ray Miller, Goshen, Ind., Pleasant View cong., and Rosetta Bontrager, Emma cong., Topeka, Ind., by J. S. Steiner at the Emma Church, Nov. 27, 1959.

Sensenig — Mellinger. — Donald M. Sensenig, Akron, Pa., Ephrata cong., and Doris Jean Mellinger, Ephrata, Pa., Hinkletown cong., by Mahlon Witmer at the Hinkletown Church, Dec. 23, 1959.

Swartzendruber—Schrock.—Harvey J. Swartzendruber, Pigeon River C.M. cong., Pigeon, Mich., and Mabel Schrock, West Clinton cong., Archbold, Ohio, by Nelson King at the West Clinton Church, Dec. 27, 1959.

Ulrich—Garber.—Emmanuel Ulrich, Jr., Eureka, Ill., Roanoke cong., and Francis Garber, Lowpoint, Ill., Metamora cong., by Wilfred Ulrich at the Metamora Church, Dec. 26, 1959.

Wenger—High.—Michael W. Wenger, Lititz, Pa., Carpenter cong., and Mary W. High, Ephrata, Pa., Metzler cong., by Mahlon Witmer at the Hinkletown Church, Jan. 9, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Basinger, Joy, daughter of Mr. and Mrs. Andrew Champ, was born Jan. 18, 1929; died of cancer at the Rockingham Memorial Hospital, Harrisonburg, Va., Sept. 12, 1959; aged 30 y. 7 m. 25 d. On March 26, 1950 at Mouth of Seneca, W. Va., she was married to Clair L. Basinger, who survives. Also surviving are 2 children (Eileen and Carolyn), her parents, and

BETHEL COLLEGE
NORTH NEWTON
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15 brothers and sisters (Mrs. Verdie Hedrick, Mrs. Dora Cooper, Mrs. Thelma Vance, Mrs. Virginia Vance, Mrs. Evelyn Boggs, Mrs. Ruby Dolly, Earl, Quinton, John, Harlen, Darrell, Bryson, and Dayton). Two members of the Champ family preceded her in death. She was a member of the Lindale Church, where funeral services were held Sept. 14, in charge of Moses Siahaugh.

Christophel, Ira, a lifelong resident of Elkhart Co., Ind., was born Feb. 27, 1882; died Dec. 18, 1959, at his home near Goshert, after a bedfast illness of 12 days; aged 77 y. 9 m. 21 d. In 1903, he was married to Emma Loucks, who died in 1957. Surviving are 3 sons (Carl, Elkhart; Harold, Battle Creek, Mich.; and James, Fish Lake, Walkerton, Ind.), 2 daughters (Esther, at home; and Florence—Mrs. Elmer Stauffer, Goshen), 13 grandchildren, 5 great-grandchildren, one brother (John N.), and one sister (Ada—Mrs. Jacob Good), both of Elkhart. He was a member of the Waterford Church. Funeral services were held at the Yellow Creek Church on Dec. 21, in charge of Virgil Brenneman and John Zehr.

ITEMS AND COMMENTS

BY THE EDITOR

The United States Department of Agriculture gave more than half a billion pounds of surplus food to voluntary agencies for distribution to needy persons abroad in the first quarter of the 1959 fiscal year. The rate of donations has been 10 per cent above the previous fiscal year. Among the commodities donated to religious and charitable groups in the July-September quarter were 262 million pounds of flour, 145 million pounds of dried milk, 77 million pounds of corn meal, 13 million pounds of wheat, and over 5 million pounds of corn. No cheese or rice was given this year. Recently the donation of dried milk was terminated and relief agencies protested to Washington that this will cripple the most vital part of their overseas relief program. In the year that ended June 30, 1959, they received 554 million pounds of dried milk from the stocks the Department of Agriculture had acquired in the course of supporting farmers' prices.

• • •

The first theological school in Quaker history may be established at Earlham College in Indiana. Said a spokesman: "Friends from the beginning have been suspicious of theological training and the paid ministry. But there is a growing concern for the kind of leadership which can help Friends broaden their spiritual and intellectual horizons."

• • •

A Lutheran church in Fresno, Calif., has been teaching the Bible to mentally retarded persons from ages 10 to 40. These students meet each Saturday morning. Classes are nondenominational. Stories are taught through repetition by various methods, such as filmstrips, movies, and other teaching aids. The church has announced plans for extending its service to give instruction to blind and deaf people.

• • •

A resolution adopted by the Georgia Council of Churches has called on "the governor and members of the State Legislature to provide legislation that will guarantee to all the children of Georgia an uninterrupted public school education." State laws presently authorize the governor to close any school that integrates.

• • •

Sixteen states have established specialized agencies empowered to administer and enforce laws prohibiting discrimination based on race, religion, and national origin. These states, which contain 50.32 per cent of the nation's population, are Alaska, California, Colorado, Connecticut, Massachusetts, Michigan, Minnesota, New Jersey, New Mexico, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Washington, and Wisconsin. Two other states, Kansas and Indiana, have agencies but without enforcement powers.

• • •

The Missouri Baptist Convention is building a new state headquarters and printing plant at Jefferson City.

two books
to help you grow

CALLED TO MATURITY by Myron S. Augsburger
Spiritual maturity is the transforming experience of having one's character conformed to the nature of Christ. The new birth is not an end in itself but a means to an end. The Bible says we are "called to be saints"; to "be ye . . . perfect, even as your Father which is in heaven is perfect."
The author outlines God's provision for spiritual growth. He interprets the lordship of Christ in practical experience. He emphasizes practical holiness as a witness to the transforming power of the Gospel. Here is a book written for the layman who wants to understand the deeper aspects of the Christian experience.
$2.50

BIBLICAL REVELATION AND INSPIRATION by Harold S. Bender
Here is a little book that will reassure your confidence in the Word of God, help you understand how God reveals Himself, and aid you in responding to the critics.
Here are some of its contents.
"The Bible is the book of revelation. Because the Bible 'brings men to Christ, builds them up in Christ, and sends them out for Christ,' the church has always confessed that which the Bible claims for itself, that it is an inspired book, that it is of God, and that it brings God's revelation of saving truth.
"When we examine the testimony of Scripture, we find no explanation as to the method of inspiration, and no detailed description of its character. The purpose of inspiration is clear—it is to guarantee the authority and profit of Scripture.
"I would prefer to stand reverently before the Scripture with an open heart and mind and receive it as of full divine authority, and not seek to specify beyond that which the Scripture itself specifies. Why do we men want to make things plainer than God does? A precise description of inspiration is not necessary to a saving faith and obedience.
"That the Scriptures cannot be broken, that the Word of God will perform that unto which God sends it forth, that it makes men wise unto salvation, that it will never pass away, that it is infallible in communicating God's truth, this is the Bible's own claim, and this we confess. The Bible is the infallible authority for faith and life.
"The Bible is not something to be argued about; it is to be accepted and obeyed. Nor need we labor furiously to defend it from all sorts of charges, as though, unless we can rationally convince the opponents, there is no hope for the Bible to survive. Do we not believe that the Word of God is life-giving, that it cannot be broken, that its truth is indestructible, that though heaven and earth shall pass away, it shall not pass away?"
35¢

herald press, scottdale, pa.

Gospel Herald

VOLUME LIII, NUMBER 5
TUESDAY, FEB. 2, 1960

Never has it been more imperative that our light shine brightly. How have we been hiding it?

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How's Our Public Image?

By C. Norman Kraus

A few years ago the prune industry was in the doldrums. People were not buying prunes; so the industry executives went to an advertising agency for help. After investigating the situation, the advertisers told the prune growers that prunes had a poor public image. The public was associating prunes with medicine because they had been portrayed as having laxative value. They suggested that the ads and packages of prunes be changed so that people would change their association. The consequence? The changes were made and the sale of prunes improved rapidly.

Christians ought to be concerned about their public image. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As persons of integrity and humility Christians should never stoop to falsification or sensationalism in advertising their "good works," but on the other hand, it is important that they maintain an undistorted public image. The glory of God and the winning of the lost are at stake.

Mennonites have not been too concerned with their public image. They have been quite content to be their quiet selves and perform their acts of piety in secret. Partly because of this and partly because others have exploited the "plain people" for their own financial profit, Mennonites have an inadequate and often false public image.

On one occasion I sat across the table from an Australian fellow. He was studying in America and had traveled in both the United States and Canada. When I told him that I was a Mennonite, his face lit up and he asked if there were not Mennonites in Ontario. I told him that there were, and he quite innocently responded, "I was up in Ontario and I saw some of them in their natural habitat." I laughed; he looked nervous and joined me. Although he apologized, I got the point. He had spoken sincerely and had put it succinctly! We are still thought of as having a "natural habitat," and those who admire us often do so from a calculated distance. They graciously comment how necessary and good it is to have a few such wonderful people around, but no, thank you, such a life secluded from the real world is not for them. For many years scholars of church history have compared our position in Protestantism to that of the monastic cloisters in Roman Catholicism. Here was the same image in another metaphor.

Let's take a look at our public image. This image may be false or distorted, but how do we appear to others? The picture which I shall sketch is a composite of many experiences on trains and buses, in conversations with fellow students on

Share It

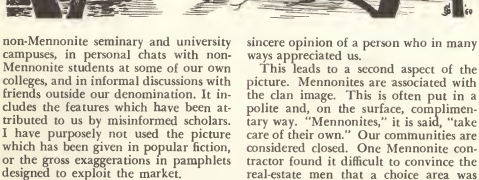
By Lorie C. Gooding

If you have received a blessing,
It is not for you alone,
But for all your friends and neighbors.
Do not claim it as your own.

Never hold it, never hoard it;
It will shrink and die, you know.
Do not hide it, but divide it;
Blessings shared will grow and grow.

Find the sorrowful and needy;
Share with them your happy song.
You will find your joy increasing
As you pass the joy along.

As the water of a river
Waters forest, field, and lawn,
So a blessing lives forever
If you always pass it on.



non-Mennonite seminary and university campuses, in personal chats with non-Mennonite students at some of our own colleges, and in informal discussions with friends outside our denomination. It includes the features which have been attributed to us by misinformed scholars. I have purposely not used the picture which has been given in popular fiction, or the gross exaggerations in pamphlets designed to exploit the market.

Of prime interest is the image of us being a highly moral, sincere, hard-working people. Whatever else is said about us, we are recognized as industrious workers and trustworthy neighbors. The banks of the community will usually trust a Mennonite creditor. The public still has us identified with the idealized farmer image, and the beauty and security of our rural community life are magnified to idyllic proportions. One university student who grew up in a city near a Mennonite community told me with sentimental fervor how he loved to drive through the community, but he admitted that he felt very much like an outsider and stranger in it. He had an exaggerated opinion about the social cohesiveness and uniformity of our communities. He felt that if any accident would have happened while he was among the Mennonites, they would all have banded together against him. Remember, we are not saying that he was right. As a matter of fact, he was wrong, but after living for twenty years in an area which is strongly populated with Mennonites, this was the sincere opinion of a person who in many ways appreciated us.

This leads to a second aspect of the picture. Mennonites are associated with the clan image. This is often put in a polite and, on the surface, complimentary way. "Mennonites," it is said, "take care of their own." Our communities are considered closed. One Mennonite contractor found it difficult to convince the real-estate men that a choice area was worth developing, even though housing developments were going up all around, because it was surrounded by Mennonite farms.

In the area of general community and church life Mennonites have the reputation of *not* co-operating with others. For example, a lady working with a group planning an interdenominational community Bible study suggested to the committee that they ask some Mennonite college Bible teachers in the area to help teach. All the committee members except her had lived in the community for years, and they felt sure there was no use even asking.

To many people we appear to place the emphasis upon the negative aspects of life. A young couple who were preparing for the ministry in another denomination took several years of training in one of our church colleges. After observing us closely for several years, they spoke appreciatively of our zeal, but felt that we lacked a vibrance and joy that would make the Gospel appealing to others. Another young man who had been a newspaper reporter decided to return to college and came to one of our Mennonite schools. After a year or two with us, he remarked to me that we should not call our peace doctrine "*non*resistance" because it sounds too negative. To his own surprise he had become con-

(Continued on page 108)

Our Readers Say—

Many thanks for the fine publicity you have given the Michigan Mennonite Bible School in the GOSPEL HERALD.

Personally, I prefer such church-wide information above the unwise "one against another attitudes" that we read in the "Our Readers Say" column. I wonder what our non-Mennonite friends think about us if they read such things in our church paper.

That is the way it looks from where I sit. —Floyd F. Bontrager, Clare, Mich.

• • •

The article in the GOSPEL HERALD by Paul M. Miller on "Worship as Confession, Cleansing, and Receiving of God's Grace" (Nov. 3) truly was a message from the "golden faucet" of heaven. In this late hour we too believe God is looking for men and women to stand in the gap, to do as we are told in Joel—"sanctify a fast, call a solemn assembly. . . . Let . . . the ministers of the Lord weep . . . and . . . say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? . . . Yea, the Lord will answer. . . . Fear not, O land; be glad and rejoice: for the Lord will do great things." How many of us are weeping for the purging in the body of Christ, for all spots and wrinkles of unlove to be removed in ourselves and in all our brothers and sisters in the body of Christ in the whole wide world?—Mrs. Lester S. Ebersole, Campinas, Brazil.

• • •

In Items and Comments you quote the statement that British policemen prefer to go unarmed, and you intimate that this demonstrates the futility of violence. . . . We must not confound the function of the state with that of the church. . . . Each has a separate function in the economy of the will of God. . . . We must "rightly . . . [divide] the word of truth."—O. E. Hershey, Willow Street, Pa.

• • •

I was very much interested in the article by Helen Good Brenneman entitled "A Church Envisioned—A Church Commissioned" (Dec. 29, 1959).

This is simply to comment that the Yellow Creek Church in Indiana ought to point the direction for many other of our Mennonite congregations. The tendency has been to tear down and build larger churches with the consequent impersonalization which results.

Aside from the very valid reason for establishing a second congregation in some new housing district, one may very well ask the question as to whether or not a church in which there are more than 300 members may be said to be a fellowship in any real sense of that term.—H. W. Taves, Waterloo, Ont.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, HILLARD LIND, CONSULTING EDITORS ROYD NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Fathers and Sons

What is the effect on our young people of the tensions and disunity in the church? As our children sit on the side lines of the arenas where our conflicts are fought out, what are they thinking about?

The Reporter, from the headquarters of the National Service Board for Religious Objectors, tells of what the Louisville *Courier-Journal* calls "the most famous story concerning a conscientious objector."

The young man of this story had applied for I-O classification, being a member of a "peace" church. But when his church was divided by argument, he changed his mind and wanted to become a soldier. "I feel that if the leaders of the church can fight, so can I," he said.

His logic is not flawless. One should form his conscience by Scriptural principle and command, not by what others do and fail to do. And parting fellowship in a church because of disagreements is not the same as participating in the mass murder called war. He was using the word "fight" in two different senses, which is bad logic.

But the important thing to notice is that one kind of fighting seemed no worse to him than the other. Screaming hot words and shooting screaming shells seemed to him to be indistinguishable morally.

It cannot be denied that this boy's home church is responsible for the death of his conscientious scruples against war. His loss of respect for his church leaders will probably alienate him permanently from the church.

If he follows his logic through, he may lose altogether his Christian faith. For he knows that faith is supposed to unite believers into a brotherhood. He has read the many commands to unity. He has been taught that love is the fruit of the Spirit. He knows that people who quarrel are not following the teaching and example of Jesus. He may come to question whether Christianity is really effective in the lives of its professors. He may repudiate the Master because of his disgust with the followers.

The story does not say that this young man was a Mennonite. But he might well be. We have many young men who take the CO position because they were taught to do so. And sad to say, we have congregations and communities which are torn by conflict and schism. There are too many situations among us that might have exactly this effect.

The possible effect on our young people is not the greatest argument for church unity. But it is a powerful argument. Before we yield to the temptation to quarreling and going our separate ways, we should carefully consider the effect of our course. How tragic if your son should say, "I believed in peace until my father, or my minister, proved to be a fighter"!—E.

Life and Death

Two of the contrasting words in the Gospel of John are *life* and *death (live* and *die)*. The Gospel was written in order that those who believe its main argument, that Jesus is the Son of God, might have life. Its climactic miracle, or sign, was the restoration to life of Lazarus, a man who had died. And eternal life for all men is secured only as Christ is lifted up upon the cross in death, and then lives again in the resurrection.

The contrast between life and death becomes particularly striking in chapters ten to twelve. Here we see the Good Shepherd voluntarily giving His life that the sheep might live. To the Greeks, Jesus compares Himself to a seed falling into the ground and dying. Mary anoints Jesus in anticipation of His death.

Jesus is consciously and deliberately going toward death in order that life might come from that death. His dominant purpose is to sacrifice Himself that others might live.

But while He is thinking thus, His enemies, who hate Him murderously because they are unwilling to acknowledge who He is and to yield to the implications of His claims, are plotting His death. At one point they are so angry that they pick up stones to kill Him on the spot. Caiaphas the high priest argues that Jesus ought to die in order that the established order, so arranged for their comfort and selfishness, might be preserved. All these men can think of is to kill. They have run out of arguments in their debate with Jesus, and can only resort to force against Him.

Jesus can only think of how He can give life. He is distressed when death shows its power over Lazarus, and He cancels that power by His greater power. He asserts the power of life over death. He not only will rise from the dead; He is resurrection itself. He not only will give eternal life; He is that life.

Death thinks there is triumph in snatching Lazarus from Jesus' beloved circle; Jesus turns that brief triumph into defeat by raising Lazarus to renewed life. Death impudently tries to lay his heavy hand on every soul; but Jesus asserts that those who believe in Him shall never die. He makes it clear that life shall triumph over death; that He came to destroy the last enemy, death. This is true potentially now, in His believers; it will be finally realized in full when all that are in their graves shall come forth.

The ideals of Jesus and of His enemies are in striking contrast. Our nonresistance derives, not chiefly from His command, but from His dominant spirit. The world is self-protective and looking out for itself. Christ was willing to lay down His life. He knew that God's purposes are accomplished by those who surrender themselves, that the law of the seed is the law of life. The foes of Jesus knew one way to overcome—to kill. Jesus knew one way to overcome—to let Himself be killed. He was willing to die in order to bring others to life.

One of the ironies of the action in this Gospel is, that just after Jesus had raised Lazarus, His enemies set about to kill Him. They would put to death the Lord of life.—E.

The Palace of Truth

By NELSON E. KAUFFMAN

In every Christian there needs to be a growing appreciation for the Bible, the book of eternal truth. Because many of us have been familiar with it, as a book, from our youth, our sense of appreciation may become dulled through the years. For this reason we constantly need to be reminded, in a graphic and penetrating way, of its profound content; to be intrigued by its antiquity; to be inspired by its eschatology; and to be challenged by its contemporary message as we feed our souls upon it.

F. E. Marsh in his book, *The Structural Principles of the Bible*, says: "One of the most beautiful bird's-eye views of the Bible ever given is the following by the late Dr. Somerville, of Scotland, who compares it to a temple."

The quotation by Dr. Somerville is as follows:

"We may compare these Holy Scriptures to a majestic temple, which took seventeen centuries to build. Its Archi-

tect and Maker is God, and everywhere about it you perceive the impress of the same hand that you can discern in the beautiful works of creation. This temple has sixty-six capacious, though unequally sized, chambers. Every one of its 31,173 verses is a stone, a beam, more excellent than was ever built by Solomon, or Zerubbabel. This beautiful temple is the home of the whole family of God. Here they are nourished, tended, instructed, prepared for immortality. And not only is the church of God found within this sacred enclosure, but God Himself is ever to be found there.

"Let us avail ourselves of the King's permission and step inside. We approach through a beautiful garden, the garden of Eden. The first building to which we come is the most ancient and venerable. It is made of five chambers; these are chambers of law and justice—the five books of Moses. These are the vestibule to the rest. Passing from them we come to a suite of twelve apartments, the library of the building, containing the historic records, the churches' archives for a thousand years, from Joshua to Esther. Then we come to the saints' exercising ground, the gymnasium of the building—the Book of Job. Then we all at once find ourselves in the orchestra of the building—the Psalms, where dwell all the sons and daughters of song, with cymbals and harps. Next we come to the chamber of commerce—the Book of Proverbs; and close to that, a small, but important chamber, the penitentiary for defaulters—the Book of Ecclesiastes. After that, there is a beautiful parlor, called sympathy with mourners—the Lamentations. And here and there about this part of the building are pretty conservatories of Oriental flowers—the Book of Ruth, and the Song of Solomon. Then we have fifteen chambers of peculiar splendor. You enter, and you are surprised by the august magnificence that meets your eye—these are the halls of prophecy.

"Now we come to the more modern part of the building. We enter, and we find ourselves passing through four chambers of the most spotless marble; and when we look on the walls we see four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand—these are the four evangelists. On leaving them you hear extraordinary sounds, as of machinery in motion—wheels, cranks, and pinions—and everything exhibiting extraordinary activity. You look for the motive, but it is out of sight. It is above. This is the workroom of the building—the Book of the Acts. Passing thence, we come to a very rich series of apartments, twenty-one in number, and we see no less than fourteen have inscribed over them one honorable name—the name of the Apostle to the Gentiles; others have the names of John, James, Jude, and Peter. These are the halls of the Apostolic Epistles, in which the Lord has been pleased to lay up the very richest treasures of His house.

"And now we come to the extremity of the building, and we enter a mysterious gallery, with lights and shadows strangely blended, and sights of the most extraordinary description are presented to our eye. We are in the mysterious gallery of the Apocalypse. There we see the future of Christ's church on earth, till Christ Himself, the Bridegroom, comes. Step out on the balcony and look abroad. There is a lovely meadow, with the pure river of the Water of Life, and beside it the Tree of Life, with its twelve manner of fruits, and its leaves for the healing of the nations. And high above us, crowning the everlasting hills, is a city all in gold, bathed in light and quivering in glory—the New Jerusalem—whose foundations are of precious stones, its walls of jasper, and its gates of pearl, and that needs no sun nor moon, for the glory of the Lord doth lighten it, and the Lamb is the light thereof.

Elkhart, Ind.

Begone, Satan!

BY MOSES G. GEHMAN

Then Jesus said to him, "Begone, Satan! for it is written, 'You shall worship the Lord your God and him only shall you serve.'"—Matt. 4:10, RSV.

To the villainous, fearful destroyer of souls Christ said, "Begone, Satan!" And thereby He left an example to His followers. Ours should be a positive resistance, an absolute denial that Satan has any claims to us, any power over us.

Said the late Daniel Kauffman: "The sooner men recognize that there is an actual, personal devil in the world, whose business it is to deceive men, to lead them astray, to attempt to thwart the plan of God for the restoration of fallen men, and finally, to bring about their eternal destruction from the presence of God in glory, the better it is for their present and eternal welfare."

John 8:44 tells us that Satan is a *liar*. All who follow this father of lies "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21: 8). We must oppose him with the truth.

I Peter 5:8 describes the devil as an adversary. Whatever God wants to do with you and me for our own good and His glory, Satan will be there to oppose it. Never think of him as anything but an enemy. He pretended to be sympathetic with Adam and Eve, to be taking their part against God, but what a friend he turned out to be!

Satan, says Rev. 12:10, is an *accuser*. He never misses a chance to bring up past mistakes and failures to the child of God. He accuses God before man, and man before God. He slanders and ridicules the church, picks quarrels among its members, and promotes gossip against even the finest of God's saints.

But, thank God, Satan is limited in his power, great as his strength and cleverness may be. Satan gets no closer to the Christian than God permits him to. The boundary between us and him is staked off by our faith in Christ's atonement, and His promise, "Lo, I am with you alway."

Our Father, Sovereign of heaven and earth, we beseech Thee that we may see from Thy Word what Satan really is and what his doom shall be. Help us to detect his snares and devices. Help us to discern the spirits and recognize our enemy when he comes to us as an angel of light. Help us, unstable and frail as we are in ourselves, to be delivered from his superhuman power and cunning. Keep us from the jaws of this roaring lion. Shield our eyes from the false rays of his strange fire, that we may not be blinded to the horror of sin, that we may form no alliances with this prince of darkness or with the world system over which he reigns. In the name of Him who led Satan, sin, and death captive, Amen.

Denver, Pa.

25 Years Ago

(from GOSPEL HERALD, *Jan. 10, 1935)*

Ninety-three short Bible term students enrolled [E.M.C.].

. . . Special Bible Term attendance at Hesston . . . will probably reach seventy-five.

. . . opening service at Sunnyside . . . Lancaster, Pa., Jan. 17.

The Bible School at Kitchener . . . highest mark . . . 162. . . .

Jan. 1 . . . Milton Rohrer . . . and . . . Ella Amstutz . . . united in . . . matrimony. . . .

(from GOSPEL HERALD, *Jan. 17, 1935)*

Twenty-seven new members at the Mennonite Mission in Hannibal. . . .

One of the industries fostered by Goshen College . . . a shirt factory . . . to afford . . . employment . . . of students.

(from GOSPEL HERALD, *Jan. 24, 1935)*

On Dec. 24 . . . marriage of . . . Orpha Pauline Cooprider to . . . Ezra S. Hershberger. . . .

We need to rediscover the local congregation as the essence of the church.

—Harold E. Bauman.

Salvation Through Christ

A Letter to a Roman Catholic

DEAR FRIEND:

I have seen the paper on which you answered some questions you had been asked about the Roman Catholic Church. You asked for discussion; that is why I am writing.

First, let me say that though we have been taught differently, what either of us has been taught cannot stand unless it is backed up by the Word of God.

In John 5:39 the Lord Jesus Himself said, "You search the Scriptures, because in them you think that you have life everlasting. And it is they that bear witness to me." Please get your Roman Catholic Bible and look up John 7:17 and John 8:31, 32: "If anyone desires to do his will, he will know of the teaching whether it is from God, or whether I speak on my own authority." "Jesus therefore said to the Jews who had come to believe in him, 'If you abide in my word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free.'"

Leviticus 16. God gave instructions to Moses concerning the building of the tabernacle, which was to be the place where His people were to worship Him. One day a year the people were to bring an animal that was without spot and blemish and the priest was to kill that animal at the door of the tabernacle and carry its blood into the most holy place, as an atonement for sin. Only the high priest could do this and then only once a year. There God met him and accepted that sacrifice if it was offered as God had said it should be.

Leviticus 17 tells us there was only one place of sacrifice, and that was at the door of the tabernacle where the animal was sacrificed. Up to the time of Samuel and David, God's people continued to worship and sacrifice at this place. God had said in Lev. 17:11, "Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul."

Hebrews 9:22 reads: "And with blood almost everything is cleansed according to the Law, and without the shedding of blood there is no forgiveness."

Through association with the unbelieving nations around them, God's people departed from Him in their living and worship. They sacrificed as did the heathen, in high places and under trees. They continued to sacrifice and go through a form of worship, but their hearts were far from God. The Lord Jesus said of them in His day, "This people honors me with their lips, but their heart is far from me" (Mark 7:6, 7). There were others who were true to God, but the nation whom God had chosen to be a people for Himself turned to their own way and refused to obey Him.

Isaias 53:6 reads: "All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all." God promised them a Redeemer, a deliverer. In fact, back in Genesis where we find recorded man's first sin, when he refused to obey God, God promised a deliverer.

In Isaias 7:14 God told of the coming birth of this Saviour. He would be born of a virgin and He should be called "Immanuel," meaning "God with us." "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son: and his name shall be called Emmanuel."

Thought for the Week

An important argument for good character is this, that it automatically helps us to right choices.—E.

In Micheas 5:2 we are told that He would be born in Bethlehem. "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: Out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity."

Luke 2 tells us of the fulfillment of this prophecy, and in verse 11 we read that the angel said, "For today in the town of David a Savior has been born to you, who is Christ the Lord." Years later, John the Baptist saw Him coming and said, "Behold, the lamb of God, who takes away the sin of the world" (John 1:29)!

Hebrews 9. Here we read of the first tabernacle, of the priest going into the most holy place, not without blood, which he offered for himself and for his people. Then the writer says that Christ became our high priest and went into the holy place with His own blood and obtained eternal redemption (paid the ransom price for us)—paid the debt we owed to God. Praise His name! He went into the holy place in heaven, into *the presence of God.* Twice in this ninth chapter of Hebrews it says He was *once* offered (verses 11 and 28), and in Hebrews 10:12-14 it says that after He had offered one sacrifice for sins *forever,* He sat down on the right hand of God, from whence "He lives always to make intercession for them" (Heb. 7:25).

Hebrews 7:25. Jesus Christ is pleading in our behalf and we need no one else to do this for us—He is sufficient. "Since then, brethren, we are free to enter the Holies in virtue of the blood of Christ" (Heb. 10:19). "For there is one God, and one Mediator between God and men, himself man, Christ Jesus" (I Tim. 2:5).

John, the apostle, said, "For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting" (John 3:16). The only way to be saved is to see that we have sinned, "as all have sinned and have need of the glory of God" (Rom. 3:23), and believe on the Lord Jesus Christ as our only Saviour from sin. We must put our faith not in any church, not in any priest or pope, not in any minister, but in the Lord Jesus Christ, God's only provision for the forgiveness of sins.

"But God commends his charity towards us, because when as yet we were sinners, Christ died for us. Much more now that we are justified by his blood, shall we be saved through him from the wrath. For if when we were enemies we were reconciled to God by the death of his Son, much more, having been reconciled, shall we be saved by his life" (Rom. 5:8-10).

Galatians 2:21 says: "For if justice is by the Law, then Christ died in vain." Ephesians 2:8, 9 says: "For by grace [unmerited favor] you have been saved through faith; and that not from yourselves, for it is the gift of God; not as the outcome of works, lest anyone may boast." Galatians 3:22 says: "But the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe."

And how does one believe? "For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation" (Rom. 10:10). *John 1:12, 13* says: "But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Paul, the apostle, preached repentance toward God and faith toward our Lord Jesus Christ. It is Peter himself who said in Acts 15:10: "Why then do you now try to test God by putting on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, just as they are." You see, men had come in and said the believers must be circumcised and keep the law of Moses, but Peter knew that Christ had died to redeem them from the curse of the law.

Jesus Himself said, "If therefore the Son makes you free, you will be free indeed" (John 8:36).

I have given you a lot of Scripture, and

I do hope you will look it up and read it for yourself.

Romans 10:17 says: "Faith then depends on hearing, and hearing on the word of Christ." That's why I've quoted you the Scriptures. No man's word is infallible, but will crumble and fall unless it is backed by the Word of God. Your church and my church, or any church in the world, may as well close its doors unless it stands upon the Word of God, which is the Bible. I believe the record God has given in His Word concerning my sins and His provision for my sins through the death and resurrection of His Son. His Spirit bears witness with my spirit that I am His child. "The Spirit himself gives testimony to our spirit that we are sons of God" (Rom. 8:16).

I do hope and pray that your faith is in Christ and Him alone, for as Peter said that day nearly 2,000 years ago when he addressed the Sanhedrin: "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

"And this is the testimony, that God has given us eternal life; and this life is in his Son. He who has the Son has the life. He who has not the Son has not the life" (I John 5:11, 12).

"But to as many as received him he gave the power of becoming sons of God; to those who believe in his name" (John 1:12).

This letter goes to you with the prayer that God will, by His Spirit, make known to you the truth concerning His wonderful salvation through Jesus Christ.

—Sadye M. McLean, Richmond, Va.

(All Scripture references are from the New American Catholic Edition of the Holy Bible.)

Carrying Our Weight

BY JACK KYTLE

Anyone who has rowed a bateau in a large river knows the work is tiring. Once, when I was very young, I was taking turns at this task with an elderly friend. We were fishing, and had agreed to "spell" each other at the toilsome job every thirty minutes.

However, when we had changed places a couple of times, it seemed to me that my friend was finding the half-hour arrangement too difficult. In the buoyancy of youth, I said, "Let's cut down your time to fifteen minutes. That's all the rest I need."

He stopped paddling a moment and gave me a long, steady look. Then he said, "My boy, I'll carry my own weight. Thank you, but I'm able to row out my time. Someday perhaps I'll need your young strength, but while I'm able, I won't have you carrying me."

I've never forgotten what he said, and the firm, friendly way he said it. And down the years, I have remembered him with fond admiration. He was a self-reliant man, too strong of character to be a "leaner." So long as he was able to do a job for himself, he did not intend that others do it.

Since that distant day, I have come into contact with people—as all of us do—who sought to avoid carrying their own weight, who at every opportunity used others as a prop, calling upon them to care for every difficulty. In these people the light of personality was dimmed. Dignity was lost.

Only recently I had occasion to recall the words of my river-day friend. The teacher of our men's Bible class, speaking on a similar theme, said, "God certainly wants us to be happy, but is it possible for anyone to be happy when duty is shirked? We should not think that in accepting Christ we escape the required efforts of this life. He helps us when we cannot help ourselves, but He does not intend for us to stand idly aside while He overcomes our problems."

He went on, "Christ never encouraged the thought that He offered an ever-available shoulder to cry upon in self-pity. Surrender of our lives to Him does not mean He expects us to become helpless. He upheld human dignity. If some problem is beyond our ability to solve, He is ready to provide help and strength. But when we possibly can, He expects us to find our own way out of difficulties."

The words of my old friend are recalled, too, by something Harry J. Carman once said, "Once a person becomes a 'leaner,' or tries to get something for nothing, he has already weakened his moral fiber, and as a citizen he is less valuable to his community and his country."

Mr. Carman might have added that the "leaner" also becomes less valuable to God.

Birmingham, Ala.

Earth's Treasure Troves

By Thelma Allinder

Earth's treasure troves will fade away
When we arise to ever stay
Where death has truly lost its sting!
When we mount up on mystic wing,
We will forget each rose bouquet,

A picture painted by Millet
Is fair down here, but none are they
Who then will be remembering
Earth's treasure troves!

We will no longer know dismay,
Nor think about past pain and fray,
When we share heaven with the King,
Where asphodels are flourishing,
Nor will we hunger to survey
Earth's treasure troves!

Osceola, Nebr.

Dyak Village Accepts Christ

BY FLORENCE BULLE

When an entire village in the jungles of Borneo accepts Christ, the results are both startling and challenging!

Most Dyaks have never been more than 15 miles from the single *long house* in which an entire village dwells. The *long house* built on high poles, sometimes 20 feet in the air, where the ground slopes away at the back of the house, is extremely practical in this country with a yearly rainfall of 200 inches. Their knowledge of the outside world depends mostly upon the Chinese traders and the missionaries of the Gospel.

These people know only a religion of fear, which keeps them in constant servitude to evil spirits. They carry on religious rituals, not to seek a blessing, but to prevent the attacks of evil forces. They do not seek good—just hope to escape bad. Their only confidence is in omens and fetishes.

If a Dyak hears the call of the "wicked bird" on the way to the field, or sees a branch bent down over the trail, it is an omen of evil and he must turn around and go back.

In every pagan Dyak village, the rice fields are "guarded" by a fetish: a single tree trimmed of all limbs except at the very tip. The trail into the village is closed by a log and a grouping of sticks, one for every family, to keep evil spirits from coming close to the village. A woman and a man idol "guard" the notched log that serves as a stairway. At the top of the log and on every door of the *long house* hang various fetishes. By the fireplace is another one to keep the evil spirits from bringing poison into the rice pots.

In the more remote villages, the medicine men seek to appease the evil spirits by waving a chicken in front of a man for three days, while doing their devilish dances. At the end of three days, they call the evil spirit out of the man into the chicken, then slay the man, believing his blood will appease the evil spirit.

And so these people live continually in fear and bondage to evil spirits, for they know nothing of a God of love, nor His might to deliver from the powers of darkness.

The particular village of this story, also steeped in spirit fears, occupied a *long house* over 800 feet in length. It was comprised of 37 superstitious families, referred to as 37 *doors*.

Into such darkness missionaries came with the wonderful light of salvation. To their gratification the whole village accepted Christ—a total of 127 people over 12 years of age. Fetishes were gathered up by the bushel and burned, for their

fear of the evil spirits was replaced with the love of Christ.

They responded quickly to the teaching of the Word, so that one year later they were ready to establish their own church, under the leadership of a national pastor.

Missionaries have found that a church built by the natives, no matter how crude, is better for their spiritual growth than a more modern structure the missionary might provide. For the church built by the people, in their own manner, becomes an integral part of themselves. By the same token a national pastor chosen from their own group is a stimulating thing to them. Furthermore, in time of war or catastrophe, he can usually stay on to shepherd the flock, whereas an "outside" pastor might need to leave them.

A national church several miles down river from this village had set up rules for the establishment of new churches. They sent a national pastor to the village to help organize the new church.

The pastor set about to choose six mature men to become the examining board for membership. These men would be the elders, the governing body. The spirituality of the entire church would depend largely upon choosing rightly. So before men were chosen to assume this responsibility, they were carefully questioned about their own conversion. They were asked: What is essential for a Christian to believe? What are a Christian's responsibilities? What do you believe about tithing? healing? the Scriptures? Only men of real conviction were appointed.

Conditions for membership included a one-year demonstration of victorious Christian living—no more fetishes, superstition, or chewing of betel nut. Each must have a personal testimony, and no child under 12 could become a member.

Eligible members were then examined one at a time. The honesty with which these people confessed if they were not living a victorious Christian life was amazing. When everyone lives in one *long house*, it is rather difficult to hide how he has been living. The sins and shortcomings of everyone are apt to be fairly general knowledge. Upon confession, the elders would encircle the penitent one and pray, asking God to forgive and strengthen.

These people were determined to have a pure church. They expected the elders to watch for trouble and to foresee problems in time to find a solution.

Their methods sometimes seemed harsh and stern. If such rules had been initiated by the missionary, they would probably have been criticized and considered imperialistic. But because they had been prescribed by the Dyaks themselves, they were readily accepted.

And what were the results?

Six months ago, at last report—one and one-half years since this indigenous church was founded—out of the original 127 brand-new Christians, all but one were faithfully serving the Lord. Two others had fallen into sin, but immediately confessed. They had been dismissed from the church, and placed on one year's probation. At the end of their probation period, their membership was restored.

Those who believe that many things must be tolerated in a church, for fear of losing church members, would do well to consider the Dyaks. Though these people know very little about theology, church doctrines, denominational creeds or tenets, they have been quick to recognize that laxness of Christian ideals is not conducive to spirituality. They have demonstrated that, when Christians endeavor to have a pure church, no standard can be too high, and God will reward every effort to live by His Word.

"Pure religion and undefiled before God and the Father is this . . . to keep . . . unspotted from the world."

Tucson, Ariz.

The Crown

BY GRACE V. WATKINS

When I found that the other half of the Smoky Mountain cabin where I was going to spend a week was occupied by a couple with white hair and mellow, serene faces that said without words, "We've made our peace with life and with God," I was thrilled.

During those seven days I learned much of the long road they had traveled —stormy nights when courage and faith had sustained them; sun-filled days bright with outreaching service, and often-expressed gratitude. Martha and Jim Maybury (it was their request that we use given names) were more invigorating than the mountain air, the smell of the pines, or the sweet murmuring of the little stream.

One talk we had still stands out in my memory above all the others. We were talking about heaven; and in the blue twilight we fell silent—one of those relaxed, companionable silences that come to those of kindred spirit. Then Martha said, "Sometimes Jim and I talk about crowns—the crowns people will wear in heaven. And I always tell him that I know he's going to have a big, beautiful crown, with the loveliest jewels in it. And, oh, how brightly it's going to shine!"

"And I tell Martha," Jim said, "that if she likes my crown better than hers, I'll take it right off my head and put it on hers."

They laughed. Then Martha said in a voice filled with quiet affection, "Why, Jim, I'd far rather you should wear the bright, lovely crown. If I were to wear it, I couldn't see it at all; but if you wear it, I can look at the shining gold and sparkling jewels any time I want to, through all eternity."

Perhaps it was a good thing the dusk had deepened so that Jim and Martha couldn't tell that there were tears in my eyes, silently wetting my cheeks!

What an unforgettable tribute! What a lovely, stirring thought!

Many a time since that evening, I've remembered Martha and Jim—remembered that cleansing, refreshing evening. And I've thought of the great truth of Martha's words: it's only when we give our crowns to someone else—to our Lord in praise and worship, to others in unselfish service—that their glory and significance really count, that we can glimpse the shining gleam.

Fargo, N. Dak.

A Prayer

FOR THIS WEEK

In a special way, in these days, O Father, we feel a deep desire for a closer walk with Thee. In this complex and insecure world, we thank Thee for the security which we know is found in Thee alone. Help us to launch out in service in complete confidence in Thy omniscience and omnipotence. Grant us holy zeal, and temper that zeal with wisdom and prudence. Forgive our sinful failures. Make bare Thy mighty arm in our behalf as Thy ambassadors in the places where Thou hast set us to represent Thee; for Thine is the kingdom and the power and the glory. Amen.

—David Alderfer.

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger city-wide crusade in Wilmington, Del., Feb. 14-28.

Pray for the Youth Retreat in Argentina, scheduled for Feb. 24 to March 4, and that the special speaker may be a Spirit-directed power for good. Remember Floyd Sieber, who is director for the Retreat.

Pray for the individual congregations of our denomination, that they may become more spiritual.

Pray for the MYF cabinet meeting Feb. 25-27 at the VS center in New York City, that the right decisions might be reached regarding youth to youth evangelism, future conventions, publications, and the training of local leadership.

Pray for God's blessing on the annual church conference to be held in Bihar, India, Feb. 16-19.

OUR SCHOOLS

Faith and Doubt

BY HAROLD BAUMAN

(A chapel talk at Goshen College)

Who here this morning has not doubted? Which of you have not struggled for faith? How easily we go on giving priority to self, aimlessly going with the crowd, choosing events in terms of their effect upon us! Though we are occasionally stirred within toward the finer life, we find our faith ineffective.

For unbeliever or believer, the experience of faith and doubt is one that comes close to the very heart of our being. In the father who met our Lord after the transfiguration we find the experience of many of us. In Mark 9:20 ff. (RSV) we read:

> And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!"

In the words of this father of the epileptic boy, we find words that characterize the cries from our own lips many times. The father said, "If you can do anything!" Jesus said, "If you can! All things are possible to him who believes." Does not our Lord in these words remind us that sometimes divine power waits on human faith? This brings into focus both our faith and our doubt.

What Is Faith

Perhaps it is easier to describe faith than it is to define it. The farmer has faith in the laws of nature, else he would never plant his seed. The scientist believes—and finds an *esprit de corps* between his mind and the universe, and he brings his mind to grapple with the truth of the universe because he has faith in the laws of its operation. Even the atheist must define who he is in terms of faith. One atheist who was asked whether he was a Christian, angrily replied, "No, I'm not a Christian, thank God."

What is faith? Faith is trust in someone's integrity and capacity to the extent of committing oneself into his care. Faith is to take God at His word and act accordingly. The patient trusts the doctor who is to do the surgery. Normally we do not want folks around with knives in their hands when we're awake, let alone when we are asleep. Yet the patient trusts the surgeon. Faith has within it this trust of person. We trust persons because we know them.

This is to say, in the second place, that faith has an intellectual aspect. Faith and reason do not contradict each other. Faith is full of conviction that comes from having examined the person or object. The mind then rests upon the discovered trustworthiness and capacity, and faith springs forth.

This is to say, in the third place, that faith depends as well upon the content in which it trusts. Faith is not a vaporous oblong cloud which floats around in our mystical mind as something which we possess apart from any object upon which it is placed. This is impossible. Faith knows what it believes and whom it trusts. We know this in our own human experience. We cannot fall in love without having someone to love. We cannot know a person unless we open ourselves to the person and receive knowledge about him. We cannot admire a person unless a person is worthy of admiration and arouses the response of admiration within us.

In the fourth place, faith is also participation. Paul Tillich says faith is a centered act of the personality. That is, real faith involves the commitment of the person to that which is chosen by faith. It is our surrender to the content or person in whom faith is centered. It is hard for us to learn that talking about religion does not necessarily result in experiencing it. To have faith, we do more than talk about things; we participate in that which we talk about and commit ourselves to it. A schoolboy was asked what agriculture is. He said, "Agriculture has something to do with farming, only farming is doing it."

An elderly Scottish minister knocked on the door of an old farmhouse. A lady opened the door and he said, "Madam, does Jesus Christ live here?" Later she related this to her husband. "Well, didn't you tell him that we go to the kirk every Sunday and that we put a shilling in the collection?" She replied, "Yes, but that isn't what he wanted to know. He wanted to know if Jesus Christ *lived* here." Faith is an active participation involving the whole person in the object of our faith; for Christians, this is God through Jesus Christ. This is faith.

The Function of Faith

Why have faith? Faith puts us into working relations with spiritual power. Our faith does not make spiritual things true but puts us into position to experience them. That is, when we believe that Jesus Christ has the power to transform life, we do not make this statement become fact. It is fact. But when we believe it, then it becomes operative in our lives. When we believe in the providence of God, we do not make the providence of God a fact. It is a fact, but we open our lives to let this providence become operative within us. This is the work of faith. It brings us into relation with spiritual power.

What Is Doubt?

What is doubt? May I suggest that genuine doubt is the reverse side of the coin of faith? Faith is courage; faith is adventure. Doubt is the reverse side. It is shrinking back. We doubt because we are human. We doubt because we are finite and we do not fully comprehend. If we did fully comprehend and could encompass God in our mind, then God would not be God. Faith is experiencing that which is not seen, yet which has instilled assurance and deep conviction of its reality within us; not by proof beforehand but by experience that follows the venture of faith. Thus genuine doubt is vulnerability, the woundableness, of our faith. George Buttrick states that the faith-doubt tension will exist as long as we are in this body.

Faith for the believer will move more and more to full assurance, and doubt will become less and less. However, the fringe of doubt, the temptation of doubt, will always be there. Whether in the pulpit or in the pew, we need to confess we have been tempted to doubt. This is not to say we stay in the experience of doubt. For within the Christian faith it is possible to move beyond it to an experience predominantly of faith and assurance.

Why Do We Doubt?

The first reason is because we are human. Faith in God takes a leap of courage. Our humanity makes us fearful. Faith come only through the venture of experience.

There is a second reason for doubt. A superficial doubt may be the phlegm that follows shabby conduct. This is to say that as the scum on the Elkhart River dam will gather and will stay there as long as the water is not pouring over the dam, so the scum of misconduct will gather and muddy faith. This can be cleared away by open, clear confession. This kind of doubt we do not need to have. As Peter Marshall says in *Mr. Jones, Meet the Master*, "We are too Christian to really enjoy sinning, and too fond of sinning to really enjoy Christianity." John Gossip says of Theresa, a great saint of the ages, "For eighteen years she robbed herself of full commun-

(Continued on page 109)

CHURCH MUSIC

A Cappella Congregational Singing—Why?

By Edward Stoltzfus

A cappella singing is singing that is unaccompanied by any musical instruments. The usual instruments used in church worship have been the organ and the piano.

The chief reason why our branch of the Mennonite Church uses a cappella congregational singing is because it has been part of our historical heritage. The earliest Anabaptists at first followed Zwingli's radical, briefly held position and banished both instruments and congregational singing from worship. Soon, however, the Anabaptists accepted and made much use of a cappella congregational singing. Thus a cappella singing has been a regular part of the Anabaptist-Mennonite worship tradition. In various branches of Mennonites where instruments are being used, pressures to introduce them have overpowered this tradition of a cappella singing.

Another important reason we sing a cappella is because many of our members sincerely believe (if they have not thought about it too much) that the Bible in one way or another rejects accompanied church music as a bad practice for Christian people in worship and that God would not be pleased with it. We take the Bible seriously and if such a commandment would be recorded in it, we would quickly reject instruments from worship.

To be fair, however, we must admit that the feeling of wrongness individuals may have about instruments in worship does not have a Biblical base. Both vocal and instrumental music are used in the Old Testament temple worship, and there is no command in the New Testament either rejecting the use of or urging the use of instruments in worship (unless the word "psalmois" translated "psalms", in Eph. 5:19 would be taken in its literal meaning which would be "a striking, twanging; . . . especially a striking the chords of a musical instrument" [Thayer], which I doubt is the right interpretation of the word in that passage, though it is a possible interpretation). So a second reason why Mennonites sing a cappella is because they feel the use of an instrument would be wrong in public worship.

A third reason we sing a cappella is because we like to sing that way. We are not accustomed to instruments and we feel ill at ease when they "nose" into our a cappella singing. We would rather hear people singing even though they might not be in tune or in time than hear instruments playing in the church. Most of our folks feel that there is more genuine participation when people sing unaccompanied than when people sing with an instrument. For such persons the instrument may be called a "crutch" to congregational singing.

A cappella singing keeps worship focused on the words of the hymn rather than on the beauty of the music. In a cappella hymn singing music is valued chiefly as a vehicle of the text. The music is not evaluated and appreciated as an end in itself or for beauty's sake, because we rarely "hum" a tune in church worship unless it is for the purpose of concentration upon some other factor, usually the words. The value of a cappella singing for us resides in the text and in the sincerity of performance rather than in music as such. Most people can understand words and feelings expressed in singing; fewer people can appreciate music as beauty in itself.

You can't correct evil by destroying people.—S. C. Yoder.

A cappella singing blocks a strong liturgical development in worship because high liturgical services involve careful musical responses and more complicated music than hymns permit. A hymn tune is a specialized construction for a specialized usage. It must carry several different stanzas. It must be sung unrehearsed by all ages and both sexes. Its melody needs to be scalewise and vocal rather than instrumental. The vocal range must be short, usually not more than an octave to accommodate untrained voices. The melody should not depend upon harmony or rhythm for main interest. The rhythm should have movement, vitality, and dignity. Hymns sung without accompaniment in a typical congregation must be simple and uncomplicated or the singing breaks down. This simplicity forbids the development of careful musical liturgical responses. Such a small thing as getting a pitch from a song leader cuts down any mood which is being developed by the service sequence. So, whether it is desirable or not, a cappella congregational singing blocks liturgical development and keeps worship services simple. Probably a cappella singing by a typical congregation and a carefully structured liturgical service are mutually exclusive.

A cappella singing places all the worshiping community on the same level of participation and performance. This symbolizes the unity of all members as one body in Christ and all equally under Christ's lordship. The player of an instrument may give the impression of being a unique and indispensable performer in the drama of worship. A cappella singing opens up tremendous possibilities for developing Christian virtues as a congregation learns to think and musically blend together while singing. A cappella singing develops oneness, mutual submission, respect, and love for each other if each places all his resources with the congregation in that high moment of meaningful a cappella congregational singing.

A cappella singing puts pressure on individual worshipers to participate. It makes the listener-in conspicuous and uncomfortable in a congregation where everybody else is singing. Feeling this unconscious pressure he will be more inclined to participate in the singing.

A cappella singing tends to put pressure on the congregation to sing in four-part arrangements because singing with fewer parts gives the feeling of emptiness and hollowness to the singing.

A cappella singing is uniquely functional. It can be participated in without external "props." Christians can sing a cappella anywhere. A cappella singing does not necessitate the purchase of an expensive instrument by the congregation for use in their worship.

Congregational hymn singing has again and again been associated with the revival of meaningful Christian faith in church history. The Reformation marched along on the waves of song from the "common" people who had congregational singing restored to them by Luther. It may be that the songs of Charles Wesley contributed as forcefully to the success of the Wesley revival as did the preaching of John Wesley. One of the factors for strong Christianity in America has been that believers of all denominations sang their faith from the heart instead of only hearing it preached to them from the head.

As music leaders we want to do all we can to strengthen our heritage of congregational singing. The use of an instrument in worship would not improve our congregational singing. It would open up vast new possibilities for worship for those who can understand beauty in music itself and can understand the relation of beauty to worship, but the use of an instrument in most of our congregations may tend to modify many members' interest in trying to sing better than they now do sing.

West Liberty, Ohio

FOR OUR SHUT-INS

Add God to Your Sorrow

A lady, it is told, once brought John Ruskin a silk handerchief, which for sentimental reasons she valued at much more than its market value. A stain of ink had fallen on it which she hoped Ruskin could remove. He knew of no chemical which would wash it away, but he said to her, "Leave it with me for a week; I'll do what I can." When she called again, she found that the blot was the center of a new design which Ruskin had traced around it. The handkerchief was now a lovelier thing than it was before.

Do we not have a comparable experience in our own lives when we take our sorrows to God? Almost always when they come, our first prayer is, "Lord, take away my trouble."

We do not need to be ashamed of that prayer, for Jesus prayed it once. But, in praying it, He passed to a deeper level: "Thy will be done." There the will of God was not only endured, but achieved.

As God wove around the cross the new pattern of the resurrection, the chief miracle of history took place. "Jesus . . . [because of] the suffering of death, crowned with glory and honour."

Something faintly like that may be found in the ministry of God's comfort to us. Sorrow comes to us as a minus sign —a subtraction from the sum of happiness. But God comes to us in our grief, to turn the minus into a plus sign.

So, add God to your sorrow. Pray for His will to be done—by you, through you, in spite of you, through your sorrow. You will find that the grief which God comforts will not be a subtraction from life's happiness, but through the riches of Christ's grace it will add to the beauty of His peace.—*The Free Methodist.*

Thank You

FANNIE MILLER

Thank you, Edna, for sharing your testimony with me last night. You say you didn't do or say anything worth thanking you for? But you did. You told me what the Lord did for you during a time of severe testing and what He has done for you since.

You see, I can understand what He did during your hour of trial because I, too, am going through one of the hardest trials of my life. Were it not for the goodness of God and the strong arm to lean on, some of these times would be almost unbearable. I am sure it is not a lack of faith that makes for difficult days but only the weakness of the flesh. Where I am weak, I go to Him and He makes me strong.

You told me that because of this difficult time God has been able to make you over into the kind of person you really wanted to be but lacked the strength to be. You said you found out how Christ can transform a life from self to a yielded life that He can use. Remember? I do.

Thank you, Edna, because now I am looking away from the difficulty of today. I am looking forward because I know that what He has done for you He can do for me, too.

I also appreciate your testimony because it came from a heart interested in what Christ can and will do for His own. You see, you could have become bitter and frustrated instead of what you are. In sharing with me, you helped me to look ahead, away from today and into a more productive life for Him.

Surely God is good in sending more hard times into His children's lives so that we may see Him as He is. And isn't He good in giving us each other?

Thank you, dear Lord, for all the Edna's in the world. And please, dear God, make me one too. Amen.

Middlebury, Ind.

EXPRESSIONS OF APPRECIATION

We want to express our thanks and appreciation for the gifts and kindness shown to us during our recent experience in the death of our son. May God richly bless each one of you. —Leon and Anna Mary Lefever, Eaglesham, Alta.

Assurance

BY KATHERINE L. RAMSDELL

When dreams are shattered by earth's sudden storms
Or leveled by the deadening weight of grief,
When all we hold most dear is swept away,
We anchor in our hearts the firm belief—
There is a God who cares.

When faith, our lodestar, fades behind dark clouds
Of doubt and leaves a haunting emptiness,
When hope's frail bark is wrecked on shoals of fear
And bleak despair, even then will we confess—
We have a God who cares.

When strength is ebbing and the tides of life
Are running swiftly toward the shoreless sea,
When our unfinished tasks must lie undone
And we face outward to eternity—
We'll trust our God who cares!

Tempe, Ariz.

For Sunshine or Storm

BY JOHN M. DRESCHER

Voltaire concludes *Candide* with a hurried stroke in which he advises that we shall all make the most of life by going out and cultivating our gardens.

I'm not sure what all he meant by such a statement. I am more sure that it is not sufficient for life. It is inadequate for life because life is not all summer. What does one do in wintertime? No life escapes the cold of winter. No life can last very long until some storm strikes when one cannot be in the garden sunshine. And night comes. What about that? So one needs a faith for the frost and cold and dark night as well as the relaxing days of sunshine and fresh air. One needs a faith for the winter weather as well as the fair.

Now I do not mean that we need more of a faith for foul days than fair ones. No, some perish sooner in prosperity than in adversity. I mean, rather, we need a faith that we find sufficient, regardless of the climate or circumstances, regardless of whether the day is full of sunshine or barren and bleak. We need a faith which reaches beyond the dark and the discouragement. We need a faith then which enables one to "rejoice evermore," to be thankful in all things, and which gives one the assurance that "all things work together for good." And this faith is found in a person, for it is in Him we rejoice; it is in Him we can be thankful in all things; and it is our being called by Him and continuing to love Him that makes all things work together for good.

Marshallville, Ohio.

TO BE NEAR TO GOD

Prayers in Judges and Joshua

Sunday, February 7

Listening Comes First. Judg. 1:1-9.

Some people would hardly classify this as a prayer, but it was one. Listening to God's marching orders and preparing one's heart to execute them is a part prayer. Joshua does not choose to speak of his promotion, how he felt when the weight of it all devolved on him, nor how he implored the Lord to lead. He records what the Lord said. Surely Joshua was listening; otherwise he would not have been the Lord's recorder.

Have we listening ears to record what the Lord would say?

Sing—"Be Ye Strong in the Lord."

Monday, February 8

Holy Ground. Josh. 5:13-15.

Joshua did well. It is right to challenge those who present themselves in the territory claimed by the Lord for His children. Such persons have no right to make away with the Lord's property, nor to campaign from within for the enemy. We must know who is who.

Once having been assured Joshua asks (prays—for he is on holy ground), "What saith my lord unto his servant?" It is ever thus with the devoted ones. Is anything written on God's agenda for you today?

Sing—"Be Silent, Be Silent."

Tuesday, February 9

Wherefore, Lord . . .? Josh. 7:6-9.

"Alas, . . . wherefore hast thou . . .? Lord, what shall I say. . . . What wilt thou do unto thy great name?" The hub of all inquiry, the end of all complaint, is what is to happen to the name of God. It is a good question and one calculated to purge the petitioner of all extraneous issues. To use a far lesser analogy, Joshua was as clear in his thinking as Abraham Lincoln was when he subordinated all issues to the classic inquiry, "Is it good for the Union?"

Christians, spiritual heirs of Joshua, is it good for the name of the Lord God, in the kingdom of the heart?

Sing—"Purer in Heart, O God."

Wednesday, February 10

Listening Again. Josh. 8:1, 2.

Bitter tears, rent clothes, and prostrate listening prayer, coupled with repentant obedience, were used of the Lord to prepare Joshua for action. Jericho He had leveled by supernatural means, but He chose that the Israelites should take Ai by stratagem and muscle. It seems that it is a God-ly recipe to take a weeping, praying man from his knees to a stiff, God-planned piece of work, designed to praise His name and lift up the man's spirits. Saul (called Paul), Elijah, and Peter graduated from tears and despair to work.

And as with others, so with you.

Sing—"To the Work, to the Work."

Thursday, February 11

Joshua to the Lord. Josh. 10:12-14.

It is an enormous thing to command the sun to stand still, and it appears that only one man had the nerve to do it. But he did it and it remains forever a monument to the daring of a man who would command the impossible for the glory of Jehovah. I suppose Joshua never gave it a thought that he might go down in history; he was too busy fighting the Lord's battles. The Lord's battles and the Lord's name—those are the issues; all else is extraneous.

Sing—"Who Is on the Lord's Side?"

Friday, February 12

A Cure for Fear. Josh. 11:1-9.

"And the Lord said unto Joshua" is a statement that shows that Joshua listened in his prayer period while God spoke. We should be more mature than to be always talking to God during prayer periods. As a person reads of Joshua and of Moses, one gathers the inference that these men spent much time just listening, letting the intentions of the Almighty "just soak in." No run-off shower, these; the interviews were long soakings in the will of God.

Sing—"Thy Word Is a Lamp to My Feet."

Saturday, February 13

What God Said Is True. Josh. 23:6-14.

A large portion of Joshua's time had been taken up with listening to God's voice and then recording the spoken word. No wonder Joshua absorbed God's promises; he had

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Meeting Organized Opposition

Sunday School Lesson for February 14

(Acts 18:22–20:12)

Paul left from Antioch on his third missionary trip and again met opposition. After he strengthened the Galatian churches against the Judaizers (which was organized opposition), he came to Ephesus. Why did he want to visit this city? See the map.

Meeting religious opposition. On his way home from his second trip, Paul made a brief stop at Ephesus and "reasoned with the Jews." This time he spoke boldly and disputed and persuaded for three months. We know that Paul's love for his own people led him to a wise and tactful presentation of salvation through Christ. Yet many would not believe, and the opposition took the form of speaking evil against the way Paul was teaching.

Paul thoroughly understood religious opposition, for he, himself, once led such opposition. He knew how bitter hardened hearts could become. Paul did not reject the persons who couldn't believe, but tried to persuade them to accept faith in Christ rather than works as their salvation.

How did Paul meet this opposition? Why did God give Paul miracle-working power here in Ephesus? What effect did the defeat of the chief priest's sons have on Paul's work? What effect on the opposition?

Paul stayed here two years and the word spread over Asia and grew "mightily" and "prevailed." No doubt the seven churches of Revelation were started in this period of time.

Meeting business opposition. Of course Paul must have attacked idolatry in so long a ministry. The principal glory of Ephesus was the temple of Artemis or Diana. Since many worshipers came to this city, the silversmiths had a lucrative trade in small silver models of the temple. As the leader of this craft saw the number of believers in Christ increase and the number of Diana worshipers decrease, he became concerned. He, Demetrius, led in a public protest which became an uproar. While he pretended interest in maintaining the worship of Diana, his motives were largely commercial.

What was Paul's reaction to this mob frenzy? God directed the town clerk to quiet the people, and Paul departed to Macedonia to help the Christians against the Judaizers there. But opposition never stopped Paul; he knew he had the Gospel which would save men. It had saved him, the worst of sinners.

Paul's religious enemies followed him, but he changed his course and defeated their plot.

The liquor business is a highly organized evil in our country. Are we opposing it as we should? The love of God in us should give us wisdom to oppose this wickedness and that without hating any of the men who make or transport or sell or drink intoxicating beverages. Will proclaiming the Gospel cause this entrenched evil to suffer as Paul's preaching affected the Diana worship? "The word of God is quick, and powerful."

What are the forces against which we wrestle? See the memory selection. What armor did Paul recommend to fight these forces? Eph. 6:13-18. Are you doing any fighting against evil? —Alta Mae Erb.

Lessons based on "International Sunday School Lessons, the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Behold the Field!

By Richard Fahndrich

Bro. Fahndrich is a mission worker at Pico Rivera, Calif. This condensation of his address to the South Pacific Conference appeared in the January Southwest Messenger.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Jesus seems to indicate here a real urgency in looking over the situation. He does not say one field, but fields. Certainly as we look at the world today, we find there are many fields, and they are not altogether alike. Let's lift up our eyes and look as Jesus has commanded us to do. The statistics and thoughts I will bring to you have been gathered from many different sources, such as the GOSPEL HERALD, Christianity Today, the book, Missions at the Crossroads, etc.

The world is constantly changing. There have been great changes in the map, but greater than these changes have been the changes in the thinking and living conditions of the inhabitants of the nations, resulting in new viewpoints and relationships which affect the methods and policies of foreign missions.

New Conditions

Let's look first at some of the new conditions which should be faced. (1) The population explosion of the world. In 1958 the world population rose by 90 million. (2) The rise in literacy. In the 198 countries and territories of the world there are 700 million illiterates, but millions are learning to read at a tremendous rate of speed. (3) The spread of communism. To some degree at least, communism has infiltrated almost every mission field. (4) The acute economic pressures that exist both in the United States and elsewhere. These pressures easily build a real barrier between the missionary and the nationals. (5) The rise of nationalism. Nationalism has brought about a new spirit of independent thought and action in national churches. The missionary's role has become one of friend and counselor, not teacher and commander.

Old Conditions

Secondly, let's look at some of the conditions that have been in the world for a long time. (1) The unreached millions. We have many unreached millions in unoccupied fields plus many others in partially occupied fields who have never heard the name of Jesus. (2) The smallness of the missionary forces. The number of missionaries for the task always has been too small and is becoming increasingly smaller in proportion to the task at hand. (3) The foreign missionary. He is comparatively inefficient at the task. He may specialize in organizing and directing but is weak in personal evangelism. His support is costly in comparison with the expenses involved in supporting national workers.

For a still closer look, let's see what is happening in a few of the different existing countries of the world.

United States

In the United States we find that it is the thing of the day to belong to a church, and therefore church membership is increasing faster than the increase of population. People are moving to the cities, and by 1970 it is predicted that 90 per cent of the population will live in the cities. Crime, especially in the areas of juvenile delinquency and drug addiction, is increasing. The people who live in the United States live at a fast rate of speed. Someone has said, "Ours is a moving world. If we want to witness, we must run and catch other people on the run."

Latin America

In Latin America during the past four years the population has grown 17,000,000. Catholic reports indicate that hardly more than 10 per cent of the people are practicing Catholics. To the other 90 per cent is where our Protestant missions are directing their efforts. The fastest growing country in Latin America and in the world is the little country of Costa Rica. Out of its million inhabitants over 50 per cent are under 17. There seem to be four major areas of need in every Latin-American country. (1) The unreached multitudes in the big cities. (2) The smaller towns and villages which have never been effectively evangelized. The mission societies and the national churches have tended to lose momentum after becoming established. (3) The unreached Indian tribes. (4) The growing middle class of people.

Other Areas

Turn your eyes on the continent of Africa for a moment. In Africa, Islam is presenting a real challenge at the present time and is winning far more converts than Christianity. In an article by C. G. Baeta entitled "Why Does Islam Appeal to Africans?" he says, "What is professed in Islam is practiced; not so in Christianity."

The state of Israel is a country which has made real advances both socially and economically but has remained pretty static on religion. There are several established and recognized faiths existing in Israel, and there is freedom of religion granted within those religions which are established, but the idea of converting from one religion to another is frowned upon. Officially, the government treatment of Protestant missionaries and congregations has been quite proper, but it is difficult to obtain visas and they are of a temporary nature.

The government in Spain is putting all kinds of objects in the way of the Protestants. During the past year 30 or more places of service have been ordered closed. There are only 250 places of Protestant worship left and about 40 of these have government authorization. The rest might be ordered to close soon.

India, out of a population of nearly 400 million, has only about 2 per cent who are Christians, leaving 390 million without Christ.

The highest rate of literacy in the world is found in Japan. This year they are celebrating 100 years of missions. Only one half of one per cent are considered Christians.

As we look at the progress of the world, we are faced with two conditions which I mentioned before that stand out above all others. They are (1) the population explosion and (2) the rapid increase in literacy. As we examine the efforts being put forth by the Christian Church, we realize that she will never be able to carry out the Great Commission at her present rate of speed. As someone has said, "This is no day for trumpets with an uncertain sound."

Ghana Glimpses

By CARSON MOYER

One hundred and twenty-six people, mostly adults, gathered under a canopy of bamboo and palm branches for the Okpernami, Ghana, Harvest Festival. (Okpernami is a village where we have a church and school.) They brought their gifts: cash, fruit, vegetables, and handwork. There were two chiefs at the festival, and the senior chief was chairman. When they counted the money, they had 15 pounds, 11 shillings, and 6 pence. The chief decided that this was not right—it should be an even 16 pounds; so they passed the collection plate

in order to raise the suggested amount. Not a bad idea!

Wednesday morning, when we went out to the village again, the schoolteacher and catechist, Bro. Adjei, showed us the new school that is being built for the larger student body which they expect when school opens again in January.

Possibly you would like to know something about the classes which will study in the new Okpernami school. This is a primary school, which means that children will start in the nursery and, as they say, "pass out" when they reach a class equivalent to grade three or four. After passing out, some of the children will go somewhere else to a middle school. Those who pass out from middle school may go to a secondary school which compares to our high schools. Students who successfully pass out of secondary school are prepared to enter the University College of Ghana. This is a large, majestic-looking university with a good faculty, but as yet the student body is rather small.

At the present time the school year starts in January and ends in December, but in September, 1960, the school year will be changed so that it will begin in September and end in June.

The Ghana Mennonite Church now has four primary schools, although we may have five before long. At the close of the harvest festival a delegation met us from New Trom which is 20 miles through the hills from Okpernami. "Will you please take over our school and begin a church in New Trom? There are many children to baptize." This gave us opportunity to explain that we baptize only believers, but that believing parents may dedicate their children and promise to bring them up in the fear of the Lord.

Later on Wednesday Bro. Adjei led us back through the village and along the path that leads to the fields, then off up the hill on a trail that he had slashed from the jungle for the occasion. We were searching for a possible hospital site, and this hill, which is only a 10-minute walk from the village, seemed to be the most acceptable site. But there is no hospital yet! First we must bargain with the chief for the land. Then, as a church, we must decide what we are prepared to build and staff, and then it must all be approved by the government. We do depend on your prayers and our Lord's guidance as we develop this medical program.

As a church we must develop a strong Bible teaching program, Bible clubs, as well as vacation Bible schools. Won't you pray with us that God will bless and guide Sister Erma Grove as she begins this Bible club work in the villages?

The evangelistic work in the villages is done by catechists, most of whom are also teachers in our primary schools. We believe that a real opportunity is to conduct evening, weekend, and holiday Bible conferences for the catechists. These short-term Bible conferences will enable the catechists to keep in contact with their villages and at the same time do some of the Bible study which they would like to do and which will help them in their work. Will you pray for the catechists as they study and witness?

Accra, Ghana.

[Editor's note: The Jan. 18 issue of **Life** magazine contains an article and pictures of Ghana which may be of interest to some readers.]

The Hong Kong government has recently warned its citizenry that one out of every four of its adult population is a narcotics addict. This is evidently one of the results of tension and privation.

In this Ghana village, Abehinasi, 20 are under instruction for baptism. G. H. Thompson (far left) is the catechist instructing them.

Missions Today

The Population Explosion

BY J. D. GRABER

There are more non-Christians in the world today than ever before. This is true in spite of the missionary work done during the "Great Missionary Century," approximately 1840-1940. Never have so many missionaries been on the field and never have so many millions of dollars been expended in missionary effort as during this past century. Yet in spite of this almost universal spreading of the church and the addition of large numbers of people to the Christian fold, the number of non-Christians is larger than it was at the beginning of the 1800's. This is due to the fact that natural population increase has exceeded the rate of Christianization.

The population of India in 1956 was 384 million. Five years later, by 1961, it is estimated that it will be nearly 431 million and by 1966 it will reach, at the present rate of increase, 480 million. The rate for the decade, 1961 to 1970, is expected to be 13.3 per cent.

In 1954 China claimed about 602 million population, and unless a considerable change in trend takes place, there will be a billion Chinese by the end of the present century. The world population in 1957 was estimated at 2.8 billion. By the end of the century this figure will reach the bewildering total of 6.3 billion. Another writer in an Indian daily newspaper recently estimated, on the basis of present-day percentages of increases, that by the year 2000 the population of the United States will be equal to the population that India has now (415,000,000 as of March 1959). Such figures could be multiplied indefinitely in respect to nearly every nation on earth. They are constantly appearing in papers and books.

What are the implications of this rather fantastic population increase for missions?

In the first place, the task of missions is seen to be greater than ever. With more and more non-Christian people we need to gird ourselves for still greater efforts and sacrifices if we would be true to the call of the Great Commission.

In the second place, tensions among nations may be expected to increase. Population pressure has always been one of the main causes of tensions leading to war as nations were forced to find "lebensraum" for their increasing populations and as they tried either to raise or even merely hold to a higher standard of living. The doctrine of nonresistance will become a continually more pertinent and necessary part of our missionary message. People want to know whether the Gospel is clear on the terribly important question of war and peace, and they want to know whether the church cares that they are hungry.

Broadcasting

Russian Broadcast Begins

"Golos Drooga" (The Voice of a Friend) is the name of the new Russian broadcast produced by Ivan Magal, M.D. It is released on HCJB, Quito, Ecuador, S.A., every Tuesday morning at 5:30 a.m. (1:30 p.m., Moscow time) and is beamed to Europe and Russia.

HCJB has been getting a good mail response from listeners to their other Russian-language broadcasts. Mail is gotten from all parts of Europe, and from behind the iron curtain. Ivan Magal, M.D., speaker, begins with a medical or personal hygiene theme and then concludes with a spiritual application.

Dr. Magal came to the United States in 1947 as an ordained Baptist minister to take up medical training. In 1949 he married Leah Kennel of Atglen, Pa. They have three children. Bro. Magal is now a member of the Mennonite Church and as a minister is serving with the Virginia Conference.

In addition to his medical work at the Blue Ridge Sanatorium, Charlottesville, Va., he has been editing a Russian-language paper, The New Way, for the past nine years. About 7,000 copies are printed, with distribution in 43 countries. Over 1,000 of the papers go to iron-curtain countries.

Listener Survey in February

The English broadcasts—**The Mennonite Hour** and **The Way to Life**—are conducting a special listener survey during February.

These surveys provide information to help the brethren Hostetter and Derstine, directors of these broadcasts, to find out the degree of listener interest in each station release and to determine whether its continuance is justified.

Your help in this survey will be greatly appreciated. Simply send to our Harrisonburg, Va., address, the call letters of the station on which you hear **The Mennonite Hour** or **The Way to Life**, or, if you are not sure of the call letters, simply mention the city in which the station is located.

Write today to **The Mennonite Hour**, Harrisonburg, Va.

Personnel Need at Mathis Maternity Hospital

The Maternity Hospital, Mathis, Texas, which serves Spanish-American migrants of that and the surrounding areas, is in some danger of being closed for lack of staff, unless personnel can be supplied soon.

This institution was opened in 1954 as a result of an investigation made by Lela Sutter, R.N., Hopedale, Ill. She discovered that almost half of the babies born to Spanish-American mothers died at birth—most of them because of ignorance of simple, elementary principles of sanitation.

In the five intervening years, 1,200 babies have been delivered at this three-bed hospital. Sanitary techniques brought the high death rate down to a new low, saving the lives of some mothers as well.

Twelve VS nurses have served on the staff. In spite of language difficulties, they found it a good way to contact homes with the Gospel of love, since 75 per cent of their patients come from a nominally Catholic background. Gifts from interested friends made it possible for a copy of **Meditations for the New Mother** to be sent to each home with each of the 290 mothers who were at the hospital during 1959. Many of them also take an Evangelico San Juan (Gospel of John) with them.

Nurses also spend some time in visitation. Recently, Edna Gardner, R.N., Apple Creek, Ohio, visited in the Pena home. Twins, weighing less than three pounds each, were born to this family in May. These babies were referred to the Driscoll Foundation Children's Hospital, Corpus Christi, and spent the first three months of their lives there. They are still small for their age, of course, but are healthy, active youngsters just the same.

The Mathis Maternity Hospital has proved a worth-while addition to the total witness of the church in that community, filling a real need among the people it is attempting to serve. Three nurses (either R.N.'s or L.P.N.'s) are needed to staff it adequately, but only one is serving there now.

Will you join Mathis workers and the VS staff at Elkhart in prayer that this need may be met soon? Or, if you are a trained nurse, will you seriously consider the Lord's claim on your own life? He may be asking you to volunteer for this assignment. If so, write to the VS Office, 1711 Prairie St., Elkhart, Ind., immediately.

Junior Alaniz, the bright-eyed little man on the left, was the first baby born at the Mathis Maternity Hospital—on Aug. 23, 1954. Lois Mast, L.P.N., Wooster, Ohio, is holding tiny José Martinez, who arrived five years and 1,175 babies later. The layette on the table was donated by a WMSA and will go home with José. This type of service may need to be discontinued entirely unless qualified personnel becomes available soon.

A New Step Forward

A significant meeting was held at Harrisonburg, Va., on Jan. 16. It was the first meeting of the new **Mennonite Hour** committee to administer the English **Mennonite Hour** and **Way to Life** broadcasts.

The brethren on this committee are: Don Augsburger, Harrisonburg, chairman; Charles Hoeflich, Philadelphia, Pa.; Laurence Horst, Chicago, Ill.; Roy Umble, Goshen, Ind.; and Winston Weaver, Harrisonburg.

The committee spent most of the day in becoming oriented with the work and committee responsibilities. The group was also taken on a tour of the headquarters and studio buildings to get them better acquaint-

(Continued on next page)

World Day of Prayer Service

March 4, 1960

Theme: "Labourers Together with God"

(Reverent silence is to be observed as the people assemble.)

Call to Worship

Leader:
O come, let us worship and bow down: let us kneel before the Lord our maker.
People:
For he is our God; and we are the people of his pasture, and the sheep of his hand.—Psalm 95:6, 7.
Leader:
Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Psalm 29:2.

Prayer: (in unison)

Almighty God and loving heavenly Father, be with us now as we seek Thy presence. We come to worship and praise Thee, to confess our failures and transgressions and ask Thy forgiveness, to commit ourselves more wholly to Thy service, and to bow in intercession. We come as part of the great multitude of Christians encircling the whole world who today turn to Thee as children to their father. We thank and praise Thee that through the redemption of the world by Thy Son, Jesus Christ, those who accept that sacrifice become Thy children, called to share in Thy mighty purposes and given the high privileges of being laborers together with Thee. Bless us who call upon Thy name this day and grant new strength and courage for the tasks that lie before us, through Jesus Christ our Lord. Amen.

Worship

Hymn:
"Eternal Father," No. 32, **Church Hymnal.**
Responsive Reading from Psalm 103 (verses 1-6, 10, 11, 17, 18, 22).
Hymn:
"Be Still, Be Still," No. 183, **Church Hymnal.**
Talk:
(5 to 7 minutes) "We Pray Together" (blessings of united prayer).
The Lord's Prayer (in unison, with joined hands).

Confession and Petition

Leader:
We have been praying, "Forgive us our trespasses." Let us try to look honestly at our own hearts. Someone has said that prayer is difficult, although it is so simple, because it means that things like pride, unkindness, self-indulgence, and self-importance must go. But—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Bible Reading:
Isa. 58:1-9 (from "Cry aloud" to "Here I am").

Prayers of Confession: (short prayers led by appointed individuals)

1. For our personal sins, love of comfort, love of pleasure, self-indulgence, and pride of position.
2. For our family failings, failure to exalt Christ in all our relationships.
3. For our failures as a Christian brotherhood to accept and include in our circles people of all races and economic levels.
4. For our national sins of smugness, of self-satisfaction, and for our lack of concern for the many evil conditions about us.
5. For laboring for ourselves, when God has called us to be laborers together with Him.

Short period of silent prayer of confession.
Hymn:
"Dear Lord and Father of Mankind," No. 291, **Church Hymnal.**
Special Music.

Dedication

Leader:
Someone has said, "One hand opened in charity is worth one folded in prayer. Hands that have not been folded in prayer are powerless to labor with God. But hands and hearts that pray will be dedicated to the service of Christ who said: "I am among you as he that serveth"; and, "If any man serve me, him will my Father honour."
Talk:
(5 to 7 minutes) "We Labor Together with God" (blessings of doing all our daily work in the home and church for God).
Hymn:
"O Master, Let Me Walk with Thee," No. 441, **Church Hymnal.**
(Sung as a prayer of dedication)

Intercession

Leader:
Let us pray for others.
Short Prayers: (by appointed individuals)

1. For those who have authority in the nation.
2. For homes and families around the world.
3. For those in racial strife and tension.
4. For homeless refugees, and persecuted Christians in other lands.
5. For our I-W and VS workers (name those from your group).
6. For our ministers and youth leaders in the church (mention by name).
7. For the missions in this difficult time (name missionaries in which your church has special interest).

(Some of these requests can be combined for one person's prayer.)
Special Music.
Offering: To be divided equally between the American Bible Society and the support of Elizabeth Showalter while she is in Northern Rhodesia.
Hymn:
"The Day Thou Gavest, Lord, Is Ended" (Tune: "O Life in Whom Is Life Indeed," No. 275, **Church Hymnal.** Omit refrain).
Benediction:
May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us and upon all our work and worship done in His name. May He give us light to guide us, courage to support us, and love to unite us now and forevermore. Amen.

(In preparing programs it would be well to include in print responsive readings and words to special prayers and songs. Also, special prayer requests may be added to those suggested. Each group has special concerns.) —Esther Eby Glass in WMSA Monthly.

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ed with the broadcasting setup. They also met with the Executive Committee of MBI.

Japanese Poetess Finds "New Joy"

Fujii Sumiko, an 18-year-old "Haiku" poetess from Nukanai village, is now enrolled in the second Japanese Bible study course, having successfully completed the first one. She writes:

"Since I have been listening to your broadcast and studying the courses, a new joy and purpose have come into my life. Folks just cannot live without a genuine faith, can they? Two years ago my best friend took her own life. This was a great shock to me. Since learning about the true Creator God, who loves us and saves us, I have often wished that I had heard your broadcast and known of your God earlier, so that I might have introduced her to Him. I am sure she would not have died if she had known Him like I now know Him. I want to be a good witness to my other friends."

Stamps for Christ

Luz y Verdad has been saving and selling all used stamps that come in. If anyone is interested in helping with this project, they should send only those that are not torn or damaged. The stamps should be cut from the envelope one-eighth inch from the perforated edge of the stamp. Send stamps to Luz y Verdad, Box 25, Aibonito, P.R.

4,000 Spanish Sermons Requested

A request has come from an evangelical work in Costa Rica to purchase for distribution 4,000 copies of the Spanish radio sermons which are printed each month.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

All summer Bible school superintendents will soon receive a new Leaders' Guide which has been prepared for use this year in our summer Bible schools and is being mailed to them by Paul R. Clemens, Secy. of SBS for the Commission. This 32-page Guide contains a theme and theme song, ten devotions, and a suggested closing program. It also contains a description of Herald Summer Bible School courses and promotional aids available. Elnora Schrock wrote the devotions and Mrs. Raymond Wenger the closing program. Design was by Joe Alderfer. The total project was under the direction of Maynard Shetler. Each year the Guide will contain a new theme, theme song, closing program and devotions for ten days. Publication of the Guide was undertaken as an answer to needs expressed by the Bible school leaders.

An automatic inserter, stitcher, and trimmer is being installed in the Finishing Department of the Mennonite Publishing House this week. This equipment will have four bins in which folded sheets of magazines will be stacked. It will feed these sheets automatically onto our present stitching machine. A belt will carry the stitched booklets or periodicals from the stitcher into a trimmer where three sides will be trimmed in one operation. There will be no storage between stitching and trimming operations and the need to bundle booklets for the trimmer will be eliminated. The elimination of these operations will develop a substantial savings. The equipment is expected to pay for itself in approximately four years. Previously these sheets had to be placed on the stitching machine by hand and placed in the trimmer by hand. This equipment automates three operations and speeds up finishing operations substantially. It is estimated that it will take one half the time it formerly required in the operations to do the same number of magazines or booklets.

Bro. E. M. Yutzy, Loman, Minn., and Bro. Valentine Nafziger, Milverton, Ont., served as instructors of a Bible Conference at Harrisburg, Oreg., Jan. 4-8, at Sheridan, Oreg., Jan. 11-15, at Bethel, Canby, Oreg., Jan. 18-22, and at Tangent, Oreg., Jan. 25-29.

Bro. Albert Meyer, Goshen, Ind., was guest speaker at the Olive, Elkhart, Ind., MYF on Jan. 13. The MYF's of Locust Grove, Roselawn, and Belmont were also guests of the Olive MYF that evening.

Hundreds of motorists were recently stranded on snow-clogged Nebraska highways. After officials at Milford, Nebr., had exhausted the facilities of a motel and the State Vocational School, they came to the Bellwood Mennonite Church just as the services were closing. Members made room for forty travelers.

Bro. Kenneth Smoker, Madisonville, La., attended the first two weeks of Shekinah Bible School, Sarasota, Fla., and gave an inspiring series of devotional studies.

Bro. Eli Helmuth, who administers a county home at Harrison, Ark., while attending Shekinah Bible School described the work of his institution at the Pinecraft Tourist Church in Sarasota.

Visiting speakers at Sarasota, Fla., on Jan. 17; Newtown and Palm Grove, Joe M. Esh, Mt. Union, Pa.; Pinecraft, Abram M. Risser, Manheim, Pa., and Daniel Lehman, Harrisonburg, Va.; Tuttle Ave., Paul and Alta Erb, Scottdale, Pa., and Daniel Lehman; Bay Shore, Glen Brubacher, Toronto, Ont., William Jennings, Knoxville, Tenn.

Steps are being taken toward the establishment of a Mennonite church in South Bend, Ind. First Sunday morning services of this group were held at the Hope Rescue Mission on Jan. 17.

Steelton, Pa., Gospel Mission with a membership of 45 recently had a turnout of 185 at their workshop and club meeting on a Friday night. First Mennonite, Meadville, Pa., with a membership of 60 had a group of 79 children present at the first meeting of their Bible club.

Several Sunday evening programs recently at West Sterling, Ill., consisted of reading and discussing articles from the GOSPEL HERALD.

Bro. John Otto, formerly of Arthur, Ill., is moving with his family from Sarasota, Fla., to Cherry Box, Mo., where he will be licensed to serve in the ministry of the congregation there.

The Publishing House this year distributed 5,251 calendars to workers, wholesale customers, schools, hospitals and homes, leading contributors, Publication Board members, and Sunday-school superintendents. A daily reminder book was sent to ministers.

Bro. David Weaver, formerly of Lebanon County, Pa., and until recently working among the Indians in Alabama, is now laboring among the Choctaw Indians at Mashuluville, Miss. He is being supported by the Burton, Ohio, congregation, and two families from there are planning to move down to help in the work. There are 3,600 Indians in the area, and they are almost without knowledge of Christian truth.

Attendance at the Shekinah Bible School had, as could be expected, quite an interconference character. It also had an interracial character one evening when two brethren from the Newtown congregation, of Sarasota, formerly from the Bahamas, were present, and Bro. Stafford Cunningham led the singing.

Land has been purchased for the erection of a new Christian day school a little east of Pinecraft, near Sarasota, Fla.

Bro. Paul Erb preached for the congregations at Tampa, Fla., on Jan. 24.

Bro. Myron Augsburger, Harrisonburg, Va., preached at Salem, Wooster, Ohio, on Jan. 24 while Pastor Paul Showalter was teaching in the Bible School at Atglen, Pa.

The new Hudson Memorial Nursing Home, completed recently at El Dorado, Ark., has been opened under an administration arrangement with the Board of Missions and Charities of the Conservative Mennonite Conference. Bro. L. L. Swartzentruber, Greenwood, Del., is serving as acting administrator.

Sister Amanda Reider, Middletown, Pa., celebrated her one-hundredth birthday on Jan. 21.

Bro. Roy D. Martin, Waynesboro, Va., was ordained to the ministry on Jan. 17 to assist in the work at the Greenmonte Church in the Southern District of the Virginia Conference. The bishops Truman Brunk and Lloyd Horst assisted. The sermon was preached by Bro. Brunk.

Executive Editor Ellrose Zook returned to the Publishing House on Jan. 25 after a semester of teaching in the English Department at Eastern Mennonite College.

The Mennonite Scottdale Federal Credit Union had its annual members' meeting on Jan. 22. It reviewed a year of progress in service and financial growth. This is one of the very few credit unions in the Mennonite constituency. It is a member owned and operated saving and loan organization devoted to direct self-help and mutual aid. The Credit Union will be glad to give information to any other person or group who might be interested in organizing a credit union. Simply write to Credit Union, Mennonite Publishing House, Scottdale, Pa.

Bro. Owen Witmer, Salem, Ohio, spoke and showed slides of his experiences in Pax work with the LeTourneau Jungle Clearing Project in Peru at the Father-Son supper at Orrville, Ohio, on Jan. 19.

The staff of the new leadership magazine (coming in October) met at Scottdale on Jan. 25, 26. Representatives of the Ministerial Committee, WMSA, the Commission, and the General Conference Mennonite Church were also present.

The senior topics committee met at Scottdale on Jan. 28 to outline topics for Sunday evening services to be used during 1961.

Calendar

Ministers' Week at Hesston College, Hesston, Kans., Feb. 16-19.
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 19, 20.
Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-6.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Annual meeting, Eastern Mennonite Board of Missions, Ephrata, Pa., March 8-10.
Annual Mission Board and ministers' meeting, Iowa-Nebraska Conference, Kalona Church, March 8-11.
Spring Missionary Day, March 13.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Alberta-Saskatchewan annual conference and associated meetings, July 16-19, on grounds of Mountain View Bible College, Didsbury, Alta. Host congregation: West Zion, Carstairs.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.

The brethren William Issel and Willard Shisler, of the Salford congregation, Harleysville, Pa., spent Jan. 22-27 in the interest of the work at Canado, Ariz., and planned to stop at the I-W unit at Denver, Colo., and at Calico Rock, Ark.

Bro. J. Howard Kauffman, Goshen, Ind., spoke on "Family Life and Mental Health" at Bethel, West Liberty, Ohio, on Jan. 17.

Ground-breaking services were held at Brook Lane, Hagerstown, Md., on Jan. 19 for an estimated $45,000.00 administration-clinical building expected to be completed by midsummer. Participating in the services from out of the state were C. N. Hostetter, Jr., MCC Chairman, Grantham, Pa., and H. Clair Amstutz, MMHS Chairman, Goshen, Ind. This hospital, co-ordinated by Mennonite Mental Health Services, is now in its eleventh year of operation.

Announcements

B. Charles Hostetter, guest speaker at the annual winter Mission Board and ministers' meetings of the Iowa-Nebraska Conference, held at the Kalona, Iowa, Church, March 8-11.

Norman Derstine will show "Faith Comes by Hearing" at the North Goshen Church, Goshen, Ind., on Feb. 3, instead of the Goshen College Church as previously announced.

Lloyd Boshart, Lowville, N.Y.: new telephone number, 964-W.

C. F. Derstine, Kitchener, Ont., at Akron, Pa., Feb. 7, 9:00 a.m.; at Monterey, Bird in Hand, Pa., 10:30 a.m., and at Neffsville, 7:30 p.m.

Junior Bible meeting teachers can find useful photographs in "Words of Cheer, Feb. 7 to March 27," to supplement their study of World Friends at Worship.

J. Irvin Lehman at Vine Street, Lancaster, Pa., Feb. 8, 7:30 p.m.

Don Augsburger, Secretary for Christian Service for the Commission for Christian Education, guest speaker at the valley-wide Christian Workers' Conference, Zion, Hubbard, Oreg., Feb. 7.

Chester Slagell, Hydro, Okla., in music school at Mt. Pisgah, Leonard, Mo., the second week in February.

Winter Bible School at Perkasie, Pa., scheduled for Wednesday evenings, Feb. 17 to April 27, with Fred Brenneman, Jamison, Pa., as instructor.

Music Conference, Science Ridge, Sterling, Ill., Feb. 19-21; speaker: Dwight Weldy, Goshen, Ind.

Evangelistic Meetings

Roy S. Koch, West Liberty, Ohio, at Bethel, West Liberty, Jan. 31 to Feb. 7. **Wilmer Eby,** Sheridan, Pa., at Lititz, Pa., Feb. 25 to March 6. **Myron S. Augsburger,** city-wide Revival Crusade in Wilmington, Del., Feb. 14-28. **Henry Ruth,** Souderton, Pa., at Hickory, N.C., Feb. 7-14. **Howard Zehr,** Elkhart, Ind., at Walnut Creek, Ohio, Feb. 21-28.

Bro. Andrew Jantzi, Sarasota, Fla., at Sheridan, Oreg., beginning Jan. 31. Ten weeks of evangelistic work on the west coast will follow. **Frank Zeager,** Middletown, Pa., at Mt. Joy, Pa., Feb. 14-28.

Correction: Martin R. Kraybill, Elizabethtown, Pa., and not Harlan Hoover, held meetings at Creek Indian Mission, Atmore, Ala., as stated in the Jan. 19 issue.

Mission News

Guest speaker at the Foyer Fraternel, Chatenay-Malabry, France, on Jan. 3 was David Shank from Ohain, Belgium. The young people of the Foyer are publishing a paper called **The Torch.** The second issue of the paper announced that to enable the people to become better acquainted with Paris, once a month a couple from the Foyer would take all those who were interested on a tour of some aspect of Paris. The first of these tours was scheduled for Jan. 24, when Mr. and Mrs. Ondet planned to take a group to visit the Louvre museum.

Glen Good, missionary on furlough from Thionville, France, spoke at the Mennonite House of Friendship, Bronx, N.Y., on Jan. 17.

Thirty-five Moslem children and young people (many of whom are refugees) are attending the literacy and sewing classes which Annie Haldemann, missionary in Algeria, is teaching. On the Saturday after Christmas she told them the Christmas story in Arabic and gave each a bag of "goodies."

In preparation for a series of meetings by Lester Hershey in Corpus Christi, Texas, handbills, **The Way,** and a Spanish tract were distributed to 1,400 homes. The meetings were scheduled to be held Jan. 14-24.

On Jan. 11, Dolores Bohn, former VS kindergarten teacher at Mathis, Texas, began a kindergarten at Corpus Christi. Already it is evident that the kindergarten will add to the Sunday-school attendance. At least five new children are coming in response to kindergarten publicity. Other children stop in after school to visit Dolores and talk among themselves as to whether their mothers will let them come on Sundays.

In another effort to increase interest and attendance, the workers mailed a midweek reminder of Sunday services to 75 homes of children who had attended summer Bible school.

Nineteen new believers were added during the Christmas-New Year season to five Japanese rural congregations—Obihiro, eight; Yamuwakka, four; Kushiro, four; Ashoro, four; and Rikubetsu, two. Carl Beck is serving at Obihiro and Yamuwakka, Takio Tanase at Rikubetsu, Hombetsu, and Ashoro, and Ralph Buckwalter at Kushiro.

The three churches which Takio Tanase is pastoring are located along a railroad line running through Nakagawa valley. Hombetsu has 12 faithful members who meet in a second floor "church" carved out of a warehouse belonging to one of the members. Twenty minutes up the line by diesel rail bus is Ashoro with six members. Another hour beyond is Rikubetsu, also with six members.

Last spring the Rikubetsu group dedicated a beautiful meetinghouse which they built with their own hands (their leader is a carpenter), and some outside financial help from sister Mennonite congregations in Japan and abroad. The Ashoro group has met in the home of Mr. and Mrs. Akutsu since its beginning several years ago. Just before Christmas this group dedicated a new meeting room, accessible by an outside stairway, in the second floor attic of the Akutsu home.

One missionary comments about these believers, "One can't help being impressed with the quality of faith and zeal of these rural Christians. The congregations are small but virile. Christ is in their midst and they are looking to Him for strength."

Bro. and Sister J. D. Graber, on a five-month administrative visit to some of the foreign mission fields, were scheduled for a meeting with the Bihar, India, missionaries on Jan. 15 and planned to take a plane for Katmandu, Nepal, on Jan. 17.

The Herbert Minnich family is now in Araguacema, Brazil, after their arrival there had been delayed several months because of illness. In the reorganization of the Mission Council at Araguacema, the following officers were elected: president, Maynard Rohrer; secretary, Mildred Eichelberger; treasurer, Esther Reese.

Richard Stoltzfus, a I-W serving in New York City, is directing a youth chorus at Mennonite House of Friendship, Bronx. Members of the chorus come from this congregation as well as from some of the other Mennonite churches in New York City.

Two Tanganyika brethren have informed the Executive Committee of the General Church Council that they have felt the call of the Lord to go to Somalia to work among the Swahili-speaking people in the Mofi area. Although definite plans have not yet materialized, it is evident that the Lord is sending forth laborers from the Tanganyika Mennonite Church to their brethren in Somalia.

A new interest is evident in the Sunday morning worship services and Bible classes at Mahaddei Uen, Somalia. For the first year and a half almost no one attended these meetings, but now 17 to 20 persons attend each Sunday morning, most of whom are compound workers, teachers, and elementary school teachers. Recently a student of the school at Mogadiscio asked if Wilbert Lind would teach him the Bible.

Dr. Ivan and Mary Ellen Leaman and son Peter John, Eastern Board missionaries to Somalia, sailed on Jan. 21 aboard the S.S. **Independence** and are scheduled to arrive in Mogadiscio on Feb. 14.

Bro. and Sister Reuben Lehman, Chambersburg, Pa., began services as superintendent and matron of Brookhaven, the rehabilitation home for released prisoners at Middletown, Pa., on Feb. 1.

Orie Miller was scheduled to leave New York on Sunday, Jan. 24, en route to Europe and Africa on a five-week trip that will include MCC and Eastern Board interests.

The Chicago area Mennonite churches have co-operated in several recent events. On the weekend of Jan. 31 a youth rally with Bill and Bob Detweiler was scheduled. The first session, on Jan. 29, was to be held at Second Mennonite Church; the banquet, on Jan. 30, was to take place at Bethel Mennonite Church; and the Sunday vesper service on Jan. 31 was scheduled for Lombard Mennonite Church.

On Sunday evening, Jan. 10, members and friends from the Bethel Mennonite Church participated in the special meetings at Second Mennonite Church, with the Bethel choir contributing to the service.

On Sunday afternoon, Jan. 17, Englewood Mennonite Church and Bethel Mennonite Church had a joint service. The program was presented by the Little Choir from Goshen, Ind., and was followed by a fellowship supper.

(Continued on page 108)

RELIEF AND SERVICE

N.Y.C. Graduate Students Meet

About fifteen Mennonite graduate students met at the New York VS Center on Jan. 10 for the first graduate students' fellowship for this school year. John Smucker, from the Mennonite House of Friendship, presented stimulating reports of the recent graduate students' meeting in Chicago. Mr. and Mrs. Orie O. Miller, Akron, Pa., who had been dinner guests at the Center, also attended the graduate students' meeting. Both the unit and the students appreciated their fellowship.

Contacts in Puerto Rico

Paul C. Landis, Director of VS in I-W Services, Salunga, Pa., left on Dec. 31 for Puerto Rico where he served as the MYF representative to the annual meeting of JEMP, the Spanish Mennonite Youth Fellowship. He spoke twice at the annual meeting and also in two churches on Sunday, Jan. 3. He also visited Puerto Rican men who had been working in Lancaster County this summer. He returned to the States on Jan. 8.

Redlands Camp News

The teen-age Bible club of Redland Labor Camp, Homestead, Fla., spent an enjoyable evening with VS-ers at the Everglades National Park on Tuesday, Jan. 5. After supper, some time was spent in singing, and then Lester Miller gave a short message on life's decisions.

Redland VS-er Ken Nauman, Manheim, Pa., and three boys of the "Young Christians' Bible Study" in Redland Camp enjoyed a camp-out on the last night of the old year. They enjoyed building their own fire and roasting hot dogs as the Florida sun was setting and the damp chill of night began to fall.

VS-ers Help Needy Family

"Our house burned and we don't have any clothes to wear," Hazel told me as I made my rounds to pick up the Navaho girls for teen-age club at Phoenix, Ariz. Upon further investigation, I discovered that Hazel and her family (who lived in a nearby camp) had no furniture, very few clothes, little food, and even less money because of their misfortune the night before.

Promptly the next morning at 8:30 the Indian family came to the unit house and we began going through boxes of used clothing to find garments which would fit the children and parents and would also keep them warm in Arizona's unusually low temperatures. (It was down to 30 degrees several nights.)

The chubby three-year-old was a happy lad with a pair of new shoes and socks on his cold little feet. He walked around and around our living room floor, admiring them as he walked. Happy, shy smiles were rewarding as we found outfits of clothing for each member of the family. After doing some quick mending and adjusting of buttons, we served hot cocoa and gingerbread men to the family of eight. Then we played Navaho Scripture records for them.

As they left with a copy of the New Testament in their hands and a large box of clothing, we were happy to note that signs of former barriers of hostility had been broken by the most powerful force—Christian love.—Treva Stutzman, VS-er serving at Phoenix, Ariz.

VS Prayer Requests

Several patients at the Good Samaritan Hospital, where Portland, Oreg., VS-ers serve, accepted Christ recently. One is a man in his sixties, ill with cancer of the lungs; another is a young girl. Pray for these young Christians and also for the VS-ers who contact them, that they may be able to lead them into a fuller fellowship with the Lord.

A teen-ager in Kansas City, Mo., who drank himself into jail, came to church the Sunday after his release and has now become a Christian. VS-ers are being buddies to him during this period of adjustment to a new life. Pray that he may be kept victorious over temptation.

MCC Weekly Notes

1960 MCC ANNUAL MEETING

Key actions by Mennonite Central Committee during their Annual Meeting in Chicago, Jan. 22, 23, attended by 22 representatives, included:

—electing Robert S. Kreider, Bluffton, Ohio, vice-chairman and appointing Robert W. Miller director of foreign relief and services;

—increasing committee membership from 24 to 34;

—approving Akron, Pa., as permanent headquarters with plans for facility improvement;

—recognizing with appreciation the services of Henry A. Fast and J. N. Byler who are retiring from active MCC responsibility—Bro. Fast as vice-chairman and Bro. Byler as relief director.

Messages presented at the Friday evening inspirational service were "The Challenge of Vietnam," by Willard Krabill, M.D.; "The Africa Frontier," by O. O. Miller; and "the I-W Challenges the Church," by John E. Lapp.

Membership Increased

The expanded membership plan calls for one representative from each supporting inter-Mennonite organization as well as members from Mennonite and affiliated conferences at the ratio of one member for up to 5,000 constituents and another representative for each additional or fraction of 20,000.

Based on current membership figures, the quota for representation to the committee will now be: Mennonite Church—4, Lancaster Conference—2, Conservative Conference—2, General Conference—4, Mennonite Brethren—3, Old Order Amish—2, Brethren in Christ—2, Church of God in Christ, Mennonite—2; and one from each of the following: Evangelical Mennonite Brethren, Beachy Amish Mennonite Church, Evangelical Mennonite Church, Krimmer Mennonite Brethren, Canadian Mennonite Relief Committee, Mennonite Central Relief Committee of Western Canada, Board of Colonization, Conference of Historic Peace Churches, and Nonresistant Relief Committee. There is also provision for four representatives at large.

Unless there is objection from one of the constituent bodies, this expanded plan will become operative as an MCC bylaw after three months.

Also recommended by the Membership Study Committee, and approved by the Annual Meeting, was a statement concerning the function of the MCC in relation to its Executive Committee: it is the task of MCC to establish policy and procedure, including budget and expansions, whereas the Executive Committee formulates program and implements administration.

Program Projected

Plans projected for 1960 during the Saturday morning session pointed direction in each of the administrative areas:

Foreign Relief and Services

The gradual shift from Europe to the Middle East, the Far East, and Africa will continue. This will be a year in which long-term objectives for Africa will need to be evaluated in consultation with the constituent mission boards. The needs of refugees will be in priority, centering particularly in Jordan, Calcutta, Hong Kong, and North Africa. To relate even more effectively to the Christian churches on the field will be attempted. The cash budgeted foreign service program totals over $650,000 of which about $600,000 is expected in contributions.

Europe and North Africa: Under the direction of Peter J. Dyck, the European administrative area will be enlarged to include North Africa. A representative will be sent to Algeria early in 1960 to establish a relief program for refugees. An even closer relationship with the Mennonite churches in Europe will be sought. The East-West program will include a spring visit to the Soviet Union, if visas are granted, by H. A. Fast, Peter J. Dyck, David B. Wiens, and Gerhard Lohrenz. Pax will continue to maintain between 40 and 50 men in Europe with the possibility of a few transfers to North Africa. The spiritual ministry in Greece will be strengthened by providing more effective connection with the Greek Orthodox

Church in the Aridea Valley. Austria will be an important country of activity since it is the closest country to the iron-curtain areas that are not now open.

Middle East: Work will center in Jordan at Hebron, Jerusalem, and Jericho. A new program of medical assistance will be developed out of Hebron to the Bedouin shepherd people. At Hebron, the orphanage will add facilities for vocational training. Material aid should increase because there seems to be little possibility of lessening need among the over one million Palestinian refugees.

Far East: 1960 should witness a further shift to Asia with focal points in Korea, Hong Kong, Vietnam, and Calcutta, India. In co-operation with Church World Service, a small Pax project will be opened in Pakistan. A new mobile clinic will be established by Vietnamese national Christians at Nhatrang; MCC will provide several staff members. A medical doctor will be provided for the Christian church at Prae, Thailand. Hong Kong represents the most rapidly growing relief area in which MCC is operating and the staff will be strengthened. Relief to the refugees on the outskirts of Calcutta will be further developed. The Barjora agricultural project will receive one or two Pax men; this is a significant project with a constituent mission program. It is hoped to place a medical doctor on the island of Timor in Indonesia.

South America: Principal effort in South America centers in Paraguay where the long-term rehabilitation needs of Mennonite immigrants are the primary concern. The countries of British Honduras and Bolivia are being added to the South American program since Mennonite immigrants are there carving out new homes and need assistance from the North America brotherhood. The cornerstones of our program in Paraguay will be: (1) the agricultural experimentation under the direction of Robert Unruh and in co-operation with the Chaco colonies, (2) the development of the roadway from Asuncion to the colonies with the continued use of Pax men in its construction, (3) the leprosy program at Km. 81, (4) the improvement of the Asuncion headquarters facility for better service to the Paraguay Mennonites, (5) co-operation with MEDA in aiding Volendam Colony meet its acute economic problem, and (6) assisting in the use of long-term credit for colony development purposes.

Peace Section

Under the budgeted program of over $40,000, Peace Section effort will stress the international witness as well as giving additional attention to the problems of race. Currently Paul Peachey is on a two-month visit to India visiting Mennonite and Brethren in Christ mission fields to share in a peace ministry. Orie Miller will be visiting Africa preparatory to a six-month assignment by Henry Hostetter, laying groundwork for a possible longer term peace ministry.

On the domestic scene, Peace Section will continue taking responsibility for relationship to Selective Service in registering projects and clearing problems for individual men.

Voluntary Service

The Voluntary Service program envisions developing a medical or agricultural program in Mexico and the development of one or two projects in the Canadian West and northwestern United States. The program in Haiti should increase. Together with Peace Section, VS will endeavor to establish a unit in an area of interracial tension in the southern United States. Approved budget spending for MCC-VS exceeds $166,000, of which $12,000 is expected from constituency contributions.

Mennonite Mental Health Services

The year 1960 marks the beginning of the second decade of mental hospital operations by MCC. The fourth hospital is developing. Prospects are for growth in physical plants, professional care, and in Christian emphasis.

MMHS Chairman H. Clair Amstutz, M.D., indicated that all boards feel keenly these needs: the application of the Christian resources of faith, hope, and love to the needs of the emotionally disturbed; the need for Christian counsel on the part of the working staff; the need to interpret to the church the significance of the dynamic interpretation of the Christian experience; and the need to be close to the church constituency so as to be sensitive to its thinking.

via MCC, Akron, Pa.

WMSA Weekly Notes

Coming—World Day of Prayer

Plans should be under way already for meaningful programs for the World Day of Prayer. The January issue of the WMSA Monthly gives suggested programs in detail for women's and girls' groups. Note: The correct day for the Day of Prayer is Friday, March 4—not March 11.

The special offering taken on the World Day of Prayer is divided each year between the American Bible Society and another project. This year it is our privilege to help support one of our own Mennonite sisters with half of our offering. Elizabeth Showalter, who regularly writes for the Publishing House, has gone on a several months' assignment to Rhodesia, Africa. Her first work will be to assist in classes to strengthen the journalistic talent among national writers there. Later she will travel among our own mission stations, gathering material for future use in her writing for our publications.

Elizabeth's transportation and housing will be provided by the agency which called her to this assignment—the Committee on World Literacy and Christian Literature. Her support on the field will be provided by the Mennonite Church, and half of our World Day of Prayer offering will go to the General Mission Board toward this support. Let us publicize this special project, and contribute generously to it!

Grateful

"Thanks for the beautiful new serving trays (two dozen)," writes Mrs. Roman Stutzman from the Kansas City VS unit. "They came through without a dent!" Just to give you some idea of how many Betty Crocker coupons we can use, ladies—those two dozen trays took exactly 6,000 coupons! We have a good many requests on that waiting list, and eager CMSA hands ready to count the coupons, too.

Blest Be the Tie . . .

Marge Steffen, unit hostess for VS-ers at Camp Rehoboth, St. Anne, Ill., keeps home folks in touch with the VS-ers who come to their unit. Listen: "The East Bend church sent a generous check for the slip covers we needed. . . . The WMSA from Kouts sent 125 quarts of canned goods. . . . The Oley, Pa., WMSA made 10 boleros for Wayfarers, and I intend to write the Sonnenberg, Ohio, WMSA to make some more. Also the GMSA from St. Agatha, Ont., would like to help; so we plan to ask them to make new curtains for the chapel kitchen. All the above WMSA's are homes of unit members. We feel this is a definite way for the folks back home to feel they are a part of the work. . . ."

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

Your Treasurer Reports

Contributions received at the Elkhart office by Jan. 15, from this year's Missions Week, total $125,445.80. This is significantly lower than the previous year, when the total amounted to about $190,000.00 for the same period. However, this compares favorably with contributions received for Missions Week two years ago. It is too soon to know if the amount received this year will meet operating needs. This will depend greatly upon the amount of funds received through regular contributions between now and the end of the fiscal year. As soon as the figures can be compiled, I will give a full report of funds received by both the General and District Boards.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

There is an increasing movement among the colleges and universities of the United States to refuse to accept federal loans for students because of the oath which is required making affidavit of nonmembership in any subversive organization. The viewpoint is that it is an insult to students to suspect them when many other types of federal aid do not require such an oath. President Eisenhower has now added his voice to those asking removal of this requirement.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Martin Luther Christmas Book, by Roland H. Bainton, translator and arranger; Muhlenberg; 1958; 76 pp.; $1.00.

A condensation, transposition, and paraphrase of Luther's thought concerning the Christmas story. To him it was not so much a miracle as a marvel. Luther's inimitable style makes this marvel fresh and beautiful. Seven pages about the book pave the way for understanding. Woodcuts by Luther's contemporaries are here brought together, something that should have been done long ago. An interesting book for Sunday-school libraries.—Helen Alderfer.

TO BE NEAR TO GOD

(Continued from page 99)

a waiting period in which he let God choose the subject, he petitioned God, he listened to God, he wrote out God's words, then he went out and ACTED (faith moves muscles) on the basis of God's pledged word. He lived to see the day when he could say, "The good things which . . . God spake concerning you; all are come to pass . . . not one thing hath failed." He ended his prayer life with a testimony, and that too is prayer—prayer of thanksgiving.

"O prayer, what shiny weapon 'tis, when always kept in use."

Sing—"Pray, Brethren, Pray!"

—J. Paul Sauder.

HOW'S OUR PUBLIC IMAGE?

(Continued from page 90)

vinced that what we really teach is positive, not negative, but we were not leaving that impression.

In scholarly circles we wear the image of irrelevance. John Bennett of Union Theological Seminary in New York has dubbed us with the label "withdrawal." He has analyzed our social position and compares us to the monastics who withdraw from society in order to be holy. The Niebuhrs have described us as "anticultural" and "socially irresponsible." When carefully defined in scholarly discussions, these labels may be valid, but they add up in the mind of the general reader to irrelevance. At best Mennonites with their idealistic or utopian schemes are conceded relevance as a conscience for society. But a bad conscience has a doubtful associational value!

The description of this image could be extended and the examples multiplied indefinitely. If the image were fully detailed, there would undoubtedly be some modifying aspects, but these are the features that invariably emerge in any serious discussion of Mennonites with non-Mennonites.

The cause for this poor public image lies partly with us. In the first place there has been an inadequate understanding of the essentials of our faith. We have too often allowed the public to believe that certain cultural peculiarities or peripheral doctrines are the essence of Mennonitism and thus have defeated our real purpose and testimony. We ourselves have failed to see clearly the principles for which we stand, or seeing them have endeavored to propagate them by means which have been misunderstood by the general public. It is imperative that we find out what the real issues are, and we owe a debt of gratitude to those who have helped us gain a clearer view of our heritage. Even in this work of definition, however, we have been almost entirely content to understand ourselves for ourselves.

In the second place we have been guilty of false modesty and a general lack of concern to interpret our position to the American public. Our modesty has kept us from sharing our experience with others. Most of the people I meet on the university campus, to say nothing of the less well informed, know nothing at all about our vigorous program of missions, relief, voluntary and disaster service. We have an enviable record for the last fifty years, but others have run off with the kudos while we were content to be unnoticed. According to Jesus' words we must not be content to be unnoticed. A poor public image in a tolerant culture like that of the United States today is a reflection on God. We dare not allow the world to think that Christians are irrelevant!

Our lack of concern to interpret our position to the public is reflected in our lack of concern to understand the culture in which we live (both its Christian and non-Christian elements). We cannot speak effectively to a culture which we do not sympathetically understand. If one looks at our seminary and Bible school curriculums of the past ten years, it is evident how little time we have taken to try to understand our fellow Christians in other denominations. We have often looked at them as a threat rather than as potential allies in a common cause. We have been interested in a limited way in missionary technique, to be sure—personal soul winning, and lately indigenous mission strategy—but we have not seriously attempted to understand the people of our own nation to whom we must witness with an eye to the kind of modifications and adaptations which might be necessary in order to make our central convictions understandable and relevant.

The causes of our poor public image in part suggest the remedy. We must redouble our efforts to identify and teach the great principles which lie at the center of our faith. We must seek more diligently to understand our culture so that we can speak intelligibly to our contemporaries and adopt significant modes of applying New Testament Christianity. Further, we must keep abreast of the changing conditions of the world. The basic issues remain stable, but their order of significance and the guise which they wear are constantly shifting. We must arrange our values in terms of their relative significance, and this significance perspective changes with the changing conditions of the world. Strategic change in the application of Biblical principles is the only way *not* to lose them. Never have the stakes been so high! Never has it been more imperative that our light shine brightly.

Durham, N.C.

Mission News

CONTINUED

A property has been purchased in Saigon, Vietnam, to serve as missionary residence and headquarters for the Everett Metzler family. This property is located in a residential area but within convenient distance of the center of the city. The James Stauffers now plan to move to another part of the city, probably in a rented home. This will give two centers of witness in the city of Saigon.

Alma Longenecker, missionary nurse who served a three-year term in Honduras, arrived home on Jan. 17. Her address is Route 2, Mt. Joy, Pa.

On his recent trip to Puerto Rico as MYF representative to JEMP (the Puerto Rican equivalent of MYF), Paul G. Landis, Salunga, Pa., also contacted Puerto Rican believers who had become Christians during their summers spent in Lancaster County.

The workers at Alice, Texas, conducted a Bible school Dec. 28-31. Children's classes were held in the morning and adult classes in the evening. The attendance averaged 32. On the last evening, four young teenagers accepted Christ.

A total of 18 also responded to invitations given during evangelistic meetings held Jan. 10-18 with Lester Hershey as evangelist. Allen Kanagy, worker at Alice, reports, "Joy and radiant faces are the evidence of changed lives. In one family the father, mother, and two children accepted Christ. The mother said that their home is different now. Thank God and also pray for these and others who still rebel and have not surrendered to Him."

Seven people received baptism in La Paz, Uruguay, on Jan. 17. They included a young medical student and his wife, another married couple, a mother and her daughter, and another mother. The baptism was in charge of Bro. Nelson Litwiller.

Bro. Marvin Hofstetter was licensed for the ministry at the Hi Way Chapel on Jan. 17.

Bro. I. E. Burkhart, Goshen, Ind., brought the morning message at East Bend, Fisher, Ill., on Jan. 17.

Bro. Cledus Slaubaugh, Morgantown, Ky., told about the work in western Kentucky at Zion, Broadway, Va., on Jan. 27.

Bro. Paul Showalter, Wooster, Ohio, preached at Wesley Chapel, Newark, Del., on Jan. 24.

OUR SCHOOLS

(Continued from page 96)

ion with God and all that it brings by clinging to a sin, of which she was perfectly aware, but with which she would not break." How many of us, if we were to write confessions like Saint Augustine, would have to say that our faith is weak and full of doubt because we have harbored sin that we full well knew.

A third reason for doubt may be that it is the airing of brilliant denials of vain conceit. That is to say, there are those who profess loudly to be doubters, to be atheists, not because they really are, but because their pride will not allow them to become humble believers in Jesus Christ.

A fourth reason for doubt may be the rebellion against a false piety. The kind of Christianity we know may be distorted by the persons in whom we have seen it. We say, "I don't want any part of this." This kind of doubt can be removed by coming to confront true Christianity in Jesus Christ.

Doubt may come because of the dulling of our ability to trust. We trust as we learn to trust persons. God has planned that we learn to trust Him through learning trust in family relationships. When we are hurt in our relationships, we learn to be healed through persons, even as God sent Jesus to be our healing. We live and grow among primary persons in our human experience: our parents, and our brothers and sisters. If in this context we have been wounded and hurt, we will find it more difficult to trust God and Jesus Christ.

The following is one illustration that is far removed from our campus. A young man, who is now a minister, was often treated in a miserable way by his father. Not once did the father acknowledge to his son that he had mistreated him. The son, as he sought help, said, "I find it very difficult to believe that God really finds anything worthy in me or wants me or trusts me." Our ability to trust may be dulled and doubts may rise because we have been wounded in the primary relationships in which God has placed us. But, thank God, through the trusting relation of a friend and coming to know Jesus Christ as a trusting person this kind of wound can be healed.

But doubt may come also because of neglect. One writer recounts that one of Yale's foremost teachers of a generation ago began his career with a glowing religious faith and entered the ministry. Later he was invited to the chair of economics and social sciences of this university. As the years went by he ceased to take any active part in religious efforts, and found himself not much concerned about religious matters. Finally he lost all interest. In explaining this he said, "I never consciously gave up a religious belief. It was as if I had put my beliefs into a drawer, and when I opened it, there was nothing there at all." Doubts may come through neglect.

Doubts may come also out of honest search. They may grow out of hard experience in life, as with the father of the epileptic boy who wondered, "Is there a God? Is He able to heal my son?" Doubts may grow out of the search of youth confronting life. To be content with doubts is fatal; to search to find truth makes of doubt a steppingstone to maturity.

How Can Faith Grow?

How can faith be increased? Confess your doubts. Pretense will not hide doubts. The father took the healthy way of casting them on the Lord.

In the second place, choose faith instead of doubt as did this father: "Lord, I believe, but won't you help my unbelief" This is the honest prayer. Dr. Wilfred Grenfell said, "Act on what faith you have; don't worry about that which you haven't."

In the third place, fling your doubts on God. It is nobler to pray about them than to splatter your neighbors. Such a prayer opens one to God's self-disclosure. He has as much mercy for doubts as He has for sin. The temptation to doubt can be dealt with by keeping one's attention upon the object of faith.

Finally we must come to recognize that faith in the ultimate end comes from knowing God. For us, this is through His Word. Here we find faith. D. L. Moody writes, "I suppose if all the times I prayed for faith were put together, it would add up to months. I used to say, 'What we want is faith; if we only have faith we can turn Chicago upside down.' I thought someday faith would strike me like a bolt of lightning. But faith did not seem to come. One day I read in Romans 10, verse 17, 'Faith cometh by hearing, and hearing by the word of God.' I had closed my Bible and prayed for faith. Now I opened my Bible and began to study, and faith has been growing ever since."

Lord, we do believe, though our faith may be weak and we are often tempted. Lord, help our unbelief where it is caused by sin, by choosing self, by walking away. Help us to yield, to open, to say, "Oh, Thou Nazarene, Thou hast conquered at last. Thou art the Lord of my life through faith." Amen.

♣

The Church of the Nazarene organized 159 new churches during 1959, or an average of three per week. Church membership gained by 3.19 per cent over the previous year. The per capita Nazarene giving was slightly more than twice as much as the average per capita gift of $62.25 in 40 major Protestant bodies.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Adams, Isaiah and Frances (Smalls), Bristol, Pa., ninth child, third son, Paul William, Sept. 7, 1959.

Bannon, Norris C. and Hannah (Benner), third and fourth children, second and third sons, Keith Duane and Kevin Wayne, Jan. 10, 1960.

Breneman, Mr. and Mrs. Amos W., Columbia, Pa., third living child, second son, James Lamar, Jan. 15, 1960.

Brunk, Merle S. and Theda (Ruppert), Harrisonburg, Va., first child, Don Ruppert, Nov. 28, 1959.

Christner, Paul and Esther (Hilty), Medway, Ohio, third child, Jewel Elaine, Dec. 31, 1959.

Clugston, Warren and Lois (Hertzler), Shippensburg, Pa., second child, first son, Keith Dale, Dec. 27, 1959.

Denlinger, Fred and Ruth (Good), Harrisonburg, Va., third child, second son, Jerry Lynn, Jan. 15, 1960.

Ebersole, Donald E. and Marjorie (Alshouse), Sterling, Ill., sixth child, second daughter, Debra Lynn, Nov. 16, 1959.

Eichelberger, Cecil Dale and Thelma (Switzer), Hydro, Okla., fourth child, second daughter, Koleen Kay, July 22, 1959.

Eicher, Merle W. and Verba Jeanne (Troyer), Milford, Nebr., third child, second son, Jon Mark, Jan. 2, 1960.

Gautsche, Delmar and Donna (Klopfenstein), Archbold, Ohio, second son, Jeffrey Lee, Nov. 11, 1959.

Gehman, J. Russell and Mary E. (Moyer), Easton, Pa., third child, first daughter, Dawn Lynnette, Nov. 7, 1959.

Geigley, Roy M. and Gladys (Martin), Gettysburg, Pa., eighth child, sixth son, Alvin Roy, Jan. 14, 1960.

Geisinger, Lawrence and Effie (Yoder), Smithville, Ohio, third child, second son, Dean Allen, Oct. 29, 1959.

Guengerich, Owen and Twila (Swartzentruber), Greenwood, Del., second child, first daughter, Greta Joyce, Jan. 13, 1960.

Hershey, J. Robert and Eva (Fisher), Oxford, Pa., third child, second daughter, Linda Jean, Jan. 19, 1960.

Hostetler, Dr. Herbert J. and Marietta (Marner), Decatur, Ill., second child, first daughter, Karen Jo, Sept. 12, 1959.

Leaman, Clayton, Jr., and Lorraine (Martin), East Earl, Pa., third daughter, Gwendolyn Fay, Jan. 2, 1960.

Lee, Joseph and Wilma (Troyer), Greenwood, Del., first child, Sheldon Jay, Jan. 5, 1960.

Lehman, Earl S. and Areta (Graber), Goshen, Ind., fifth child, fourth son, Jonathan Earl, Dec. 29, 1959.

Martin, Jeremiah and Naomi (Leister), New Holland, Pa., second child, first son, Donald Eugene, Jan. 2, 1960.

Martin, Sidney and Florence (Weber), Altoona, Pa., third child, first daughter, Elaine Joy, Jan. 3, 1960.

Metzler, Robert and Miriam (Martin), Manheim, Pa., second child, first son, Lawrence Dale, Dec. 23, 1959.

Meyers, Paul and Evelyn (Alderfer), Perkasie, Pa., fourth child, third daughter, Candice Joy, Dec. 30, 1959.

Miller, Christian I. and Velda (Hershberger), Tiffin, Iowa, first child, Cheryl Louise, Dec. 18, 1959.

Miller, Lloyd and Clara (Terwillegar), Curtis, Mich., seventh child, third daughter, Joyce Arlene, Dec. 14, 1959.

Miller, Russell L. and Phyllis (Steckley), Kalona, Iowa, second son, Darwin Dale, Nov. 4, 1959.

Mishler, Maurice W. and Dorothy (Birky), Shipshewana, Ind., first child, Robert Kent, Jan. 10, 1960.

Natziger, Lyle and Delores (Yoder), Hopedale,

Ill., third child, second son, Samuel Lee, Jan. 15, 1960.

Plank, Irwin and Bertha (Albrecht), New Haven, Ind., third child, second daughter, Audrey Lynn, Jan. 9, 1960.

Stoltzfus, Donald and Grace (Tillman), Christiana, Pa., second living child, first daughter, Anita Faye, Jan. 8, 1960.

Stoltzfus, John D. and Susie (Stoltzfus), Cochranville, Pa., third son, Wayne Wilmer, Jan. 7, 1960.

Stoltzfus, Melvin G. and Nancy (Yoder), Elverson, Pa., first child, Melvin Lamar, Dec. 31, 1959.

Stoltzfus, Neil and Martha (Stoltzfus), Parkesburg, Pa., third child, second daughter, Karen Joy, Jan. 9, 1960.

Stoltzfus, Paul G. and Fannie Marie (Miller), Jackson, Ohio, fifth son, Jay Elmer, Dec. 23, 1959.

Stoltzfus, William and Caroline (Buckwalter), Atglen, Pa., third child, second daughter, Vivian Louise, Jan. 12, 1960.

Swartzendruber, John and Zuella (Trende), Palmer, Iowa, third child, first son, John Henry, Jr., Dec. 22, 1959.

Yannoy, Deward and Vyrol (Miller), Harleysville, Pa., fifth child, fourth son, Brian Dale, Nov. 26, 1959.

Whitlatch, Wayne and Ruth (King), Logan, Ohio, seventh child, third daughter, Anna Elizabeth, Dec. 16, 1959.

Yoder, Andrew A., Jr., and Mary Belle (Burkholder), Loos, B.C., Canada, fourth child, third son, Mark Anthony, Nov. 25, 1959.

Zehr, Lowell and Joan (Svoboda), Elkhart, Ind., second child, first daughter, Jolene Dawn, Jan. 7, 1960.

Zimmerman, Harvey B. and Alice (Good), East Earl, Pa., fifteenth child, ninth son, Linford Lee, Dec. 5, 1959.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Gross—Moyer.—Vernon Ruth Gross, Silverdale, Pa., Blooming Glen cong., and Joy S. Moyer, Blooming Glen, Pa., Perkasie Lutheran cong., by David F. Derstine, Jr., at the parsonage, Jan. 16, 1960.

Handrich—Miller.—Ron Handrich and Betty Miller, both of Fairview (Mich.) cong., by Harvey Handrich at the church, Dec. 22, 1959.

Metzler—Mummau.—Elvin D. Metzler, Strasburg, Pa., New Providence cong., and Nelda A. Mummau, Manheim (Pa.) cong., by Homer D. Bomberger at the bride's home, Jan. 3, 1960.

Miller—Sensenig.—Orie O. Miller and Etta M. Sensenig, both of Akron, Pa., Ephrata cong., by Amos S. Horst at the home of the bride's parents, Jan. 9, 1960.

Rineer—Watson.—Carl Rineer, Buckley, Mich., and Bonnie Loraine Watson, Kaleva, Mich., both of the Pleasantview cong., by Edw. D. Jones at the church, Oct. 24, 1959.

Rudy—Cunningham.—Kenneth E. Rudy, Strasburg, Pa., Mt. Pleasant cong., and Zana M. Cunningham, Lancaster, Pa., Laurel Street Mission, by Frank M. Enck at the East Chestnut Street Church, Dec. 19, 1959.

Stoltzfus—Zook.—Mast Stoltzfus, Elverson, Pa., Conestoga cong., and Anna L. Zook, Atglen, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the Maple Grove Church, Jan. 1, 1960.

Torres—Burkholder.—Joseph D. Torres, Elizabethtown, Pa., North Lebanon cong., and Geraldine S. Burkholder, Myerstown (Pa.) cong., by Amos S. Horst at the Myerstown Church, Jan. 2, 1960.

Weaver—Eberly.—Irvin C. Weaver, East Earl, Pa., Bowmansville cong., and Alma H. Eberly, Reinholds, Pa., Blainsport cong., by Amos S. Horst at the Blainsport Church, Jan. 2, 1960.

Anniversaries

Erb. John K. Erb and Lena Oswald were married by Bishop Jake Birky at the Plum Creek Church, Beemer, Nebr., on Dec. 22, 1909. They lived for seven years at O'Neill, Nebr., and then at Beemer, Nebr., for 26 years. They then moved to Iowa, Minn., where they are now retired at the farm of their youngest son. They observed their fiftieth wedding anniversary at the home of their daughter Ruby. All the children were present. Their children are: Omar, Casselton, N. Dak.; Wilma—Mrs. Elmer Nitzsche, Cass Lake, Minn.; Ruby—Mrs. Bennie Grieser, Detroit Lakes, Minn.; Ezra and Walter, Frazee, Minn.; and John, Jr., Detroit Lakes. The Erbs have 24 grandchildren and 7 great-grandchildren. They have one daughter who died in infancy.

Garman. Frank K. and Katie (Ober) Garman, R. 1, Columbia, Pa., were married in Lebanon County on Jan. 2, 1910, at the home of the late Bishop John Ebersole. They observed their fiftieth wedding anniversary on Christmas Day with a family dinner, and on Jan. 2, 1960, with open house for approximately 150 guests. They also received many cards and gifts. He is 73 years of age and she is 71. They have 8 children: Ruth—Mrs. Elam Landis, Esther—Mrs. John Huber, Roy, Mary—Mrs. Elvin Lockard, Frank, Richard, Kathryn—Mrs. Eli Hunsicker, and Martha. They also have 17 grandchildren and 3 great-grandchildren. They are members of the Slackwater Church near Millersville, Pa., where Bro. Garman is a minister. They wish to thank their many friends and neighbors who remembered them with visits, cards, and gifts.

Hartzler. J. D. Hartzler and the former Emma Schertz, daughter of the late Mr. and Mrs. Peter M. Schertz, were married Dec. 13, 1911, in the home of her parents by the late Bishop George Sommer. Bro. Hartzler, a native of Cass Co., Mo., is the son of the late Bishop and Mrs. John J. Hartzler. In 1920 he was ordained to the ministry in the Waldo Mennonite Church where he served until his retirement on Nov. 24, 1957. They observed their golden wedding anniversary on Dec. 6, 1959. Their children and grandchildren entertained with a family dinner in the home of their son, Floyd, and family. Dinner was served to forty guests, consisting of brothers, sisters, nieces, and nephews.

In the afternoon open house was held in the educational wing of the Waldo Church where they received 350 guests.

Their children are: Mrs. Lester Litwiller, Carlock, Ill.; Paul, El Paso, Ill.; Floyd, Gridley, Ill.; and Mrs. John J. Schertz, Roanoke, Ill. They have 8 grandchildren.

King, Joe and Katie (Roggy) King, Keota, Ill., quietly observed their golden wedding anniversary Jan. 2, 1960, at their winter residence in Phoenix, Ariz. In the evening they and Amos Kropfs were guests in the Melvin Mast home. The Kings had no attendants of the Kropfs and both couples celebrated their anniversaries within a two-month period. Joe and Katie were very much surprised when they received a bouquet of fifty yellow mums from their children. These lovely flowers added color to the Sunday morning worship service at the Sunnyslope Mennonite Church. The Kings were married by J. J. Hartzler at the home of the bride near Garden City, Mo. They have 9 children: Alvin, Sarona, Wis.; Blanche—Mrs. Carl Stutzman, Tolucа, Ill.; Lloyd, La Junta, Colo.; Harold, Valparaiso, Ind.; Oliver, Morton, Ill.; Harley, Roanoke; Myrle, Chenoa; Joe, Jr., Tolucа; and Elaine—Mrs. Frank Schirer, Roanoke. They also have 58 grandchildren. They moved to Illinois three years after their marriage and were engaged in farming until 1948 when they moved to Eureka. They are members of the Roanoke Mennonite Church.

Rohrer. Bert F. and Laura (Ziegler) Rohrer were married Dec. 30, 1909, at the home of the bride's parents in North Lima, Ohio, by A. J. Steiner. To observe the golden wedding anniversary, the children planned open house on Dec. 27, 1959, at their home at Columbiana, Ohio. About 160 guests called and gave their good wishes. They received many cards, letters, flowers, and useful gifts. They wish to thank their many friends for everything.

They have 3 children: Zelta—Mrs. William Trotter, Leetonia, Ohio; Gilbert H., Denbigh, Va.; and Ruth—Mrs. Roscoe Herman, Fla. Herman was not present. They also have 7 grandchildren. Both enjoy good health and are regular attendants at the North Lima Church, of which they are members.

Schertz. William Schertz, son of Mr. and Mrs. Peter Schertz, and Susie Eigsti, daughter of Mr. and Mrs. Daniel Eigsti, were married at the home of the bride's father on Dec. 7, 1909, by George H. Sommers. They observed their golden wedding anniversary on Dec. 6, 1959, by open house at their home in Flanagan, Ill. They are the parents of 3 sons: Roy, Princeton, Ill.; Earl, Washington, Ill.; and Peter, deceased. They have 3 grandsons.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Carstensen, Otto F., son of Peter C. and Maria Carstensen, was born Aug. 16, 1896, at Ricketts, Iowa; died at La Salle, Colo., Dec. 14, 1959; aged 63 y. 3 m. 28 d. He was married on June 24, 1937, to Catherine Stutzman, who survives. Also surviving are one daughter (Anna Marie—Mrs. Richard Fox), 11 sisters, and 3 brothers. One sister preceded him in death. Since 1938 the family has resided at Broken Bow, Nebr. In 1941 he accepted Christ as his personal Saviour. Funeral services were held Dec. 17 at the Church of God, with William Hinkle and Jack Duff officiating.

Frey, Josiah, son of the late John S. and Magdalene (Snyder) Frey, was born March 28, 1890, near Breslau, Ont.; died in a heart attack Dec. 21, 1959, at the K & W Hospital, Kitchener, Ont.; aged 69 y. 8 m. 26 d. Surviving are 5 brothers (John H., Calgary; Amsey, Galahad, Alta.; Benjamin, White Rock, B.C.; Jeconiah, Acadia Valley, Alta.; and Clayton, Sarnia, Ont.) and 2 sisters (Susanna—Mrs. Norman Krempien and Margaret Moyer, Elmira, Ont.). Three brothers and 2 sisters preceded him in death. Funeral services were held at the Elmira Mennonite Church on Dec. 28, in charge of Howard Bauman and Wesley Siebert.

Funk, Miles M., son of Banjamin F. and Fannie (Weyrich) Funk, was born March 8, 1894; died of drowning in a farm pond near Chambersburg, Pa., Dec. 23, 1959; aged 65 y. 9 m. 15 d. On Dec. 4, 1913, he was married to Estella M. Solenberger, who survives. Also surviving are 2 daughters (Evelyn—Mrs. Garnet Dice, Chambersburg; and Susan—Mrs. Frank Pugh, Shippensburg, Pa.), 4 sons (Harry S. and Samuel M., both of Chambersburg; Stanley L., Dallas Center, Iowa; and Lawrence R., Chambersburg), one brother (Amos M., Marion, Pa.), and 22 grandchildren. Three children died in infancy, and one brother and one grandchild also preceded him in death. He was a member of the Upper Strasburg Church. Funeral services were held Dec. 26 at the Chambersburg Church, in charge of Amos Horst and Harry Witmer.

Gerber, Peter P., son of Peter M. and Elizabeth (Moser) Gerber, was born near Kidron, Ohio, April 25, 1871; died at the rest home at New Philadelphia, Ohio, Dec. 15, 1959; aged 88 y. 7 m. 20 d. On Nov. 26, 1896, he was married to Anna Hofstetter, who died 20 years ago. Four daughters and 2 sons also preceded him in death. Surviving are 5 sons (Elam, Kidron; Wilson, Wooster; Ira, Berne, Ind.; and Leonard and Carl both of Dalton), 2 daughters (Orpha—Mrs. Allen P. Geiser, Apple Creek, Ohio; and Verda—Mrs. Noah D. Amstutz, Dalton), one brother (Elias Kidron), 47 grandchildren, and 45 great-grandchildren. He was a member of the Martins Men-

nonite Church. Funeral services were conducted at the Kidron Church on Dec. 18 by Stanford Mumaw and Reuben Hofstetter.

Harley, Timothy Kent, stillborn son of Paul L. and Thelma Mae (Wenger) Harley, Telford, Pa., was born Jan. 14, 1960. Surviving besides his parents are one sister (Kathleen—Mrs. Merlin Aeschliman, Salem, Oreg.), 2 brothers (David, Goshen College; and John, at home), and 3 grandparents (Mr. and Mrs. Martin Wenger, Telford; and Mrs. Henry E. Musselman, Souderton, Pa.). An infant sister preceded him in 1951. Graveside services were held at the Haycock Cemetery, Quakertown, Pa., on Jan. 16, in charge of Ammon Moyer.

Hartzler, Mary Ethel, daughter of Jonas Y. and Saloma (Hershberger) King, was born Sept. 15, 1888, at Allensville, Pa.; died after a series of cerebral hemorrhages on Jan. 5, 1960, at Allensville; aged 71 y. 3 m. 21 d. On Feb. 28, 1917, she was married to Urie D. Hartzler, who survives. Also surviving are one son and one daughter (Alta S.—Mrs. Glen I. Hartzler, Huntingdon, Pa.; and Martin S., Belleville), 3 foster daughters (Rhoda M.—Mrs. Crist D. Peachey, Reedsville; and Lorene—Mrs. Jess Kauffman, Belleville), 3 brothers (Charles E. and David D., of Mattawawana, Pa.; and Archie F., Belleville), and one sister (Nannie King, Mattawana). Two sons and 2 daughters died in infancy. She was a member of the Allensville Church, where funeral services were held on Jan. 8, with Raymond R. Peachey and Waldo E. Miller officiating.

Leaman, Mary M., daughter of Michael E. and Magdalena (Musselman) Wenger, was born Jan. 18, 1885, in Lancaster Co., Pa.; died, after a long illness, Dec. 9, 1959, at the home of her daughter, Mrs. Lloyd M. Eby, Ronks, Pa.; aged 74 y. 10 m. 21 d. On Jan. 10, 1907, she was married to Benjamin B. Leaman, who passed away Oct. 29, 1955. Surviving are 2 sons and 3 daughters (Elmer W., Landisville; Daniel W., Leacock; Martha W.—Mrs. Lloyd M. Eby, Ronks; Anna E.—Mrs. J. Kendig Miller, Leola; and Mary G.—Mrs. Arthur M. Graybill, Womelsdorf), 18 grandchildren, 4 great-grandchildren, and one sister (Anna M. Wenger, Stevens, Pa.). One grandchild preceded her in death. She was a member of the Stumptown Church, Bird in Hand, Pa., where funeral services were held on Dec. 12, conducted by Elmer G. Martin and John G. Oberholtzer.

Musser, Bruce Lynn, infant son of Roman and Anna (Martin) Musser, was stillborn at Lancaster (Pa.) Osteopathic Hospital, Dec. 28, 1959. Surviving besides the parents are one brother and 2 sisters (Wilmer, Darlene, and Marilyn) and the grandparents (Mrs. Mahle Martin, East Earl, Pa.; and Mr. and Mrs. Noah Musser, Goodville, Pa.). Burial in Weaverland Cemetery.

Myers, Irvin M., son of Mahlon and Sarah (Myers) Myers, was born May 10, 1875, in Bucks Co., Pa.; died of cerebral hemorrhage Nov. 28, 1959, at the Sellersville (Pa.) Hospital; aged 84 y. 6 m. 18 d. He was married on Jan. 5, 1903, to Annie Yoder, who survives. Also surviving are 3 daughters (Lizzie—Mrs. Harvey Sames, Pleasantville, N. J.; Mahle—Mrs. Samuel Rice and Blanche—Mrs. Paul Trauger, both of Pipersville, Pa.), 7 grandchildren, and one great-grandchild. He was a member of the Deep Run Mennonite Church, where funeral services were held on Dec. 2, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

Yoder, Levi Stahley, son of Yost I. and Martha (Stahley) Yoder, was born May 2, 1882, at Nappanee, Ind.; was instantly killed Dec. 18, 1959, when walking across a railroad crossing in the path of a train near his home at Lyndhurst, Va.; aged 77 y. 7 m. 16 d. On Nov. 5, 1908, he was married at Surrey, N. Dak., to Hettie Anna Harshbarger, who survives. He served the Brethren Church as a minister before uniting with the Mennonite Church. Soon after uniting with the Mennonite Church, about 1927, he was ordained at Springdale, Waynesboro, Va., as minister, with Anthony P. Heatwole officiating. He served faithfully both as minister and as evangelist for many years, serving the congregations at Springdale and also at Gulfhaven, Lyman, Miss. Also surviving are 5 sons (Paul L., Gulfport, Miss.; Titus E., Goshen, Ind.; Joseph Y., Rocky Ford, Colo.; Reuben K., Aberdeen, S. Dak.; and Melvin C., Lyndhurst, Va.), 4 daughters (Mrs. Ruth Grove, Lyndhurst; Mrs. Esther Brunk, Upland, Calif.; Mabel Yoder and Mrs. Anna M. Weaver, Scottdale, Pa.), 6 brothers and sisters (Chris, Sarasota, Fla.; Jonas, St. Petersburg, Fla.; Moses and Rudy, Nappanee, Ind.; Mrs. Mahala Gerig, Woodburn, Ind.; and Mrs. Minnie McPherson, South Bend, Ind.), 19 grandchildren, and 2 great-grandchildren. He was a member of the Springdale Church, where funeral services were held on Dec. 21, in charge of Franklin E. Weaver, assisted by Charles M. Grove and Silas W. Brydge.

Zook, Uriel Sylvanus, only son of Levi J. and Malinda S. Zook, was born at Allensville, Pa., Nov. 21, 1881; died at his home at Allensville, Jan. 4, 1960, of a heart attack; aged 78 y. 1 m. 14 d. At the age of about 16 years he accepted Christ and became a member of the Allensville Church. He lived on a farm near Allensville until 1939, when he moved to Allensville. On Feb. 1, 1906, he was married to Kathryn Mae Durr, who died Jan. 6, 1954. He reared his family on the farm near Allensville, and during his later years, gave his time to wool carding in a small factory located at his home. Twelve children were born into the family, three of whom died in infancy. Surviving are 8 sons and one daughter (Elrose, Scottdale; Ethel M.—Mrs. Raymond R. Peachey and Lester J., both of Belleville; Melvin S., Dalton, Ohio; David M., Columbiana, Ohio; LeRoy A., Wooster, Ohio; Floyd I., Lanham, Md.; Alphie A., Belleville; and Merle K., Denver, Colo.), 36 grandchildren, and 7 great-grandchildren. He was ordained to the office of deacon in the Allensville congregation in 1919, and during these forty years served faithfully in this office. He also served as teacher of the men's Sunday-school class until recently. Earlier he served as Sunday-school superintendent. He had a deep spiritual concern for others and was a Christian counselor and friend to young and old. Funeral services were held on Jan. 7 at the Allensville Church, in charge of Elrose Hartzler and Paul Roth; interment in nearby cemetery.

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ITEMS AND COMMENTS

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BY THE EDITOR

The American Bible Society is making use of Bible vans which can cover wide areas where there are few churches. During the next few years, the Society looks forward to providing Bible vans for at least 30 more countries than are now served in this way.

• • •

The United States Post Office Department has announced it will issue a 1¼-cent postage stamp next June in preparation for an increase in the bulk mailing rate for religious and other nonprofit organizations which goes into effect July 1. The present bulk rate for nonprofit groups is one cent per piece. Under legislation approved by Congress which raised regular postage to 4 cents, the bulk rate for ordinary third-class users is to go to 2½ cents and the rate for nonprofit groups has been fixed at one half the regular rate, thus necessitating the 1¼-cent stamp.

• • •

More than 4,000 sick and distressed persons have dialed the telephone number 320155 in West Berlin during the past year, an act which has already saved the lives of hundreds of would-be suicides. The spiritual counsel and comfort by phone is sponsored by an international Protestant Episcopal group with headquarters in the United States. The movement now embraces a number of large centers in Germany. One of its principal objectives is to check the mounting suicide rate in that country, which since the end of World War II has risen by 140 per cent. Deaths by self-destruction number about 1,000 a month.

• • •

Some 180 ministers representing three merging Lutheran bodies on the West Coast issued a statement blasting the motion picture industry for its mounting threat to American morals. "We are alarmed and incensed at the exploitation of immorality under the guise of adult entertainment in the film industry," the statement declared. "The increasing number of motion pictures, domestic and foreign, which irresponsibly exploit sex for sex' sake and violence for violence' sake, has reached the stage of alert. We condemn the prostitution of holy and noble things and the glorification of violence which threatens the moral fiber of our nation and undermines our free society."

• • •

The American Bible Society provides the Scriptures for Africa in nearly twoscore languages. Last year the Society's share accounted for a total distribution there of nearly 100,000 copies. Most of this was in the Congo basin.

• • •

Figures just released by the United States census bureau indicate that the median age of men at first marriage was 22 years, 4 months among couples married in 1959; median age of the bride was 20 years, 2 months. In 1890 the median age of men at first marriage was 26.1 years and that of women, 22 years. Whereas in 1890 the average young husband was four years older than his wife, the groom now averages only two years older than his spouse. There has been an increase also in the proportion of persons who marry. About 70 per cent of the male population, 14 years of age and over, is married, compared with only 50 per cent in 1890. The proportion of women over the age of 14 who are married has increased to two out of three, against only a little more than half 70 years ago.

• • •

Postmaster General Summerfield has reported that his department's intensified crackdown on the mail-order obscenity racket has resulted in "positive progress." This success, he said, is reflected in a record number of arrests, more complaints from parents whose children are receiving unordered pornographic mailings, and stiffer jail sentences for violators of anti-obscenity statutes. In the past year complaints against mail-order obscenity materials totaled 50,000, with current complaints running 40 per cent ahead of the previous year.

• • •

The Lutheran World Federation has announced that the Addis Ababa government has approved its application for a radio franchise in Ethiopia to set up a short-wave transmitter in that country. The federation will now proceed to establish the 50,000-watt transmitter to beam religious and cultural programs to broad areas of Africa and Asia. A spokesman said the radio would enable the federation "to play a pioneer role in Christian broadcasting in Africa at a time when revolutionary changes are taking place in that continent's life and thought." German member churches of the Lutheran World Federation have so far collected $125,000 toward the projected radio station. Initial cost has been estimated at about $400,000. This will be furnished by Lutheran members around the world.

• • •

The federal Public Health Service has awarded a one-million-dollar research grant to support a five-year co-ordinated study of alcoholism in the United States and Canada. Alcoholism has been described by the Public Health Service as a "public health problem of major proportions in this country and Canada."

• • •

The population of mainland China is 680 million. The annual rate of increase has risen from 2 per cent in 1950 to 3.5 per cent last year. The birth rate per 1,000, according to the New York Times, has fallen slightly, from 37 in 1952 to 34 in 1959. The death rate per 1,000 has declined from 18 per 1,000 in 1952 to 11 per 1,000 in 1959. China could reach the billion mark within about three decades.

• • •

Rudolf Hess, Jr., has rejected a draft call by the West German army. The 21-year-old Hess is the son of the man who was Hitler's right-hand man until he flew to England in 1941 and was captured. He does not want to serve "the people who sentenced my father to jail," nor commit "precisely the crime for which my father was sentenced in the Nuremberg war crimes trials."—The Reporter.

• • •

The American evangelist, Billy Graham, has been banned from Jordan because of alleged "pro-Israel activities including fund raising," an Amman official said. The spokesman indicated that the action was based on a report received by the Jordan government from its Washington embassy.

• • •

The American Public Health Association in its recent meeting in Atlantic City said: "Lung cancer is a rapidly increasing fatal disease which now kills more than 25,000 people in the United States each year, and if present trends continue, will claim the lives of more than one million present school children in this country before they reach the age of 70 years. Scientific evidence has established that excessive cigarette smoking is a major factor in the disease."

• • •

Most of a small net increase in world food production in 1958 was not consumed, but was stored in the surplus-producing countries. The United States put away 80 per cent of a 10 per cent rise in world surplus stocks. Meanwhile in Latin America and Southwest Asia food production was falling behind or barely keeping up with population growth. In Africa also population is growing faster than agricultural output. For the world as a whole, excluding mainland China, food production in 1958 rose by 4 per cent and population by 1.6 per cent.

• • •

The International Co-operation Administration has acted to insure a flow of emergency shipments of powdered milk abroad to enable the voluntary relief agencies to maintain their food relief programs at a minimum level. The administration has guaranteed that it will deliver 60 million pounds of powdered milk by next March.

• • •

The average per capita income in Puerto Rico rose during the past 10 years from $272 to over $500. Bank deposits in the country doubled in this time to reach about 500 million. About 570 new industrial plants have been started during this time, most of them by mainland or European investors. These have created about 42,000 new jobs.

• • •

A group of 78 students, more than 10 per cent of the student body at the International Christian University in Japan, together with five members of the faculty, spent one week in work camps clearing debris in the area affected by the typhoon. The group included seven students and one faculty wife from North America.

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Almost half a million copies of the recently published Amplified New Testament have been printed.

Gospel Herald

In the light of the Bible, in the doctrine of the Christian Church, in centuries of experience since Pentecost—before all these tribunals the practice of racial discrimination in the church stands condemned.

TUESDAY, FEB. 9, 1960
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The Christian Mandate on Race Relations

By Liston Pope

The most usual approaches to racial questions in America have been political or sociological in nature. This has been true even in our churches, whose pronouncements have generally sounded like watered-down sociological documents inspired by some degree of moral concern. And the announced reasons for concern have often been prudential in character: it has been argued that we must give greater equality to minority racial groups to prevent them from becoming disillusioned about Christianity, or to preserve democracy, or to enlist the energies and loyalties of colored peoples in the struggle against communism, or to protect America's reputation in other parts of the world. Similarly, the proposed solutions to race questions, including those advanced by churchmen, have generally been nontheological in character: educate public opinion; pass a law and then enforce it; desegregate schools, public facilities, and residential neighborhoods; protect the constitutional rights of individuals regardless of race; open the churches to all true worshipers by action of the responsible church body, lest we be accused of being hypocritical or undemocratic.

Now all of these are excellent proposals, and we feel frustrated that we make so little progress toward their realization. We meet in our national and world gatherings and reaffirm and reaffirm, but still the local churches confirm the old ways in their practice. The world urges us to "practice what we preach," which is a very worthy but worldly admonition, since it assumes that our problem is simply that of closing the gap between creed and deed. But is not our problem a far more profound one? Is it not that of discerning who we are, we who are sometimes called "the people of God," and of discovering the obedience required if we are to be the followers of Christ? All thoughtful churchmen must be grateful to the social scientists for the pioneer work they have done on racial patterns. They have exposed inequities and iniquities of the loyalty of colored peoples for Christianity, but not because they are colored, and not if our Christianity is false. As American Christians we desire to preserve our democracy and defend our nation against external threats, and to improve its reputation in the world. But those motives, important as they are, can hardly be primary among us; do not even the publicans the same?

Christians, and especially Protestants, naturally turn to the Bible as their charter and constitution. But here, we find no clear teaching about "race" in the modern sense of the term—that is, about race as a biological phenomenon

Cities

By Mary Ann Horst

People, people,
Everywhere crowds of people,
People with white skins,
People whom white-skinned people
call Negroes,
People with happy faces,
People with hard lines
In sin-calloused faces.
Everywhere people
Hurrying hither and thither.

Lord, whither are they bound,
These ever-surging masses?
Will these tramping feet
Someday reach that heavenly city
Where the weary find eternal rest,
Where a divine Prince
Leads His people
To living fountains?

Lord, I have heard the obscene conversation
Which passes the lips of many
of these people.
I have heard their carousing, their cursing,
their empty laughter.
And Thou hast said that the pure in heart
shall see Thee,
That nothing that defileth
Shall enter Thy holy city.

Lord, we belong to Thy blood-bought
church.
We need not be concerned for the welfare
Of sin-sick masses.
We need make no endeavor
To present to them
Thy saving Gospel.

Yet as we enjoy the benefits
of our "godly" living,
As we draw apart from the rabble mob
Lest we, too, become contaminated,
Our own hands become bloody.

Lord, awaken us from our lethargy.
Give us Thy compassion.
We do not desire to behold blood
on these hands
Throughout eternity.

Kitchener, Ont.

---

that divides human beings physically into clearly distinct groups. The peoples of the Bible were obviously aware of differences among groups; there are innumerable references to nations, tribes, and tongues. Physical differences were often noted, but in themselves were seldom if ever the basis for discrimination.

The very notion of "race" as it is commonly understood at the present time, is a modern idea, no more than three or four centuries old at the most. The Bible contains incomparable teaching about human relations, of course, and race relations are only a particular and probably temporary aspect of human relations. Scriptural teaching is therefore by no means irrelevant to our modern race problems. There we learn that God created and creates all men in His own image. By immediate inference, racial distinction and discrimination are man's fault, not God's design. And we read too of the judgments visited upon man by God whenever he raises his hand against his brother, and of the reconciliation of man with man as a means of God's grace. In modern terms the judgment of God is found in the shame or brutalization of a prejudiced heart, in the unease that attends the days and nights of the segregationist or the bitter man, in the repudiation of the churches themselves for their capitulation to man's perspectives. And God's grace may be found in the restoration again of the unity that has been broken, in the freedom and assurance of living again in a world where men know a common Father as their redeemer and therefore accept every man as brother.

Through all the cosmic drama of Biblical history there runs another theme, and it rises to unbearable climax to show us what manner of people we are. God condescends to choose a people as His own, and to make with them a covenant to be their God. There are no racial implications in this doctrine of the chosen people. Israel learns with difficulty in time that this same God rules all nations, even to the isles of the sea. And her final lesson is that she, Israel, God's chosen remnant, must by her own suffering bring these nations also to salvation. Jesus of Nazareth comes as the fulfillment of the mission given to Israel. Out of faith in the life, death, and resurrection of Jesus Christ came a new community composed of many people; men "from every nation under heaven" were present at Pentecost, generally considered to have been the beginning of the larger Christian community or church. Through many vicissitudes this community swept out across the world, gathering up Greek and Jew, slave and freeman, barbarian, Scythian, Roman, Egyptian, Indian, African, European, American. For nearly eighteen centuries the church knew little ethnic discrimination within its life. Not until white men began to overrun the world did their new division among

(Continued on page 121)

Our Readers Say—

I have just noticed your brief item on page 1024 (Nov. 24, 1959) regarding recent court action in Japan on the presence of American troops here. Your information contains a serious inaccuracy, though in a sense the irony is still greater than you indicate.

The action to which you refer was taken on March 30, 1959, by the Tokyo District Court (not the Supreme Court), but since the publication of your note, this action was reversed, on appeal, by Japan's Supreme Court (Dec. 16, 1959). Following some demonstrations against an American air base on the outskirts of Tokyo in 1957, seven persons were tried for violating a special Criminal Law designed to protect American installations here. On March 30 of this year they were acquitted by Judge Date of the Tokyo District Court where they were on trial, on the proposition that the present Constitution prohibits such military installations, and that therefore the special Criminal Law in question is invalid.

This action caused considerable consternation, for, if sustained, it would undermine the whole U.S. position in Japan. The government appealed the case, and by the streamlining of procedures it went immediately to the Supreme Court. As could have been predicted, the verdict of the Supreme Court sustained the government, and the defendants will now be called up for retrial.

The Constitution says: That ". . . the Japanese people forever renounce war as a sovereign right of the nation . . ." and that "land, sea, and air forces, as well as other war potential, will never be maintained. «The right of belligerency of the State will not be recognized." The Supreme Court ruled that the stationing of U.S. troops here does not come under this paragraph of the Constitution, and that in any case the court ("a court of justice") is not competent to judge on the constitutionality of a treaty.

It is thus evident that in terms of George Orwell's novel, "Nineteen Eighty Four" is hard upon us. Black is white, white is black, peace is war, war is peace, missiles, jets, and military pacts are not "war potential," and the American State Department views the whole with satisfaction as a triumph of the right of every nation to self-defense.

The outcome? We don't know. We only know that previous historic debacles have been preceded by folly and blindness. People who once before suffered as Japan sank into the clutches of fascist militarism are genuinely alarmed. On Jan. 19 Prime Minister Kishi will be in Washington to sign a revision of the present U.S.-Japan Security Treaty—on the surface to give Japan greater independence and to bring a termination date into the treaty (10 years) which it did not have before. Actually it means a consolidation of the U.S. military program in northeast Asia and a further alienation of China. This is not the stuff of which peace is made. What can you in America do about it?—Paul Peachey, Tokyo, Japan.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL SRR, EDITOR

ELLROSS ZOOK, MILLARD LIND, CONSULTING SOITORS BOYD NELSON, MISSIONS BDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA MITZGERS, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $2.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

You Do What You Are

The religious aristocracy at Jerusalem found fault with Jesus for healing on the Sabbath day. The defense of our Lord was that He was only doing what the Father was doing. The sun, the powerhouse of our world, runs seven days a week. The restoring processes in our bodies never cease. God's mercy and beneficence in our behalf never takes a day off.

The Father and the Son are one. Whatever the Father does, that the Son does, and in the same way. Jesus said He did nothing except by order of the Father. So how can He be criticized for doing something that He cannot help doing, being who He is? In fact, He would deny His very nature if, seeing the sufferer's need there at the edge of the pool, He would not step forward to help him. What He is determines, in any circumstance, what He must do.

It is true of us also that we do what we are. One cannot permanently act a role. What one is, that one does, sooner or later and more or less completely. We may have been carefully trained to disguise our feelings, and to act something other than what we are. But in some way, some time, what we really are will betray itself.

It may be through our words. One can scarcely open his mouth without telling something about himself. The Galilean brogue cannot be hidden in the courtyard of the Sanhedrin. The coarse character, the empty and giddy mind, the materialistic bent, the lust-laden imaginings—these will manifest themselves. The lawyer tells his guilty client not to talk; the words at the top of his consciousness are sure to give him away.

Or it may be through our actions. The man who is shoplifting keeps looking over his shoulder. The driver who is breaking the speed limit is on the constant lookout for the traffic cop. The speaker who is trying for effect pauses for applause. The eye of the libertine on the street corner measures every female figure going by. The miser comes running at every mention of money. Anger reddens the neck and sets the jaw and clenches the fist.

Goodness is just as transparent, if not so dramatic. The trusting man has trouble remembering to lock the door. The humble man is embarrassed by praise. The honest man is more careful to count the change he gives than that which he gets. The pure man does not notice the lustful advertisement. The kind person speaks the kind word and puts the best possible interpretation on what he hears.

We tell what we really are when we choose leisure-time activities, when we go on vacations, when we buy our books, when we choose our clothes, when we purchase our houses and cars, when we respond or fail to respond to all sorts of motivated lures thrown before us.

This need not alarm us. We need simply allow God to make us good, to purify our minds and sanctify our hearts, and then be natural. God's people look like, and act like, and talk like God's people. It is as simple as that.—E.

The Promise and the Realization

Does the inheritance of a Christian already belong to him? Is something that God has promised to us already ours? What is the relation between promise and its fulfillment? These questions involve also the nature of Christian hope. Obviously, what we already have in hand we no longer hope for. But are we any less sure of it while we are still hoping?

This world's wisdom warns us against being sure too soon. Folk proverbs tell us that "there's many a slip 'twixt the cup and the lip"; that we should not count our chickens before they are hatched; that a bird in the hand is worth two in a bush. Our word *hope* means usually something we wish for rather than something we are sure of. Some hope chests are never used. Seldom is a promissory note considered the same thing as cash.

A passage like I Pet. 1:3-5 has something pertinent for us on the value of God's promises to us. The hope which we have grows out of the historical fact of the resurrection of Christ. What God has already done has begotten a living, not dead, hope that He will go on to write the rest of His promises into fulfillment.

And so the inheritance which is promised us is already ours. True, it is not yet already in our hands, except in some earnest payment. But it is in reservation for us, kept safe and without any deteriorating value against the day of its full delivery. Our certain hope is a final salvation which will be fully revealed in the Day of the Lord. We have something to look forward to, and we wait for it in absolute assurance. It is ours already, although the full delivery has a future date.

The reason we are so sure of the promise is that the Promiser is absolutely reliable. Not one word of His good promise has ever fallen to the ground. What He has said, He has always performed. His word is as good as His deed. The Scripture tells us that God cannot lie; unfaithfulness is against His very nature.

This is the reason we can speak of assurance. The passage noted above and a number of others speak of our salvation as future. That is, our realization of eternal life belongs to the eternal state. And yet, here and now, we have an assurance that we are saved. How is that possible? It is because what God has promised is already ours. We already have what He has promised to give us.

If this seems like nonsense, it is because we do not sense the difference between God and man, between God's Word and man's word, between earthly prospect and heavenly hope. When our thinking once becomes Christian, the only difference between promise and realization is the date.—E.

The Chosen One

By Mary Bentch

When the angel came to Mary and said that she was the chosen one of God to carry His Holy Son within her bosom, how she must have searched her heart and soul so that her body would be a pure place for the Holy Babe to dwell.

If *I* had been the chosen one! Oh, yes, I too would have striven diligently and prayed to God for help to cleanse my heart and mind so that my life would have been without blemish.

But I *am* chosen. The Lord has said, "I have chosen you." And the Holy One just as surely lives within my life. Is my heart pure enough to house the Spirit of the living God? Am I conscious always of that Holy Presence within? Am I careful in my dress, my habits, my words—yes, even my thoughts?

Am I just as careful as Mary surely must have been when she knew that she was to give birth to the Son of God?

Versailles, Mo.

In the Arena

BY GEORGE REUTER

There were thousands in the viewing stands that day. Thousands yelled and jeered and mocked and hoped for the death of the poor unfortunate captives who were in the middle of the arena looking frantically for a way of escape from the roaring lion. Sometimes they huddled together; other times they stayed as far away as possible from each other, fearing that they might be too near one which might be the choice of the lion. Other times they actually argued with each other on the right way out.

I couldn't help noticing a few whom I knew. I saw Bapt, Romcath, and Meth. And yes—there was Menn and Ami and Pente, Jehowit, Sevda-ad, and a host of others.

Bapt was explaining that the best way of escape was by water, while Menn argued that the wearing of one type of clothing was the way. Ami said it was best to draw away from the rest of the group. Meth stated strongly that he thought it was best to sit down and write out a plan to follow and go by that. I overheard Romcath and Pente saying that a lot had to do with external activities.

The others had different plans, but they all had the idea of some way of escape.

My attention was suddenly attracted by a figure in white linen away over on the other side of the arena. He was waving, calling, pleading to them, but they were arguing, talking, and planning so much that they heard not a word. I heard, "Come unto me. I am the Way. Here is your escape!" How could they miss such an opportunity! He was the way out! Why didn't they hear?

The jeering crowd didn't see or hear Him either. The captives were making such a clamor that the crowd's attention was focused upon the captives.

Wilmington, Del.

Problem of Everyone

BY JACK KYTLE

The police captain said, "I have never had a drink of whisky, or any other kind of alcoholic beverage. I was raised to detest it, and the one who taught me was no snob. My father was a real man. He knew all about drink, because long before I was born, it had almost wrecked his life. My lessons came from a man who had beaten the curse through courage and the help of God."

He banged his desk with angry fist. "I have never had an alcoholic drink," he repeated. "Yet every day it is a problem to me. It affects my life, your life. It affects the lives of everyone."

The captain was talking to me, a newspaper reporter. We had just returned from a tavern, where there had been serious trouble. Two persons had been taken to a hospital; five others were under arrest. Those sent to the hospital could not pay for treatment. The ones sent to jail could not pay fines.

I knew what he meant by drink affecting everybody. Expenses of these alcohol victims would have to be borne by taxpayers. Pathetically typical were the many innocent people—wives, children, parents—who were involved in this trouble that should never have happened.

"If it had not been for drink," said the captain, "those people would have gone home, or to their rooms, tonight. Tomorrow they could have been at their jobs. Now their tomorrow is wrecked. If it had not been for drink, the policemen who answered that call would not have been taken from their duties of protecting law-abiding people. I could have gotten out work that needs to be done. You could have done something better, anything, for there's no news in a drunken tavern brawl."

He pushed back his chair, walked over to a window, then strode back to stand beside his desk.

"I've heard drinkers say time and again they're not hurting anyone but themselves. If they really believe that, they've gone the limit in self-deception. As I said, they're hurting you and me and everybody.

"They're taking up space in hospitals and mental institutions. Some of them drive autos, get into wrecks, injure or kill innocent people. They cause endless grief. Many of them can't work at all and others are only able to half work. I could go on and on. I live with this problem day after day.

"I'm sorry for many of these people," he said. "I know many who wouldn't drink if whisky, beer, and wine did not beckon on every street, or if they were not put under pressure to be 'sociable.' Back of their tragedy are the makers of drink and aggressive promotion. They encourage so-called social drinking. They also encourage, indirectly but cleverly, the lie that people who do not take part in social drinking are snobs."

The captain walked back to the window, turned, and went on. "This so-called social drinking is actually no better than tavern drinking. It starts many people on the downgrade to ruin, the worst drinking dives. I have wished I might take a 'social drinker' to one of these places and ask, 'Would you like for that young man or woman you pressured into taking a drink at your home to end up here? Would you care to look at police files to convince you the question is not ridiculous?' "

For moments he looked at me with earnest, level eyes, then said, "Many people who don't drink, who don't want to drink, fail in duty. They should speak up. To those who insist that they drink, they should not only refuse without hesitation, but be equally insistent on giving their reasons for refusing.

"Police records are on their side."

Birmingham, Ala.

50 Years Ago

(from GOSPEL HERALD, *Jan. 13, 1910)*

. . . Bible Conference held at Walnut Creek, [Ohio] . . . 25 who made the good confession.

. . . the proposed trip of the brethren J. S. Shoemaker and J. S. Hartzler to . . . India was outlined.

The Annual Old People's singing . . . New Year's Day at Weaver's Church [Virginia]. Nearly five hundred . . . gathered. . . .

(from GOSPEL HERALD, *Jan. 20, 1910)*

. . . 21 converts were baptized and 2 reinstated . . . 19 taking instruction. . . . [Fulton Co., Ohio.]

. . . laws recently passed in Pennsylvania . . . prohibit the employment of anyone under fourteen years in industrial establishments or coal mines.

(from GOSPEL HERALD, *Jan. 27, 1910)*

. . . Samuel Honderich . . . of the Toronto Mission decided to locate at Cullom, Ill. . . . John Byler is the new superintendent of the Toronto Mission.

Progress Report on Integration

By Linden M. Wenger

I am occasionally asked about the racial situation in my home state, and how the Mennonites in Virginia are meeting the issues which have received so much attention in the public press. What follows is a personal review of the situation past and present, along with some observations bearing on the race question both local and general. It is in no way an official report.

In Arlington's *Europe, a Personal and Political Survey*, the writer explains the failure of one of the gatherings called to attempt a reconciliation of the Eastern and Western branches of the church by saying that the representatives of the West hated those of the East, "with the hatred which men reserve for those whom they have deeply wronged." I have thought of these words many times while the debates over integration have raged, and feel deeply that there is involved here a great offense which will shake the souls of men to confess and to atone.

The race issue is not a new one for the Mennonites of Virginia. Reaching back into the days of slavery there were conference actions relating to the hiring of slaves (Mennonites never owned slaves) which were designed to safeguard their rights and dignity as individuals. In more recent years, Mennonites living in communities where there was any considerable colored population have exhibited a readiness to assist them in times of personal difficulty, and also to give help in spiritual things by preaching in their churches, assisting in summer Bible school, and kindred activities. But this does not mean that the Mennonite people were able to escape all the insidious prejudices which marked the general relationship between the races. We have been guilty of these things in the South, and perhaps more than we realize in the North.

In 1935 students from Eastern Mennonite College began a spiritual ministry among the colored of Harrisonburg. This was shortly taken over by the Virginia Mission Board and has subsequently developed into a congregation under the Board. More recently an active program of work has developed among the colored in Newport News. In 1941, when conference first made provision for the organization of a congregation among the colored which involved the practical question of integration, some provisions were included with respect to feet washing and salutation which doubtless reflected the local attitudes on the race question. In 1955 conference again faced the implications of Christianity as they bear on the race question. A statement was adopted which not only served as a confession but which potentially integrates any congregation within the Virginia Conference. It reads:

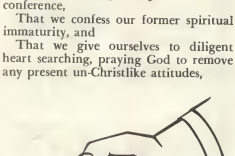
"WHEREAS, The teachings of Christ and the apostles declare the equality of men before God, the universal need for grace in the experience of salvation, and the oneness of the body of Christ, and

WHEREAS, There has been progress in the attitudes of our people toward the New Testament principles in the matter of race relations, be it

Resolved, That Action 541 no longer expresses the thought or practice of this conference,

That we confess our former spiritual immaturity, and

That we give ourselves to diligent heart searching, praying God to remove any present un-Christlike attitudes,



That we dedicate ourselves to the furtherance of the true Christian practices in all our individual relationships,

That in the church we extend to all true believers the right hand of fellowship,

That we pray God for continual blessing upon us that in time there may be a realization of more perfect relationships in demonstration of the New Testament Gospel in practical expression, and

That we call ourselves and our brotherhood to exercise the true spirit of Christ in every aspect of this issue."

In 1948 the question of admitting colored students to Eastern Mennonite College was brought to conference and received a favorable reply, the recommendation being that applications were not to be judged on the basis of race but on personal merit. Since that time E.M.C. has been integrated and has graduated both domestic and international students of the colored race. This fact has not escaped the notice of the local community nor of the other schools in the area. A test case for the community was precipitated when several African students, members of the Church of England, went to worship with the local Episcopal congregation. It is reported to us that a few potential worshipers turned back at the door, but most of the congregation received them with good grace.

Through the years the attention in race relations has focused on housing, transportation, employment opportunity, and finally settled upon public school integration for a showdown battle. Mennonites, with many other Christian people, rejoiced when in May, 1954, the Supreme Court declared enforced segregation in the public schools unconstitutional and ordered the states to prepare the way for integration. Many of us were subsequently shocked at the turn of affairs which developed; the unreasonable measures to which local governments resorted in the attempt to thwart the Court's decision, the breakdown of communication between the races, and the wiping out of gains already made in integration. As a single example of the last-named item, a friend of mine spent his period of alternate service in a state hospital for colored where both colored and white served on the medical and nursing staff. This personnel mingled freely in offices, lounges, and recreation rooms until the integration issue became "hot," whereupon orders were received from official sources for all such fraternization to cease.

What were Christian people to do in order to give an effective and consistent witness in the situation? Naturally, there were differences of opinion about the whole situation. Proximity to the problem forbade any of the easy answers which can sometimes be given from a distance. Throughout the whole affair there has been the evident concern on the part of our people to give a testimony for righteousness, but it was not always clear how this was best accomplished. Some denominations and church groups issued public statements of position and sent communications to state officials. Perhaps it would have been well for us to have done the same.

But with the very obvious involvement of political issues and to a lesser extent social ideologies, and with the evident inclination to use force on both sides, the conference leadership felt that the most effective and consistent witness could be given by the church in her own proper sphere of activity by opening the doors of her own institutions to all peoples and by exemplifying the Christian brotherhood in all personal contacts incident to daily life. To this the writer's own personal convictions agree. By far the most important consideration in such a time is personal attitude and action—word of wisdom and reconciliation in the opportunities that come to us as individuals. I believe there are more of such opportunities which have some bearing on the question of race relations than most of us realize.

In a chapel address Bro. Grant Stoltz-

fus said to the students of E.M.C., "In a time when social injustice is being heaped by one group upon another we dare not keep silent, but more important than public declarations and petitions is the personal attitude of Christian individuals." However, at the 1959 session of the Virginia Conference, a committee was appointed to draw up a statement of our belief and conviction with respect to racial issues suitable for release to public officials upon any opportune occasion.

There are opportunities also for our witness to be given in a larger context. A few of our brethren have taken part in community-wide Christian discussion groups; some have written personally to men in office or in position of influence; some have written to the open-letter columns of local newspapers. An effective witness can be given through these avenues. One of our E.M.C. faculty who has been in communication with a federal judge who has heard a number of integration cases received from him a letter of warm appreciation and commendation for the attitude of the Mennonite people in face of the situation.

Several quite personal issues were raised for some individuals by the segregation question. Does the Christian citizen owe his first allegiance to the federal government which has ordered integration or to the state government which, in the case of Virginia, persistently attempted to maintain segregation? In the mind of the writer this does not pose the ethical dilemma which some people see here. In our American economy contests between the federal government and the commonwealths have been numerous, and legal procedures have been established for grappling with such situations. Until these questions are resolved the duty of the individual citizen has been oriented to the demands of the local commonwealth where the commonwealth by precedent had been in control of administration and to the federal government where it by precedent had been in control.

The second of these issues was the signing of the pupil placement forms used by the state of Virginia for assigning pupils to the school which they should attend. These forms are not offensive in themselves, nor do they ask anything which is not legitimately within the prerogative of the local commonwealth. The knowledge, however, that these forms were connected with the state's attempt to forestall integration caused some Christian people to feel hesitant about signing. This problem was referred to a conference committee established in 1957 to keep abreast of the involvements of the race issue and furnish the conference with information and counsel. The committee reported as follows:

"As we understand the form, we see nothing to prevent our people from signing it. However, we should always remain open and cautious about developments lest we compromise our Christian testimony by lending weight to the unchristian treatment of any race."

It was suggested that those who felt constrained to do something in the face of this situation might attach a statement to the form expressing their Christian convictions and giving a testimony to the authorities.

Recent developments have forced the state of Virginia to accept a token integration and those of us who live here are thankful that it has thus far been accomplished without unfortunate incidents.

Thought for the Week

Stupid controversy does not become a Christian, who must give account for every idle word.—E.

In such a time numbers of our people are asking what we should do more to give a positive witness for righteousness. It is important that what we do should count for evangelism and the Gospel and not play into the hands of forces which add bitterness and confusion rather than healing. We need to remember that school integration is only part of a larger problem. I have always appreciated the privilege of sitting with interracial study groups during my student days at Union Seminary in Richmond. I think it is appropriate for me to repeat an outline of the things which Negro people would want most in a new integrated society, as given by Dr. W. L. Ransome, one of the outstanding Negro leaders of the city of Richmond: (1) to be treated with respect and dignity as individuals, (2) the right to compete on the basis of individual merit in the professions, trades, and labor markets, (3) freedom to travel without embarrassment and discrimination, (4) freedom to purchase homes in whatever neighborhoods they choose according to economic ability. There may be more that we can do as individuals to advance these just desires than would appear at first sight. They will be affected by the way we meet and treat individuals of other races personally; by the way we behave ourselves while traveling. We should certainly refuse to be parties to restrictive contracts in housing. I am happy to say that numbers of our people have already refused to be party to such contracts.

At the same time we must view the problem with a practical eye. Much as we deplore the evils of segregation we dare not get the idealistic concept that integration for the sake of integration will necessarily work righteousness or remedy racial tension. The trouble lies deeper, within the hearts of men, white, black, or whatever color. It is here that Christianity has an answer and the church should work within her own sphere to change the hearts of men.

Now that the furor in the public press over school integration has subsided somewhat, we may be able to look at things a bit more reasonably. Christians should not think that because the furor has subsided the problems are settled. Now is the time we should not fail to give our testimony against the evils of racial discrimination. Certainly such testimony will be received with better grace and more profit in a time of relative quiet than when passions are flaming at white heat.

Attendance within the past year at several meetings concerned separately with race issues and with our peace witness has left me with several very definite impressions: (1) There is a close relationship between the questions of righteousness in race relations and world peace. The explosive issues of war grow out of greed, oppression, and discrimination, and these things manifest themselves in many forms. (2) There is hope of resolving our problems and working out ways of relieving tension and discrimination when we come together to work at these problems out of a common background of Christian commitment, conviction, and compassion. (3) In the whole issue it is not physical integration that is most important, but the removal of barriers, prejudices, restrictions, and fears. It is time for the Christian Church and Christian individuals to demonstrate in realistic and practical ways our belief that all men are one in Jesus Christ, and that all alike are entitled to share in the bounties and benefits of God's created earth.

Harrisonburg, Va.

Prayer for a Pastor

By Rose Magines

On this holy day, O Father,
As I pause to intercede
For Thy servant, I am asking—
Hear my prayer and fill the need.

Speak through him the words of
triumph,
Telling men of Christ who died,
Rose in triumph over evil,
Now lives and reigns, once crucified.

Through him, Lord, make some
soul victor;
Resurrection power impart.
Stir some soul to full surrender
To the call, "Give me thy heart."

Lord, again I ask Thy blessing
On Thy servant for this hour,
As he brings to us a message
On the resurrection power.

La Junta, Colo.

Work Conference on Church Camping

Over 8,000 people participated in camping last year in our Mennonite camps. This includes both campers and staff members. There are sixteen church-owned camps in operation in our church from east to west. Twenty-eight camps are operated on a lease basis. One thousand seven hundred and eighty-eight children and youths from our cities were provided camping on a welfare basis the past year. Our camping ministry represents a major teaching agency and mission field.

To co-ordinate this growing ministry and provide guidance for the many leaders, counselors, and camp operators, the Commission for Christian Education has sponsored a number of church-wide camp conferences over the past decade. Another such conference is now being planned for February, 1960, at the Zion Mennonite Church, Archbold, Ohio. The Little Eden Campground Association will serve as the hosts. This meeting is designed to serve as a work conferecuce. There will be interest group sessions for various persons involved in church camping. These include parents, pastors, counselors and directors, besides operators of camps. Exhibits of camp supplies, patterns for arts and crafts, book tables filled with information and ideas, and a swap table of camp programs and promotional material will all contribute to making this a worth-while work conference.

Jess Kauffman, Colorado Springs, Colo., Secretary of Church Camping, has prepared a unique informational report of our camping program during the past year, which will be presented in the opening session to all attenders. The conference begins on Friday at 2:00 p.m. with Phil Frey, pastor of the host church, leading the devotional period. This will be followed by presentation of the annual report and sessions for five different interest groups.

A constitution has been prepared for the formation of a Mennonite Camping Fellowship. This constitution will be presented on Saturday morning for adoption and organization by Levi C. Hartzler, who served as chairman of this committee.

A special feature is planned for the closing session Saturday evening, when a camp fellowship banquet will be served at 6:00 p.m. by the local MYF. Laurence Horst, Chicago, Ill., will serve as toastmaster and Bro. Kauffman will present a paper, "Blazing New Trails in Church Camping." All camping people including counselors, and people interested in camping or who have participated in camping are invited to this special feature. Lodging and meals as well as local transportation will be provided by the hosts at moderate costs. The banquet fee is $1.50 per plate. Archbold, Ohio, is located in the northwestern part of the state just off the turnpike and on the New York Central Railway. For local information and particulars, write to Ralph Lugbill, Archbold, Ohio.

Power Failure

BY LORIE C. GOODING

It happened during a storm. Suddenly there was a flash and a crash—and the lights went out. The pump quit pumping. The brooder got cold. Down in the barn the milking machine wouldn't milk. It was disaster on a small scale. We called it a "power failure."

Yet it wasn't a power failure. At the generating plant the great dynamo continued to work. At the substation the current flowed smoothly. Other lights burned; other pumps pumped. Other brooders maintained their even temperatures; other milking machines milked.

What was it, then? *Our lines were down.* The power was there, steadily, mightily working, as it had always been. But the storm had broken the wires between our houses and the powerhouse. The power was ready, able, willing to work. But we were *separated from the source of it.*

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Is my light so shining? Is there one person on earth who has reason to praise God because I live, because he has known me? Have I helped someone in distress, sympathized with someone in sorrow, encouraged someone in despair? Has a word or smile or a prayer of mine brightened a day or smoothed the way for anyone? Is the world a better and happier place because I am in it? Can anyone thank God for me?

If not, I have experienced "power failure" as a Christian. Not that the Power has failed. It is there. Other Christians are shining, are helping, are working, are guiding. The Power of the Spirit is ever available, ever ready, ever willing. If it is not operating in my life, it is because I am *separated from the Source of it.* My lines are down. Some storm of temptation, of sin, of trial, some weight of worldliness and indifference, has broken the lines of faith and prayer, of reading and meditation in the Word, and I am left powerless, inoperative, as useless as a disconnected lamp.

When the skillful men came out and repaired the line, the power was restored, and everything began operating again. The lights lit, the pump pumped, the milkers milked, and the brooder grew warm. But what was lost was lost—the chicks were dead.

I have experienced power failure in my life. By the grace of God the lines are restored, the Power is available, the light shines. But I can't help wondering how much was lost (who was lost; what was lost?) while the lines were down.

Millersburg, Ohio.

A Prayer

FOR THIS WEEK

Thank you, Father, for the beauty and joy which fill our life today. We are grateful that even in the cold of winter there is the promise of spring's warmth, another reminder of your faithfulness.

Even more are we thankful as we experience the joys of your gift of eternal life. Help us to make all our decisions and face all life's crises in the strength of this knowledge, that we live always with you. May the awareness of your presence with us help us to do our work more carefully and effectively today.

We pray especially that the young people of our congregation will sense your guidance in their high-school endeavors. Knowing that this is a difficult place to witness, may the older members of our fellowship encourage the young people through their understanding and prayers.

In Jesus' name, Amen.

—*Alice M. Roth.*

Prayer Requests

(Requests for this column must be signed)

Pray that a much-needed church building at Corpus Christi, Texas, may become a reality. Pray that the newly established kindergarten there may open doors for the Gospel.

Pray for a priest who is seeking the Lord's will for his life and for the Catholic Church, and who preaches that his church should be revived.

Pray for a new believer at the Mennonite House of Friendship, Bronx, N.Y., and for his wife who needs Christ. Pray that the workers there may discern God's will for the future program.

Pray for Takio Tanases, Ruth and Rhoda Ressler, Charles Shenks, and Lee Kanagys who are living and laboring in rural towns in Hokkaido, Japan.

Pray for 16 new believers in Japan who made public confessions of faith during January.

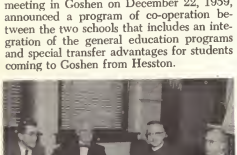
Pray for God's will to be done in the seting up of a new school corporation for Lagrange County, Ind.

OUR SCHOOLS

Goshen and Hesston Co-operate

Hesston and Goshen colleges, the two schools owned and operated by the Mennonite Board of Education, recently completed agreements which will result in further steps in the integration of the educational programs of the two schools.

President Tilman Smith and Dean Paul Bender of Hesston, and President Paul Mininger and Dean Carl Kreider of Goshen, meeting in Goshen on December 22, 1959, announced a program of co-operation between the two schools that includes an integration of the general education programs and special transfer advantages for students coming to Goshen from Hesston.



Left to right: Paul Bender, Tilman Smith, Paul Mininger, Carl Kreider.

A combined scholarship program is included in the agreements, as well as a more completely integrated student recruitment program. Some of the specific points of the plan include these:

(1) Goshen will accept up to 75 hours (2½ years) of transfer credit from Hesston, and up to 90 hours (3 years) in the Bible and Elementary Education departments.

(2) The freshman-sophomore general education program of the two schools will be unified so that transfer from Hesston to Goshen after two years will in no way penalize the student.

(3) Students considering attending Goshen College will be encouraged to take some of their work at Hesston College. This is especially true of those who may wish to major in Industrial Arts, not offered at Goshen. It also applies in the other fields in which Goshen does offer a major. Even those wishing to enter the School of Nursing at Goshen may arrange to take their freshman year at Hesston. Freshman students at Goshen will be encouraged to consider spending their sophomore year at Hesston. This program is known as the "Sophomore Year at Hesston College."

The administrators of the two schools believe this is a new step forward in what has in the past proved to be a very fruitful association. It has long been a tradition for Hesston's junior college graduates to transfer to Goshen College for their final two years of senior college, and the newly formed policies are planned to make this a more efficient process.

The intent of the two schools is to associate in co-operation and mutual aid, in the belief that this will best serve the interests of the individual schools and the needs of the church.

HESSTON COLLEGE

Two guest speakers conducted daily chapels during the week of Jan. 10-15—on Wednesday, Mrs. Wandalee Weaver Kabira, who was a former English teacher at the college and whose home is now Okinawa; and on Friday the Reverend Martin Ralstrom, pastor of the Gideon Baptist Church in Wichita, Kans.

On Saturday, Jan. 16, the teachers in the social science department with their wives met at President Smith's home for breakfast. Those present were President and Mrs. Smith, Eleanor and Stanley, Mr. and Mrs. Reynold Sawatzky, Melva Kauffman, Mr. and Mrs. Calvin Redekop, Mr. and Mrs. Paul A. Friesen, and Mr. and Mrs. Tom Yoder. The discussion centered about a paper read by President Smith on "Community Building."

Phebe Yoder, a missionary on furlough from several terms of service in Tanganyika, Africa, is teaching a four-session class in missions at the Pennsylvania Church near Hesston. The class began on Wednesday, Jan. 20, at 8:00 p.m. Miss Yoder is showing how social and nationalistic developments in Africa affect missionary services there.

The tests marking the end of the first semester were given during the week of Jan. 18-22. The second semester began on Jan. 25. Three full-time first semester students discontinued study at the college—Sylvia Koehn, Canton, Kans.; Betty Mayeske, Fredonia, Kans.; and Keith Newcomer, Goshen, Ind.; and five new ones enrolled for the second semester—Merle Unruh, Winton, Calif.; Larry Swartzendruber, St. Johns, Mich.; Vernice Begly, Berlin, Ohio; Samuel Hernandez, Mathis, Texas; and Elmer Eigsti, Hesston, Kans.

On Jan. 20 and 21, Phebe Yoder spoke in the chapel worship services. Miss Yoder made a plea for replacing a mission study course into the daily curriculum, as she feels that often the call to missionary service comes through "beholding the field." Phebe went to Africa the first time twenty-two years ago. She is returning in May. On Sunday afternoon, Jan. 24, Miss Yoder's family held an open-house fellowship on the campus in the Sunday-school wing of the church.

The Martin Luther King lecture at Bethel College on the evening of Jan. 21, stressing a nonviolent striving for justice, was attended by most of the Hesston College faculty and a number of college students. Questions following the lecture revealed a genuine pricking of conscience—a dissatisfaction with the priest-Levite attitude, "looking on" and "passing by."

Dr. Vernon Neufeld, a Bible teacher at Bethel College, conducted the chapel service on Friday, Jan. 22, picturing the popular, rather wholesale tendency to gloss over the questionable with Christian phrases and pretenses.

M. A. Yoder with five of his zoology students—Merle Brenneman, John Witmer, Perry Yoder, Fay Zook, and Darrell Saltzman—spent the weekend beginning on Thursday, Jan. 21, studying marine life along the Gulf of Mexico in Texas.

On Jan. 20 two of our students-Rebecca and James Roth—received notice of the death of their little sister, Brenda, the daughter of Vernon and Lois Roth of Wayland, Iowa. Brenda was also the niece of two faculty members, Melva and Daniel Kauffman.

ONTARIO MENNONITE BIBLE SCHOOL

On January 4 the Ontario Mennonite Bible School opened its doors to sixty-two students from Ohio, Pennsylvania, Indiana, Kansas, Missouri, Delaware, North Dakota, Alberta, Saskatchewan, and Ontario. From now until March 25 these Christian young people will be kept busy with studies, weekend programs, committees, socials, prayer fellowships, and tract work.

On February 15-17 there will again be a special Missionary Conference for students, friends, former students, and local people. We again look forward to a spiritual challenge and refreshment when Edward Stoltzfus from West Liberty, Ohio, and some of our own missionaries from Ontario Conference will speak to us.

The Ontario Mennonite Bible Institute, which offers a more advanced course of study also has its home here. The Institute began October 26 and also runs until March 25. Their first semester is just completed and second semester began on January 18.

The school also sponsors extension classes in some local churches on weekday evenings. There will be a class at Elmira with Newton Gingrich teaching and also classes at East Zorra with Osiah Horst and Paul Martin as instructors. Arnold Cressman and Newton Gingrich have taught courses at Millbank and Paul Martin at Moorefield.

We thank God for the benefits students receive from their classwork and other experiences and that many go out with a greater determination to serve Christ. We pray that the school may again bring glory to God and be a blessing to the church and the world.

♣

Since the time of Christ, man has succeeded in eliminating from the world 107 kinds of animals, and has brought a similar threat to 600 more, according to an article in **Natural History.** Seventy per cent of these losses have occurred in the last century and almost 40 per cent within the last 50 years. In other words, as the world becomes more full of men, there seems to be less room for animals. These figures cover only mammals. No figures are available on what has happened to reptiles, amphibians, fish, or insects. Over 100 species of birds have been exterminated in one way or another.

TEACHING THE WORD

Your Church Library

BY RUTH C. ROTH

It would be the exception, rather than the rule, if your church would have a professionally trained church librarian, as only the largest Protestant churches would be apt to employ professional librarians. Therefore lay volunteers or elected laymen ordinarily are operators of the smaller church libraries.

If you already have a church library, it may be well to use the check list below to see how many of these desirable traits your church librarian has, as given by Christine Buder in *How to Build a Church Library* (Bethany Press, St. Louis, 1955, p. 9):

1. Christian character and consecration.
2. A genuine love for books and reading, and a desire to increase people's appreciation of the value of the printed word.
3. Interested participation in the total church program.
4. A co-operative spirit in working with people, especially with group leaders.
5. An aptitude for detail, neatness, and accuracy.
6. Initiative and leadership ability.
7. Typing experience, unless clerical help is available.
8. An artistic knack for planning posters and arranging displays.
9. A cheerful readiness to give freely of time and energy in developing an important service for the church.
10. Patience and persistence combined with strong determination to make the library succeed.

If your church librarian rates quite high on this check list, your church is fortunate. If not, consider these ten points before electing your next candidate for this responsible position.

There are seven major emphases regarding the opportunities of church librarianship which Leona Lavender Althoff gives in *The Church Library Manual* (Convention Press, Nashville, 1955, pp. 33-39), which would be well worth your time to read. These emphases are prefaced with the following statements:

"Unlike other activities of the church, the library is not delegated to one particular phase of church work, but may and should minister to all church life. Let us consider some of the opportunities of church librarianship." There are opportunities for a church librarian to aid as follows:

1. In the furtherance of Bible study.
2. In supporting the task of training.
3. In emphasizing evangelism.
4. In developing Christian culture and building character.
5. In promoting recreational guidance.
6. In giving general information.
7. In serving outside the church.

As your church begins a new Sunday-school year this month, put your best foot forward in encouraging your church librarian to make the most of the opportunities available to her, not only in your church but also in your community. Perhaps your church librarian needs some assistance and would appreciate an offer of help from you.

If your church librarian has not already made plans to attend the Sunday School Convention to be held at Goshen, Ind., Aug. 4-7, 1960, please encourage her to do so, as there is to be a workshop session dealing with church libraries. This should be a *must* on her calendar, and perhaps you could be of assistance in offering to baby-sit, if she has a young family, or to provide transportation, or perhaps you could offer to assist her with the work.

Plans for the workshop are not sufficiently completed to announce any more at this writing, but it is hoped that a large percentage of church librarians will attend and share their ideas and concerns with others who are also vitally interested in the role of the church librarian.—*The Missionary Guide.*

CHRISTIAN MANDATE

(Continued from page 114)

men by races come to pass; not until the nineteenth century did elaborate justifications of it begin to appear, and these originated for the most part outside the churches. In time, in certain churches, still a small minority found for the most part in the United States and the Union of South Africa, these pagan theories have largely supplanted the ancient Christian doctrines, and have perverted the life of the churches themselves, so that they use these theories to interpret even the Bible.

In this long perspective, embracing the centuries from creation to our own day of judgment, who are we? We say that we are the people of God, the new Israel, God's elect, a new chosen race. Are we? If we were, would we tolerate "the dividing wall of hostility" whose destruction was proclaimed by Paul nineteen hundred years ago? Can a church still call itself a church when it shows a partiality not shown by God? Perhaps our greatest need, if we are once again to be the people of God, is that of knowing who God's people are, of recapturing a sense of God's church as it has been revealed in the Scriptures and through many centuries. In those terms, many of our churches may not deserve the name. They are social clubs maintained by the pride and prejudice of man. They are voluntary groups setting their own standards of membership, not descendants of the church that came from Pentecost—ultimately from a cross. Most often we Americans tend to think of the church as simply a voluntary organization among other voluntary agencies, rather than to see it as a unique and mighty force moving across the generations to redeem the world. Let us confess it: our churches are voluntary organizations, and voluntary groups—that is, groups composed of those who vote on new members or who elect to join—bid fair to be the last strongholds of segregation in America and in some other parts of the world.

If one grants that the church is the most segregated major institution in American society, in membership and in its various programs, it becomes only fair to point to the context in which this fact has come to pass. No comfort should be legitimately derived from the plight of the church by those who point to it in order to excuse their own poor conduct. When still governor of Georgia, Herman Talmadge tartly advised the churches to become nonsegregated themselves before giving advice to others. There was a sting in this taunt, but the churches must not be immobilized by such tactics. Real-estate brokers, property owners, and others who think they stand to profit by the continuation of segregated zones of housing or other segregated facilities or services often point to the churches in defense of their own practices. And again, there is some justification for the demand, "Physician, heal thyself!"

But these tactics are only a latter-day version of the well-known "dirty hands" argument, so often used in the past by the communists and others to confuse the issue. The argument goes: "Our hands are not perfectly clean, but neither are yours. Therefore, you must not interfere with us in what we are trying to do." In this grim world hands are seldom clean, and so the comparative purity of heart becomes the more important. Certainly the church chastises the world in matters of race as a sinner chastising another sinner, and is repentant even in the act of chastisement. But in the light of the Bible, in the doctrine of the Christian Church, in centuries of experience since Pentecost—before all these tribunals the practice of racial segregation or discrimination before God or in the church stands condemned. And deep in their own hearts most thoughtful Christians, North or South, in South Africa or in Singapore, know that this is true. —Associated Church Press.

FAMILY CIRCLE

A Discussion on Planned Parenthood from a Conservative Point of View

A BOOK REVIEW BY GRANT M. STOLTZFUS

Planned Parenthood, by Alfred W. Rehwinkel; Concordia; 1959; 120 pp.; $2.25.

Why another book on planned parenthood? Alfred W. Rehwinkel, the author of *Planned Parenthood,* feels he has good reasons to write on this "delicate" subject.

First, there is little written from the point of view of conservative Protestants. Dr. Rehwinkel, who teaches Christian Ethics and Church History at Concordia Seminary, holds that young people, pastors, married couples, physicians, and others need to look at the matter of planned parenthood "in the light of God's Word," and in his book he refers to the Scripture "as the final and only authoritative arbiter in all matters of Christian life."

Second, the great change in his church (Missouri Synod Lutheran) from rural to urban life greatly increases the need to speak. "Birth control is here; it is widespread; it has come to stay. Neither society nor the church can afford to ignore it."

Third, there seems to be a refusal on the part of the church to face the issues courageously. He quotes a physician as saying to him: "You men of the clergy have not the courage to come to grips with this question. You are letting it slide and the people are coming to us for advice."

Dr. Rehwinkel has followed the developments of planned parenthood for twenty years. His wife is a medical doctor "who because of her professional training, her profound reverence for the mystery and wonders of life, and her lofty conception of the hazards, the dignity, and the responsibility of motherhood, contributed much toward the development and the clarification of my own thinking in this important area of Christian life."

The Meaning and Purpose of Planned Parenthood

The following circumstances give rise to the consideration of planned parenthood:

1. To prevent unnecessary and premature deaths, chronic illnesses, spontaneous abortion, and invalidism among mothers.

2. To give young wives sufficient time for complete physical and psychological development.

3. To prevent avoidable death among babies.

4. To prevent the transmission of communicable diseases from the parent to the offspring.

5. To reduce the number of children born with inheritable and incurable physical and mental defects such as feeble-mindedness, congenital insanity, epilepsy, some forms of blindness and deafness, and congenital malformation.

6. To curtail or control pregnancy in cases where the parents are suffering from economic or industrial disability and are either unwilling to support their offspring or incapable of doing so.

7. Students of population trends point with concern to the enormous increase in the world's population in our times as a further reason for birth control.

8. Planned parenthood is not a device to protect the immoral or the social parasites who for selfish reasons refuse to assume the responsibility of parenthood, but to help those who need protection. Planned parenthood does not even encourage small families unless circumstances demand them.

The unchristian practices in birth control are mentioned in one chapter and the author speaks for the Christian conscience on the practice of criminal abortion by placing it in the category of murder.

Turning to the planned parenthood movement he tells how this movement originated and spread. The Catholic, Anglican, and Lutheran viewpoints on planned parenthood are reviewed. Churches are generally cautious, but recent years have seen modifications of positions. One church with a rigid position on its books now observes that "the position of the church is no longer convincing for a great many of its members."

The Bible and Planned Parenthood

What does the Bible say about planned parenthood? Dr. Rehwinkel insists that the answer to this is of "paramount importance." However, "If we turn to the Sacred Scriptures for a clear and definite word or directive regarding birth control, we discover to our discomfort that the Bible is surprisingly silent on the subject."

The author of this serious work on planned parenthood goes on to discuss the meaning of sex and parenthood and marriage and its purpose. He holds that it is "an unwarranted assertion to claim that sex relation in marriage for purposes other than procreation is sinful and a perversion of God's creation order." Those who hold that the only purpose of marriage is the propagation of offspring "have no Biblical foundation for their contention but are guided by the conscience of men who derived their view from pagan, Gnostic, post-Reformation radicals and pietistic sources." Such persons "can hardly be considered as trustworthy guides."

Conclusions

A few conclusions stand out:

1. The authoritative Word of God is the basis for deciding the right or wrong of planned parenthood.

2. Man was created in the image of God and is a free agent.

3. Man was given dominion over nature. "He is free to control, to modify, and to change nature to serve his own purpose. . . . Nothing in Scripture prevents him from applying this privilege and authority to the law of nature governing his own reproductive functions in life."

4. The question of planned parenthood belongs to the realm of Christian liberty.

5. Abortion when done for reasons other than health becomes a willful destruction of human life and "Christians will not burden their conscience with this crime."

6. Those who favor abstinence from sex relations in married life "do not have the Bible on their side but rather against them as is very clear from the instructions of the Apostle Paul."

7. ". . . There are times and circumstances in the life of a married couple when they are free to practice birth control with a good conscience and that the method employed is of no material importance from the moral point of view." Dr. Rehwinkel holds that those who advocate only the "natural" method as Christian are not consistent. ". . . birth control remains birth control, even though the name is changed." The end and not the means makes the act moral or immoral.

8. There are right and wrong uses of all good things, planned parenthood methods included.

Harrisonburg, Va.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many friends who remembered us with cards, flowers, gifts, and visits during our stay in the hospital and since we returned home.

We are especially grateful for the many prayers which were offered in our behalf. May the Lord richly bless you all.—Mrs. J. Henry Siegrist and son Ray Henry, Manheim, Pa.

TO BE NEAR TO GOD

Prayers of the Judges

Sunday, February 14

"Praise . . . for . . . when." Read Judg. 5:2.

When the spiritual enemies of God had been routed, the prophetess who was God's mouthpiece for that day and the general who cared nothing for honors but only for obedience—these two sang a duet. They could sing, and for a twofold reason. God's people cried by reason of twenty years of mighty oppression. God hears that sort of prayer, when it is properly put. God did the avenging, and vindicated His name, using them to accomplish His purpose. It could well be that we do not at times see the answers to our prayers because God cannot find a willing tool.

Sing—"Here Am I, Send Me."

Monday, February 15

"Willingly." Read Judg. 5:9.

A couplet, the very end of a short poem, comes to mind just now. It is in contrast with the content of this verse.

"But this man gave a cupful from out of his hoard
So a tin cup of blessing was poured by the Lord."

Now I know that we must tend to our affairs, but just what are our affairs anyway, judged by kingdom of heaven standards? It is the sense of Rom. 12:11 that we should not come slowly to whatever we do, like reluctant schoolboys after recess, but that we come promptly, counting our activities as the Lord's service and then operate in a glowing manner so that men can warm their hearts and hands at the fire of our activity. "Willingly," sang the duet.

Sing—"To the Work, to the Work."

Tuesday, February 16

Mighty for Works. Read Judg. 5:31.

I can imagine Deborah singing down to "O Lord" and Barak replying with the words ending with "might." (Or was it the other way around?) We still wish the same; we do want the enemies of God to "perish," that is, to be transformed into the image of the Son. That will take some shining, some pretty hot loving. Deborah's prayer in song spoke of the ability of "them that love him" to smite, as did the sun when she was forced to seek the shade of the palm tree. Perhaps today you should ask the Lord, "Just what is my business? I would like to be a loving, sunlike smiter of Thine enemies."

Sing—"Spirit of God, Descend upon My Heart."

Wednesday, February 17

"It." Read Judg. 6:11-14.

It is right, it is good, to take the burdens of God's Israel into the "place of meeting," which was in this case right near where Gideon was working. The Lord's angel was waiting to talk with him there. It is prayer to ask the Lord, "Why does this condition exist, in the light of Thy great name?" That begets might. "Go in this thy might," said the angel. Respectful, yet demanding, prayer starts the train of events that leads to commission, and results which magnify the name of the Lord.

Sing—"Jesus, Thou Mighty Lord."

Thursday, February 18

Listening and Action. Read Judg. 6:25-27.

"The Lord said" (Gideon was listening), "throw down the altar of Baal," "build," "take," "offer." "Did as the Lord had said unto him" is the key of worship, even if such is not seen of men. Never mind, the men will see it in the morning. God had said it, Gideon could do it, he did it, and that settled it, and there starts the chain of events, God-ward and blessing-ward. Could prayer be more productive? Your house too can be a center of Jehovah-worship and your neighborhood another Jehovah-shalom.

Sing—"O for a Closer Walk with God."

Friday, February 19

The Peace of Jehovah. Reread Judg. 6:22-24.

Oh, no, God would not let a man die just because he had come face to face with the holiness of Himself. Such a man is equipped for life rather than for perishing. He is fitted to be a bodily member of the "Self-existent One," which is the English equivalent of Jehovah. To see God and to be commissioned for action is "shalom," the Hebrew equivalent of the English "peace."

Sing—"Peace, Perfect Peace."

Saturday, February 20

The Peace of Jehovah. Read Judg. 6:17-24.

True devotion makes one want to give God something. It seems that it does not matter so much what the gift is, provided it is the gift of love to the Lord. I have seen some very small gifts carry a great weight of blessing, when touched by the "fire of God." If you want to improve yourself, try a little dedication. Yield to God the objects near at hand and then listen for directions.

Sing—"Take My Life and Let It Be."

—J. Paul Sauder.

A Program of Christian Service

Sunday School Lesson for February 21

(Acts 20:13–21:16)

Paul had been gone four years and was anxious to get back to the home church, especially since he was carrying a gift from Gentiles to the Jews in Jerusalem. Paul held himself to a schedule in his program of service. But he "must needs" stop at Ephesus to see the brethren.

Love for the Ephesians prompted Paul to stop and meet with the brethren at the port of Ephesus. The brethren were glad to come. From Paul's farewell speech we learn of his program of service, which gives us a good pattern for our service. Discover this pattern together with your pupils. See how Paul's program depended on his motives.

"Ye know"—Paul had no fears for his example in any phase of his life. He was double-faced in no respect. He had nothing to conceal. He did not preach to please man. This servant lived beyond reproach.

"At all seasons"—"Instant in season, out of season" (II Tim. 4:2)—all the time Paul was in the service of the Lord. While he made tents he no doubt talked to men for their spiritual good. He was possessed by one big objective: namely, to serve the Lord. "For to me to live is Christ."

"After what manner"—The manner of service is described by three phrases: with all humility, with many tears, and with many temptations. To the pagan Greeks to be a servant or slave suggested servility, but Christ lifted service to a virtue. Paul's service was not that of a professional. He was very human—a man of and with and for the people he served.

"Kept back nothing"—Paul was very diligent. No one could call him lazy. He was fearless in preaching the truth publicly and personally to Jews and to Greeks, and to all classes of people. He declared all the counsel of God.

"Take heed . . . unto yourselves, and to all the flock"—Paul felt keenly responsible for the church after he left. We see he had appointed elders before he left. He advised in terms they could understand, that of a shepherd. "Take heed," "watch" for false doctrine, depend on God and His Word to keep you built up for service. Paul had done just that.

"Coveted no man's silver"—Paul did not make merchandise of his ministry. When necessary he worked for his own necessities. Financial gain must never be the incentive for Christian service. Instead of pitying himself he worked to give to the weak.

Following the speech we glimpse a love farewell. Love is a dominant note in all the words of Paul, love for one another as brethren in Christ.

Paul's program of service might be characterized briefly as amazing love for his fellow men, a passionate zeal for their salvation, and tireless activity for the churches. "Serving the Lord" is the keynote of his program.

Do I have a compassionate, evangelistic concern for all men like that of Paul?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Will They Come?

By Rosana Roth

"How many books shall we order for Bible school?"

"I don't think more than 25 children will come. When the parents find out it's evangelical and not Catholic, they won't permit them to come."

"Oh, I think we'll have at least 40 anyway."

"Remember only about 15 come on Sundays and 20 or 25 to the weekly English and Bible class."

At last we decided on 35 kindergarten II and 35 Grade 2 books, expecting to have enough for this first Bible school and also for the second one to be held in Quintana Roo, Mexico.

And so we prayed for faith and prayed for children and began to work. From house to house we went in San Juan (at the edge of Mexico City) carrying our mimeographed "Anuncios," and sample books already completed to show how pretty they are with the colored pictures. (Thank you, Scottdale!) We were happy to have 35 names on the list the first day. For three weeks we continued canvassing and our surprise grew as the list grew. We knew we had only 70 books, but we didn't stop with 70 names because we know many promise who never plan to come. For that reason we charged 20 centavos (less than 2¢), but even so some paid who never came.

"Ninety names! We'll just have to stop!" But others heard about it and came to us. How could we refuse? The day before we began, a girl came on her bicycle asking if it was too late to enroll. So we added still another name.

Since their school year is from February to November, our vacation Bible school was held Dec. 1-11. December first we wondered, "Will there be many or few?" The class was from 11:00 to 1:00 because the Mexican mealtime is between 2:00 and 4:00. But the first ones were so eager, they came at 9:00! Others came at 10:00 and others at 11:00 or later because they had work to do at home. We watched the chairs and benches fill up, and as children kept coming we made more benches by placing long boards across two chairs. "Will we have enough books?" we anxiously asked. "Let's count the children." Praise the Lord, He sent exactly 70! A mother of four came later, and we had to tell her we had no more room.

The average attendance was 61 because of a drop the second week. But it was an answer to prayer that so many came regularly. Thirty-four got a ribbon for perfect attendance and eleven of these received a motto for arriving on time every day.

The majority of the families contacted were Catholic. Out of the 126 who promised to come, 86 actually came. But only 70 books for 86 children! However, we didn't have the "book problem" we expected because only 67 came the required five days to receive their book.

The Lord supplied grace and strength daily for us to teach His Word in this language which we are still learning. Sister Rhoda S. López taught the three- to six-year-olds in the new room of the López house. This room has cement block walls and no floor, ceiling, windows, or doors. A sheet fastened overhead provided shade.

I taught ages seven to 16 and thrilled to tell these stories of the Bible to those who had never heard them before.

There were many answers to prayer in this Bible school. Another miracle was that the classes were so evenly divided, although many more older ones had enrolled. And still another was that no rain disturbed the class outdoors.

Our three helpers (Belud Rosado and Eunice and Frances Seitz) were very necessary with so many lively children in such crowded quarters. "Give me a green color." "I need the paste." "Look, isn't mine pretty?"

A chorus was organized to learn Christmas carols, and every morning we sang together about 20 minutes. When the little ones learned the words, they wanted to sing

Rhoda Lopez with her outdoor Bible school class. The sheet overhead served as a roof. The helpers are passing the colors for the picture of baby Moses.

The entire Bible school group in front of the Edward Lopez home. In the back row are the teachers—at the left Belud Rosado and Rosana Roth, and at the right Rhoda Lopez and Eunice and Frances Seitz.

at the top of their voices, and we had to tell them over and over, "No griten." It was a joy to see how heartily they all sang "Noche de Paz," "Tu Dejast Tu Trono," and others.

On Christmas Eve many of them gathered to go caroling with us in the colony. The law says that no religious services may be conducted in the streets; so we had to enter the homes, but that gave us an opportunity to also read and pray with the people.

The Bible school children prepared a special program for Christmas Day which was a real encouragement to us. The children (about 50) sang very well. The poems, verses, and then the sermon by Bro. Kenneth Seitz spoke of God's love and provision for our deliverance from sin. We hadn't realized so many would come to the program that there would scarcely be space to stand. The Lord brought 90 or more for this special occasion. (For regular Sunday services there are 20-35.) We are happy to announce that we have land and hope to build a church soon, as the Lord provides funds; then we will have room to accommodate more people.

Some children asked how often we have Bible school and think a year is too long to wait for another one. Parents, too, seemed very appreciative of the books and of our efforts, but only a few have attended our services. Our work is not over. We must battle in prayer for these souls. Will you join us?

Mexico City, Mexico.

Visitor Finds Cuba Relaxed, Friendly

Arthur L. Miller, moderator of the United Presbyterian Church, is not a man to decide important issues on the basis of second-hand evidence. Recently this Denver minister went to Cuba, traveled extensively around the country by automobile, and talked with private citizens, pastors, and officials, and with the 34 Presbyterians who also went to Cuba from the United States to speak in some of the churches which serve the 250,000 Protestants of that island nation. On his return he gave a picture of the state of affairs in the island very different from that which most of us have formed from reading our newspapers.

He summarized his impressions, which were confirmed by others, as follows: "Cuba is relaxed and friendly to visitors, despite anti-American expressions by a few government officials. We should remember that Latin-American politicians and papers sometimes make emotional statements that apparently reflect momentary reactions rather than deep popular convictions, for the people were always cordial and gracious. So we should not gauge Cuba by American news reports that too often single out the spectacular at the expense of the normal and general. The Cuban people not only feel warmly toward us but need our friendship, our understanding, our know-how, and our investments, particularly in this fluid, difficult period when some devoted but inexperienced men are trying to build a stable society. Substantial tax relief is given to new industries. Under land reform a person may own and use as much as about 3,300 acres for sugar cane or cattle and may contract to buy cane or cattle off the fields of others.

"We should rethink our policies toward Latin-American lands. Vice-President Nixon has advised that we treat democracies cordially but give only an official handshake to established dictatorships. Cuba is not the only nation where the situation is fluid, and it is very much in our national interest that we do everything to strengthen the forces of democracy and freedom."

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A Thank You

By RHODA LIND

[*The events to which Mrs. Lind refers here were described in an article, "The Lord Is My Deliverer," in the Dec. 8* GOSPEL HERALD.—*Ed.*]

". . . What? shall we receive good at the hand of God, and shall we not receive evil" (Job 2:10b)? ". . . [he] thought evil against me: but God meant it unto good . . ." (Gen. 50:20).

Recently I have pondered much upon these two verses. Truly, God's ways are higher than our ways, and knowing Him who "spared not his own Son, but delivered him up for us all," we may trust Him with an unfaltering faith and devoted love.

Words cannot express the depth of gratitude for our church's immediate support to hold us up in prayer. My heart was deeply touched, and truly the strength and mental rest I received was because of your prayers. The promise and thoughts you shared by letters were used by the Spirit for strengthening. I clung to your prayers as a drowning man clings to a rope. The aftereffects of the incident were most difficult, but I praise God for His abundant enabling power. Truly His grace is sufficient.

All praise and glory to our Jesus for being my strength and shield in the hour of need. It was NOT I, but Christ. I believe He chose the weakest vessel of clay so that He would be exalted and glorified. It was with awe I learned how God prompted several people to pray for us at the time of the incident and their obedience to His voice to intercede. We do need each other as we are knit together in the work of the Lord through the fellowship of the Holy Spirit.

Wilbert is well again, and I am feeling better, but we still urge an interest in your prayers. Daniel enjoys school, and these days the girls are enjoying listening to records and riding the tricycle.

Mogadiscio, Somalia.

Missions Today

A Church Is Born

By J. D. GRABER

The Bihar Mennonite Church is young. Although the mission work here was opened in 1940 it was not until after the war that work was begun in the present locations, and it is correct to say that the church as we know it here today had its beginnings in the late forties.

This is a church of village congregations. At the present time there are 11 worshiping congregations. All these are small, and almost all worship in simple mud-walled structures. The total membership is perhaps 150. But nearly every congregation has its growing edge. There are inquirers and interested neighbors from whom new members are constantly coming.

The educational level of the members is not high. Many of them are actually illiterate. But this fact does not make them less effective in witnessing to and winning their neighbors. As Dr. McGavran put it in his book, Bridges of God, "a weak current with a good contact is better than a strong current with poor contact." These people are still in the same villages and in the same situation in which they lived as non-Christians. Even the slightest change in their lives and standards is immediately observed by their neighbors, who are carefully watching them. Their testimony can be very effective because the lines of communication are wide open. Adverse testimony by inconsistent living is, of course, also quickly registered. But village non-Christian standards are so low that what might appear to us to be most meager Christian achievement will yet appear to their neighbors to be highly significant.

A quarterly workers' meeting at Chandwa on Jan. 13 brought together the whole working force of this church. They were an enthusiastic group of about a dozen preachers with their wives. Only one or two have as much as a high-school education and most of them have only elementary training. As they conducted their devotions and engaged in Bible study, a commendable earnestness and a clear understanding of the meaning and message of the Gospel were in evidence.

In late February the annual conference will convene. Much time was spent in the January meeting to make preparations. For the first time each congregation is to send an elected delegate who will take part in the voting procedures, along with the missionary ordained men and the evangelists, to set up the all-important evangelistic council. Not being accustomed to parliamentary procedures this innovation and plans for its implementation consumed a full two hours. But this is part of the educative process. How the general membership can be en-

couraged to attend this forthcoming conference, how their food and other expenses should be met, and how the brethren should help one another in this problem were discussed and planned. These and similar elementary problems take much time now, but thus a church is born and thus she learns to stand and walk.

Sharing the Truth

BY ESTHER VOGT

Not far away from the Bathet mission compound at Bihar, India, is the village of Gari. Many, many people have come to us from Gari for medicine, but our Christian women had never gone to witness in this village.

Our guidance one day was to go to Gari. The one to accompany me said, "No, I have never been to Gari, and I do not know the way."

"Do you think we can find the way?"

"Let us start out on the path the people take to that village, and see where God leads us."

We were not sure where we were, but we kept on going around hills and through ravines. When we came to a division in the path, we chose the most worn path. Soon we saw signs of a garden with high climbing beans around it and a tiled roof peeping through the leaves. A lady came around the corner with a waterpot.

"Which village is this, Nachna or Gari?" we asked her.

"This is Gari. Come right in." She returned and brought out a bed for us to sit on and then called many of her friends. Soon there were a dozen or so women around us. I was surprised to find they understood Hindi and also that we could not use the books in the Oraon language which we had brought along.

We told them of the woman at the well, and that when she met Jesus, her spiritual eyes were opened to see the spiritual laws of God:

1. Jesus forbids caste. Jesus drank from an outcaste's hand. (These people are a different caste than most of our present Christian groups.)
2. Jesus taught that God is a Spirit and those worshiping Him must worship in spirit and in truth.
3. Jesus helped her to see herself as a sinner without Christ's righteousness. She had had five husbands and now lived with one that was not her husband.

We ended by telling them of the joy of the woman who asked for the living water from Jesus and went away to tell everyone she had found the Saviour of the world.

From here we went to the home of the village leader. The people were very friendly. The leader came out and told us to sit down. Then his wife appeared with a lovely woolen blanket to spread on the bed for us to sit on. She told us that when her child was sick, Milton Vogt had given him an injection and he got well, but that during the last hot season he got smallpox and died.

"And why did you not vaccinate for smallpox?"

"The health officers did not come until everyone was sick with the disease. Then they gave me an injection," she said, "but that was too late to save my child."

We sympathized and then told the story of Paul's conversion. Paul first wanted to live as his forefathers had always lived, but God showed him the new way of eternal life and peace through Christ.

A young man appeared who showed much interest and told us, "I often ask the Christians about these things."

We encouraged him to keep on seeking to know the truth from God.

As we walked home my companion said, "How good that we went there today!"

"Yes, how precious are His ways!"

Bihar, India.

Bihar Christian women ready to leave for visitation work.

The new states in French West and French Equatorial Africa are coming to realize their need for technical specialists, for money, and for institutions of learning manned by capable teachers, if they are to succeed. Unless Protestant missions are prepared to meet at least some of this need, especially in the fields of social welfare and education, it is quite conceivable that they will not be able to justify their continued existence in these countries. *Pray for the needful man power. Pray also that in all of these new states the national church may be quickly and happily brought to complete independence.*—Missionary Mandate.

Radio Offices Process Bible Lessons

The Harrisonburg office processed 21,874 English lessons during 1959. Bro. John Horst did most of the grading and counseling, with his wife helping during the peak months of November and December.

Since the Bible courses were released in 1955, there have been over 138,000 test sheets graded at the eleven radio Bible correspondence course offices. This figure includes lessons returned from the four language courses—English, Italian, Japanese, and Spanish.

Bible correspondence offices are located in Argentina, Cuba, England, Ghana, Honduras, Italy, Jamaica, Japan, Puerto Rico, Texas, and Virginia.

To date about 20,000 students have been enrolled or are now enrolled in the four language courses. Almost 13,000 of these are taking the English courses, over 5,000 the Spanish, 1,500 the Japanese, and several hundred the Italian.

MBI, Harrisonburg, Va.

We Are Grateful

BY SUNG KEUN KIM

(The following is adapted from an article prepared by Sung Keun Kim. Kim, a student at Eastern Mennonite College, was closely associated with some MCC workers in Korea.)

Korea, a peninsula of about 30 million people, became widely known to people around the world because of the dreadful war which began in 1950. Three years of conflict between communist and non-communist forces left a devastated Korea in need of much help. At first refugees were a big problem. But the many refugees who needed care—food, clothing, and medical assistance—immediately after the war have decreased. Instead, what is now required is

assistance which will help the war victims get back on their feet. In spite of the many terrible marks left by the war, the 1,500,000 Christians in Korea remained faithful. There are more Christians in Korea than in China and Japan combined. I am happy that there are so many Christians and that they try to live strong Christian lives.

The first group of MCC workers came to Korea in January, 1953, just before the signing of the truce in July. Their reason for coming to Korea is very simple: the Mennonite Central Committee wanted to help needy people. It wanted to serve those who were hungry, sick, and left homeless by the war.

Korea still needs help, although the war ended nearly six years ago. Korea is thankful to God that MCC came to Korea. I, too, would like to express my sincere gratitude to all those who support relief projects in Korea.

An important service of relief workers in Korea is to distribute food and clothing. At a feeding station, thousands of hungry people can get hot meals and milk daily. Besides the distribution of supplies, MCC is sponsoring an orphan school and the widows' vocational sewing project.

The orphan school is a Mennonite vocational school which has more than 200 orphan children from ages 10 to 20. The school provides an excellent place of vocational training for boys and also gives them good Christian guidance. The sewing project helps to brighten the future for many Korean war widows. Teaching widows how to sew, it helps them support themselves and their children. After about a year in the project, the women leave with a sewing machine of their own, so that the sewing work can be carried on. Their finished products are sold at city markets.

The main MCC project is in the southern part of Korea, near Taegu and Pusan. We need many nurses in Korea and we are grateful that MCC has sent nurses. Korea has hospitals, but does not have the well-trained nurses that America, for instance, does. MCC nurses have helped some hospitals improve considerably. Many of them work at orphans' hospitals.

The Mennonite Central Committee seeks to act promptly. In the past, whenever Korea has had a natural disaster such as a flood or typhoon, MCC has given some sort of assistance. Just the past summer Korea had a horrible typhoon. Many people were killed, many lost their homes; MCC helped out effectively, seeking to ease many of the difficult circumstances which surrounded the typhoon incident.

I regard MCC's work in Korea as a fine positive Christian service. MCC, in the past six years, has accomplished many things in Korea. Surely, Christian love has been proved and it has received more than a welcome from the Korean people; gratitude will long remain in Korean hearts for service given them by MCC.

Broadcasting

WTAN, Tangier (N. Africa), off the Air

The Moroccan government followed through with its orders to forbid all commercial broadcasts after Dec. 31, 1959. WTAN and several other stations were affected by this edict.

This involved two broadcasts of MBI—**The Way to Life** (15-minute English) and the Spanish broadcast, **Luz y Verdad.** Neither of these two programs are being heard any longer in Spain and Europe, via WTAN.

We are grateful to God for the opening to broadcast on **Trans World Radio** when this station goes on the air late next summer. The same organization which operated WTAN is in charge of **Trans World Radio.**

A 100,000-watt transmitter is now being erected on the present site of **Radio Monte Carlo** in Monaco (between France and Italy). **Radio Monte Carlo** will continue its long and medium wave commercial transmissions but will lease their short frequencies to **Trans World Radio** for Gospel broadcasting. Praise God for this development which is nothing short of a twentieth-century miracle!

National Religious Broadcasters Meet

The seventeenth annual convention of the National Religious Broadcasters met at the Mayflower Hotel in Washington, D.C., Jan. 19-21.

Among the speakers were Oswald Hoffmann and Eugene Bertermann of **The Lutheran Hour**; Henry Bast of the **Temple Time Broadcast**; B. Charles Hostetter of The **Mennonite Hour**; Harold Fellows, President, National Association of Broadcasters; John Doerfer, Chairman, FCC; Robert Hurleigh, President, Mutual Broadcasting System; Vance Hartke, Senator from Indiana; and Walter Moeller, Congressman from Ohio.

More than 80 were registered for the convention, representing Gospel broadcasters, operators of Christian-owned stations in the United States, and personnel from overseas missionary stations.

In recognition of his 35 years of broadcasting, Charles E. Fuller was given a plaque, an "Award of Merit," by the National Religious Broadcasters. Since for health reasons Mr. Fuller was not able to be present, he was represented by Rudy Atwood, pianist for the **Old Fashioned Revival Hour.**

Decisions in Texas

Eighteen souls responded during the evangelistic meetings held at Alice, Texas, in charge of Lester Hershey. Although the week of meetings had not terminated at this writing, we praise the Lord for the blessings the Spanish church in Alice has already received.

An Interesting Experiment

Lester Hershey in his recent meetings in Texas had opportunity to speak on radio station KCCT, Corpus Christi. Following the broadcast he asked any listeners interested in securing a Spanish broadcast calendar to call pastor Weldon Martin's home. Twelve calls came in immediately; one was long distance.

via MBI, Harrisonburg, Va.

Your Treasurer Reports

For groups, Sunday-school classes, or individuals wishing to contribute to some special need or project, I would like to suggest a current need of the General Mission Board. In several mission fields it has become clear that future church developments will require building lots. In many cities lots are becoming scarce and prices are inflating rapidly.

Recently our missionaries have recommended purchasing of church sites in the following places: Tokyo, Japan; San Juan, Puerto Rico; Valinhos, Brazil. Building locations should be purchased in several other foreign fields, plus several locations in the home mission program. Contributions designated for the purchase of such building locations would be very helpful. Funds may be designated for a particular location or will be allocated by the Mission Board office if sent for lot purchases in general. Clearly designate your contributions and send them through the regular District Mission Board channel.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The people of Paraguay are bilingual. While Spanish is the official language, most Paraguayans prefer to speak Guarani, which is their mother tongue. Roman Catholicism is the state religion, and its priests retain a powerful hold on the people. Although, technically, all open-air meetings are forbidden to Protestants, the government has granted one board permission to hold evangelistic services from a launch traveling northward on the Paraguay River from the capital, Asuncion, to the borders of Brazil. The launch work has just resumed after an interval of several years. The demand for Scriptures has been without precedent, despite the threats of some priests. There have been numerous professions of faith in Christ, and two more congregations have come into being. Praise God for these evidences of blessing, and pray for the continued fruitfulness of the launch ministry. —Missionary Mandate.

The Brazil Bible Society has announced with great joy and pride the publication of the newly revised Bible in Portuguese. To be known as "Edicao Revista e Atualizada no Brasil," the publication of this latest revision of the Bible in Portuguese brings to a close a work begun in 1943. Previous to this publication the most widely circulated version of the Bible in Portuguese was the translation made in the seventeenth century by Joao Ferreira de Almeida, a Portuguese minister of the Dutch Reformed Church who served as a missionary in the Dutch East Indies.—**Bible Society Record.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The MYF, Blooming Glen, Pa., spent Jan. 30 in New York City, where they visited the United Nations Building and other places of interest, and helped with the evening service at the Bowery Mission. Their pastor, David F. Derstine, brought the message.

A farewell service for Dr. Ivan B. and Mary Ellen (Eby) Leaman was held at Stumptown, Bird in Hand, Pa., the evening of Jan. 17. Bro. J. Clyde Shenk brought the message. The Leamans were scheduled to leave New York on Jan. 21 for a first term of medical service in Somalia.

Magda Trocmé from Versailles, France, co-secretary of the International Fellowship of Reconciliation for Continental Europe, spoke to a group of women from the Mennonite churches of Scottdale on Jan. 23. Her subjects were "People I Have Met in Russia" and "How Non-Christians See Christians."

Bro. Daniel W. Lehman, Harrisonburg, Va., spoke in a vesper service of all the congregations at Tampa, Fla., on Jan. 31. He conducted a singspiration service at Bay Shore in Sarasota on Jan. 24. Bro. Milton Brackbill preached there in the morning services.

The Church Visitor, the monthly pastoral letter prepared for the Olive congregation, Elkhart, Ind., has been issued in its final number. Bro. J. C. Wenger, who has been writing this letter for ten years, is lightening his work load.

The Warwick River congregation, Denbigh, Va., has decided to build a new church in a new location. Bro. Myron Augsburger conducted a weekend of meetings for young people at Warwick River, Jan. 13-17.

Bro. Ray Bair, Louisville, Ohio, spoke to the area MYF groups at Zion, Archbold, Ohio, Jan. 23, 24.

Bro. J. Robert Kreider, treasurer of Mennonite General Conference, presented planned giving at Freeport, Ill., on Jan. 16, 17.

The Calvary Hour Fellowship held a meeting at the Blue Ball, Pa., Fire Hall on Jan. 28, with Peter Shadid, Syrian evangelist, as speaker.

The Sycamore Grove bulletin, Garden City, Mo., has the following suggestion: "We are encouraging families to sit together for the church worship service. This is to facilitate ushering, promote reverence, and to foster the family-worship-together spirit."

Bro. Harold Fly, Schwenksville, Pa., spoke in a Bible conference at Sharon, Steelton, Pa., the weekend of Jan. 24.

Bro. John Mininger, who served in experimentation at the National Health Institute during the early part of his VS term, is continuing his assignment as assistant to the administrator at La Junta Mennonite Hospital.

Bro. J. R. Mumaw showed slides of his visit to foreign missions at Christopher Dock School on Feb. 6 and preached at Hersteins, Neiffers, Pa., Feb. 7.

Bro. Robert Hartzler, chairman of the Board for Oaklawn Psychiatric Center, Elkhart, Ind., spoke at Orrville, Ohio, Jan. 31.

Bro. Clayton Rohrer, retired deacon of the congregation at Wadsworth, Ohio, died on Jan. 27. Bro. Rohrer has one son serving in the ministry at Bartonsville, Vt., and another as a missionary at Araguacema, Brazil.

A committee to plan church building expansion has been appointed at Upland, Calif.

"The GOSPEL HERALD is the official news magazine of our church which informs us of God's workings on earth through Mennonite Christians. Everyone should be a habitual reader of it. From it you not only receive information but much inspiration." —Casselton, N. Dak., Bulletin.

The Augsburg College Choir, directed by Leland Sateren, who was a CPS man in Mennonite camps, sang at Zion, Archbold, Ohio, on Jan. 26 and at Oak Grove, Smithville, Ohio, on Jan. 27.

Bro. Raymond L. Kramer, St. Jacobs, Ont., is studying at the School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, N.C.

The Gospel Book Store staff, Goshen, Ind., gave a program at Sunnyside, Elkhart, Ind., on Jan. 17.

The speaker in prison camp services near Harrisonburg, Va., on Jan. 31, was Ingida Asfaw, Ethiopian student at E.M.C. Twenty-six men at this camp have graduated from the Bible course, "Living for Christ." One ex-convict at Alexandria, Va., has requested enough courses to teach eight individuals. He wants to teach as he was taught.

Bro. C. J. Ramer closed a series of meetings at Clearbrook, B.C., on Jan. 17. Some persons of the community were interested in organizing a church, and after prayer and personal testimony by the group, it was decided to open work there in a recently purchased church building near Clearbrook. The group is looking forward to permanent organization in the near future. Bro. E. S. Garber is in charge of the work until further organization is effected. Prayer support is solicited. Contributions for the work should be sent to the treasurer of the Alberta-Saskatchewan Mission Board, Bro. Boyd Stauffer, Tofield, Alta.

New members: Four by baptism at Plains, Lansdale, Pa., on Jan. 17; five by baptism at Lakeview, Wolford, N. Dak., on Jan. 24; four by baptism at Friendship, Bedford Heights, Ohio, Jan 10; two on confession of faith at Sunnyside, Elkhart, Ind., on Jan. 17; four by baptism at Elmira, Ont., on Jan. 31; four by baptism and four by confession and transfer at Second Mennonite, Chicago, Ill.; three by baptism at Lindale, Linville, Va., on Jan. 3.

Representatives from the Johnstown Mennonite School and Lancaster Mennonite School were at Scottdale, Pa., on Jan. 29 and Feb. 2, in the interests of their school yearbooks.

Bro. Henry K. Horst was ordained on Jan. 17 as deacon in the Gaithersburg congregation of the Washington-Baltimore district of the Lancaster Conference. Two brethren had been named and the lot was used. Bro. Richard Danner preached the ordination sermon and Bro. Lloy A. Kniss officiated.

Bro. Arthur Reeb, State Chaplain of the Gideon Bible Society, spoke at Tiskilwa, Ill., on Jan. 31.

Bro. Carl Kreider, Goshen, Ind., spoke at the second semester convocation of Grace College, Winona Lake, Ind., on Jan. 25.

Bro. J. P. Duerksen, Hesston, Kans., preached at Fort Dodge, Iowa, on Feb. 7.

Bro. Levi Wenger, Wooster, Ohio, spoke at Beech, Louisville, Ohio, on Jan. 31 concerning the memorization of Scripture.

Guest speaker at Indianapolis, Ind., on Jan. 24 was Lawrence P. Green of the Indiana Temperance League.

The Ontario Bible Institute Chorus, under the direction of Bro. Paul Martin, gave a program in the vesper hour in Waterloo, Ont., on Jan. 17.

Bro. Milo Kauffman, Hesston, Kans., recently gave messages on stewardship at Phoenix, Ariz., and Albuquerque, N. Mex. They were much appreciated.

Bro. Ray Kauffman, recent MCC worker in Europe, spoke at Logsden, Oreg., on Jan. 27.

Sister Ellen Miller, Louisville, Ohio, has gone to Amsterdam, Holland, to serve in the Menno Travel Service there. She formerly taught at Hesston College.

The Mennonite churches in Mahoning Co., Ohio, are conducting a Christian Workers' Training School each Tuesday and Thursday evening until Feb. 11. Bro. Ernest Martin serves as principal.

A speaker and a trio from Vennard College, University Park, Iowa, gave a program at the Gospel Center, Kansas City, on Jan. 24.

Calendar

Ministers' Week at Hesston College, Hesston, Kans., Feb. 16-19.
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 19, 20.
Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-8.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Annual meeting, Eastern Mennonite Board of Missions, Ephrata, Pa., March 8-10.
Annual Mission Board and ministers' meeting, Iowa-Nebraska Conference, Kalona Church, March 7-10.
Spring Missionary Day, March 13.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference at Emmanuel Church, Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Cregan, N.Y., April 29 to May 1.
Annual meeting, Eastern Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings, with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual convention of General MYF, Hesston, Kans. Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.

Bro. Paul Voegtlin, who is just concluding studies at the University of Alberta, reports a mission held on the university campus. He says the chief complaint of the university students was that the speakers were too vague. He feels that they want a positive message. One of the sponsoring groups for the mission was "The Association of Mennonite University Students."

Bro. Joe Swartz, Rexton, Mich., and Bro. Wayne Wenger, Jackson, Ky., spoke in a Christian Life and Missions Conference at Pleasant View, Berlin, Ohio, the weekend of Jan. 31.

Visiting instructors for the Ministers' Week program at Hesston College, Feb. 16-19, will be Harold Bauman, Goshen, Ind., and Henry A. Fast, North Newton, Kans.

Bro. Ralph Palmer writes from Miami, Fla., that he was distributing tracts there at the rate of 1,000 in forty minutes.

Attending the Lit-Lit workshop at Stroudsburg, Pa., Feb. 1-4, were A. J. Metzler and Urie A. Bender.

Bro. Myron Augsburger, Harrisonburg, Va., spoke to the editors at Scottdale and also in chapel services for all the workers on Feb. 5.

Bro. Marcus Lauver, son of the Marlin Lauvers at Scottdale, workers at the Publishing House, has sailed for Pakistan on a land reclamation project under MCC.

An Episcopal bookstore in Atlanta, Ga., has ordered 150 copies of **How God Heals,** by Paul M. Miller.

Bro. Allen H. Erb presented the Schowalter Villa program at Garden City, Mo., on Jan. 10, at Argentine, Kansas City, Kans., on Jan. 17, and at Crystal Springs, Kans., on Jan. 31.

The MYF program at Zion, Hubbard, Oreg., on Jan. 24, was on "Getting Acquainted with the **GOSPEL HERALD.**" A good idea!

The Peter Sawatsky family, Brazil, spoke at Logsden, Oreg., on Jan. 31.

The address of the Carson Moyers is E.P.C. Hospital, Box 16, Worawara, Ghana.

Bro. Henry Paul Yoder, Cuba, preached at Rockhill, Telford, Pa., on Feb. 7.

The Clyde Mosemanns, Uruguay, will speak at Metamora, Ill., March 11-13.

Sister Dorothy Yoder, missionary nurse in Araguacema, Brazil, arrived home for furlough on Jan. 30 and spoke in the morning service at her home congregation, Blough, Hollsopple, Pa., Jan. 31.

Announcements

Lester Hershey, Luz y Verdad pastor, at Whittemore, Mich., Feb. 13, 14; Martins, Orrville, Ohio, a.m. and p.m., Feb. 21; Ashley, Mich., Feb. 24, evening; Freeport, Ill., Feb. 27, 28.

C. F. Derstine, Kitchener, Ont., at Tuttle Ave., Sarasota, Fla., Feb. 21; at First Hebrew Christian Church, Tampa, Feb. 28; in Christian Workers' Weekend Conference, Bay Shore, Sarasota, Fla., March 4-6. His address until Feb. 26, 1560 Caribbean Drive, Sarasota, Fla.; until March 13, Box 736, Sarasota, Fla.; until March 24, 394 N. Main St., Harrisonburg, Va.

Ordination of another bishop for the Middle District of the Franconia Conference at Franconia Church, 9:00 a.m., March 8.

(Continued on page 132)

Mission News

Bro. and Sister J. D. Graber report from their current visit to India: "India-U.S.A. relations are at an all-time high, especially since the Eisenhower visit. Anti-Christian feeling is also less than formerly, it seems. People are now free to be Christian or not to be Christian, and there are fewer political and nationalistic factors involved. Caste untouchability is illegal, and national workers deliberately break it up. They arrange meals in villages cooked by a low caste man, and then all castes sit together to eat. No one dare refuse to eat in the new India. In our own Balodgahan village several such feeds have been held, including Christians and Hindus of all castes. This new attitude is favorable to the acceptance of Christianity. Industrially we continue to be amazed at the progress. The Bhilai steel mills near Durg are being expanded to 2½ million tons annual capacity. This is really big business."

Bro. and Sister Graber are scheduled to be in Dhamtari, India, from Jan. 23 to March 7 and in Bihar, India, from March 9 to 24. They were in Katmandu, Nepal, from Jan. 18 to 21 and report that the work of the two Mennonite missionary nurses and the team of Pax men is greatly appreciated by the rest of the United Mission to Nepal workers.

No important mail should be sent to Argentina at this time. The postal workers there are on strike and all mail is piling up in the central office in Buenos Aires. There is also no outgoing mail from Argentina other than that which is sent by messenger across the border to Uruguay and mailed from there.

Workers in Montevideo, Uruguay, are experiencing difficulties also. Due to a strike of milk producers who are demanding a 300 per cent raise in the price of milk, the city is without milk; because of a motor breakdown, the use of electricity is limited, which in turn causes a scarcity of running water in one of the hottest summers experienced in years. Also on strike are the bakers and taxi drivers.

The young people of the Dhamtari, India, area, including those residing in the middle and high school hostels, meet twice a mouth for worship, for fellowship, and to carry out service projects. At Christmas time they prepared Christmas cards by adding Hindi insertions to cards which had been sent from America. These they then sold, using the proceeds to help with expenses for a summer youth retreat in 1960. At a recent meeting they heard reports by Bro. K. Jiwanlal and Prabhudas, a student, of the recent Madhya Pradesh Christian Council Youth Leadership Workshop meetings which were held in Raipur.

Dorsa Mishler and Dan Hess, of the Personnel and VS Offices of the General Mission Board, Elkhart, Ind., participated in the Service Emphasis Week at Hesston College, Feb. 2-4, along with MCC representatives. This is the first of the Service Emphasis Weeks which will be conducted at the three colleges and at a number of high schools during the next few months. Along with chapel presentations, the speakers will interview students interested in giving a period of time in VS, Pax, or other service.

During the Christmas holidays in Ethiopia a spiritual life conference was held at Bedeno. Seating space was crowded to capacity with both Muslims and Christians. A number of first-time confessions were made. Growth in a number of the believers was also evident as they witnessed to that which they are personally experiencing and which is changing their lives. One young man from Muslim background told how his search for happiness almost ended his life. One day while in despair he even bought a rope to hang himself. But now he has found that Jesus satisfies, that there is joy in sins forgiven and in living and witnessing to the saving power of Jesus.

Clayton Rohrer, father of Maynard Rohrer (missionary in Araguacema, Brazil), passed away unexpectedly on Jan. 27 at his home in Wadsworth, Ohio. Richard Kissell, missionary on furlough from Araguacema, represented the General Board and the Araguacema workers at the funeral on Jan. 30.

The Nazareth, Ethiopia, Bible Academy has finished its first term. Three girls and eleven boys attended. During Christmas vacation some of the students stayed to help build the new school. As they carried sand and water for the masons, they were heard teaching them about Christ. Some of the masons were Muslims.

Sisters Vesta Miller and Marie Moyer are two members of a six-member Christian Education Committee of the Evangelical Literature Fellowship of India. This committee has been working on future Sunday-school curriculum planning. They have made out a curriculum to recommend to the Evangelical Fellowship of India for adoption. This curriculum will be made available for all language areas in India to publish as they wish.

Peter Dyck, MCC European director, was scheduled to speak at a Friday night Bible study and at the Sunday morning services on Jan. 31 at the Foyer Fraternel, Butte Rouge, France.

At the Dresser Bible School in Nazareth, Ethiopia, there were at least six new students this year who had never had Bible teaching before. One Muslim boy had never even heard of the Bible. He was amazed at its teaching and took a Bible along to his home over Christmas vacation to teach his family. In his home lives an old man who is a religious leader of the Muslim community.

New workers at the General Mission Board, Elkhart, Ind., are Mrs. Rachel Holaway Miller, Nappanee, Ind., who will serve as a secretary in the Foreign Missions Office, and Mary Yoder, Meadville, Pa., who will serve as a secretary in the Information Services Office.

A literacy class for women is being planned at Nazareth, Ethiopia. Learning the difficult Amharic alphabet with its 256 letters will not be an easy task for busy mothers who have never attended school. But the missionaries believe that if these mothers can learn to read the Bible for themselves and to their children, it will be a big step in building the church.

Paul Swarrs, Romat Gan, Israel, received word that they have been granted a student visa which will be valid until Sept. 30, 1960.

The Evangelical Fellowship of India held its annual meetings Jan. 14-17 at Devalali. Very inspiring and soul-stirring meetings were reported by those attending.

(Continued on page 132)

RELIEF AND SERVICE

VS Prayer Request

About 50 young people joined the New York VS unit for an evening of recreation and inspiration at the VS Center on Jan. 23. After the program five of the fellows from the PAL center where Carl Frey works made a profession of repentance. Prayer is needed for these fellows who have been tightly bound by sin.

New VS Assignments

Faye Zimmerman, R. 3, Mechanicsburg, Pa., began service on Jan. 3 at the Northern Tier Children's Home, Harrison Valley, Pa.

Jay and Naomi (Graver) Carper, R. 3, Lancaster, Pa., began service in Atlanta, Ga., on Jan. 18.

New Unit in Augusta, Ga.

A new VS unit has been started in Augusta. The VS-ers will be employed by the University Hospital there and will assist in the developing mission program in the near-by Hephzibah, Ga., area. John and Betty Huber transferred from the Atlanta VS unit to Augusta to serve as unit leader couple. The address of the new unit is 119 Mansion Homes, Cedar Street, Augusta, Ga.

Testimony from a I-W Sponsor

Les McMichael, Lancaster, Pa., served at Hawthornden State Hospital, Macedonia, Ohio, a suburban area near Cleveland. He was unit leader of that group, and later became sponsor for I-W's in the immediate area.

At the close of his term, he writes: "I surely enjoyed my two years as a I-W man. It had new problems and I had to face the world, but it made my stand for Christ firmer, and helped me know what I believe."

Director of I-W Services Appointed

John R. Martin, who has been serving in the I-W office at Elkhart, Ind., for some months, has now been appointed Director of I-W Services. (This term replaces I-W Coordinator, which was formerly used. This will prevent confusion between this office and that of I-W Co-ordinator now serving in connection with the newly appointed inter-Mennonite I-W Co-ordinating Board.) John Martin's appointment is in line with recommendations made by the I-W Study Committee, that a man be chosen who has pastoral experience and a sense of call to this kind of work. He served as the I-W Eastern Area Regional Director for six months before coming to Elkhart, and has also had experience in I-W procedures and problems while serving on the National Service Board for Religious Objectors at Washington, D.C.

I-W Council to Meet

The I-W Council will meet for the first time on Feb. 17, 18 at Elkhart, Ind., to discuss various procedures for the future of the program. They will be conferring about specific problems that became apparent during the recent study made by a I-W Study Committee. Discussions will center around I-W orientation, methods of placement, specific areas of services, etc. The Council consists of district conference I-W representatives, the youth field worker, a Peace Problems Committee appointee, the Secretary for Relief and Service, the Director of I-W Services, and several I-W's or ex-I-W's. Pray for these men as they seek for ways to serve I-W's more effectively.

News Briefs

Three Mennonite Central Committee workers in Taegu, Korea, are ill with paratyphoid: Robert Gerber, Leesburg, Ind.; Harry Harms, Sardis, B.C.; and Mrs. Jacob M. Klassen, Steinbach, Man. In a report received in Akron, Jan. 26, Mr. Klassen said, "We are praying that the Great Physician will give a speedy recovery, and also protect the rest of the unit, particularly the children."

World Mental Health Year was inaugurated on Jan. 15 in New York City during a joint meeting of the Academy of Religion and Mental Health and the World Federation for Mental Health. Representing Mennonite Mental Health Services at this meeting were Chairman H. Clair Amstutz, M.D., and Co-ordinator Delmar Stahly.

To lay groundwork for an exploratory peace ministry in Africa, MCC Associate Secretary O. D. Miller will visit Mennonite and Brethren in Christ churches during February. Bro. Miller, also on assignment for the Eastern Mennonite Board of Missions and Charities, expects to stop with Pax men at Tournata, Liberia, before returning home March 1.

New ICA Paraguay director is Charles H. Russell, Nevada governor from 1950 to 1958; he succeeded Robert G. Groves in mid-January. Frank J. Wiens, South America director for MCC, will work closely with Mr. Russell on joint MCC-ICA concerns such as the Trans-Chaco road and the Smathers Million Dollar Loan. ICA (International Co-operation Administration Mission) co-operates with Western Hemisphere republics in economic development.

On Christmas Eve a part Mennonite family arrived in Lager Friedland, West Germany. In early 1956 they had gone from Germany to Russia to visit and perhaps join the wife's close relatives there, and now, after three years and eight months, the Russian-born wife was granted an exit permit. The other members of the family are German-born. They visited MCC Frankfurt Jan. 6 to give a firsthand report on Mennonite life and conditions in Russia.

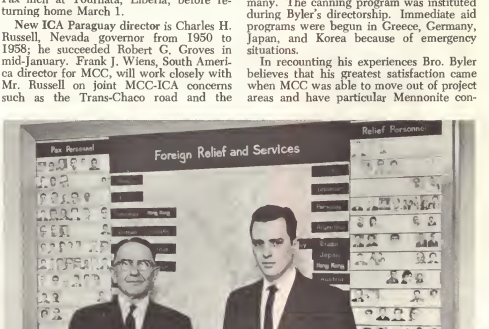
BYLER RETIRES AS RELIEF DIRECTOR

Joseph N. Byler, having served 19 years on the Mennonite Central Committee, has retired after 15 years as Relief Director. Much of his time has been given to emergency material aid distribution in war-torn countries in Europe, the Near East, and the Far East. Succeeding Byler as Relief Director is Robert W. Miller.

In his first years with MCC, 1941-45, Byler spent considerable time in Europe and the Near East studying relief needs and working directly with material distribution projects in France, Egypt, Palestine, and England. During his administration, the shift from European program emphasis to the Far East was begun. Twenty-seven countries are objects of MCC concern today.

One of the numerical climaxes in Byler's service came in 1947 when 317 workers were distributed throughout the MCC working field (1,000 workers were processed in the 15-year period of his term). Also, in 1947 MCC made some of the very first and largest food shipments to post-war Germany. The canning program was instituted during Byler's directorship. Immediate aid programs were begun in Greece, Germany, Japan, and Korea because of emergency situations.

In recounting his experiences Bro. Byler believes that his greatest satisfaction came when MCC was able to move out of project areas and have particular Mennonite con-



stituency missions move in. "My primary concern," states Byler, "has been to put a spiritual emphasis on material aid and with this to keep MCC flexible—to go to a country to help, then withdraw when the proper time has come." In countries such as Formosa, Ethiopia, Japan, and Puerto Rico, one or several Mennonite constituent groups have established mission programs with the termination of MCC programing.

Byler's term of MCC service was given recognition by the MCC members and Executive Committee at the 1960 Annual Meeting in Chicago. Executive Secretary William T. Snyder said, "J. N. Byler has given a great emphasis to the material aid program as a means of sharing our goods and our services with those who need."

Robert W. Miller assumes the relief directorship with three years of experience as MCC director in Indonesia; he has also served as associate director and director of Pax for the last three years.

MENTAL HEALTH MEETING

At the request of Mennonite Mental Health Services, Chairman H. Clair Amstutz, M.D., and Co-ordinator Delmar Stahly participated in the first annual meeting of the Academy of Religion and Mental Health in New York City on Jan. 14, 15.

"Discussion groups dealt on a profound level with the subject of moral and spiritual values in psychotherapy and revealed definite trends in thinking during the last ten years," Stahly reported.

"To become involved in moral problems associated with the health of his patient was not the concern of the psychotherapist a few years ago," he observed. "This view, however, is now considered quite impracticable and it is understood that the total person of the therapist becomes involved in the relationship with the patient. Leading psychiatrists dealt unashamedly with moral and spiritual factors within their own lives and related them to their patients.

"This shift," the MMHS Co-ordinator said, "is encouraging to us in our explorations for meaningful relationships between constituency pastors and professional men, both in dealing with problems of individuals within the constituency and with those served by our MMHS hospitals."

WMSA Weekly Notes

We are grateful to Irene Cook, Secretary of Home and Special Interests, for the following description of the visitation program which the East Holbrook WMSA (near Cheraw, Colo.) recently completed:

"At the suggestion of our pastor, the East Holbrook WMSA took as a project for six months a church-wide visitation program. The Secretary of Home Interests worked out a schedule which provided for a visit by several families in our church once each month to 16 different homes in our community. Each family was to visit two different homes in their assigned month. People to be visited were shut-ins or older people in the community. This schedule of visitation was put into booklet form so that everyone knew when to make each visit.

"This project was an effort to bring cheer as well as give a Christian witness to those we visited. To make the project successful and bring glory to God, the following suggestions were given:

"1. Go as families as much as possible. Older folks enjoy children. If there is someone you wish to invite to go with you, that is permissible.

"2. It will make your visit much more worth while to plan a short devotional period as part of your visit. Use the Bible, singing, poems, etc.

"3. Take a little remembrance with you if you care to. This might be something baked, a bouquet of flowers, a book to read, or something your children have made. . . . This part is optional. Your visit is the most important.

"4. Be alert to the needs of those you visit.

"5. If the month scheduled for your visit doesn't suit, feel free to exchange with someone else. . . . Your visit need not be made on Sunday only.

"After six months of this visitation project, the WMSA has voted to continue the project for another six months. Many have expressed their appreciation for the opportunity to do this. Some have said that it is just the push they needed to do a thing that they should have been doing long ago. Those being visited have been blessed too, and are very appreciative that some have taken time to share some of their love and time on them. . . . We are hoping that in this next six months more of us will catch the vision of what this can mean in our witness and service for Him.

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Heavens Declare, by M. T. Brackbill; Moody; Astral Society Imprint; 1959; 128 pp.; $2.75.

Now that we are in the third year of the space age, the number of books on rockets, planets, and stars has been increasing almost as fast as the satellites and missiles themselves. But all these works, both scholarly and popular, have largely neglected one corner of their field. This corner is now well cultivated by M. T. Brackbill's latest book, **The Heavens Declare.**

For several hours between its covers you can forget the race into space and quietly savor a delightful blend of astronomy, literature, and religion. The absence of the stories of successes and failures of current space hardware has not robbed it of excitement, however. Open the book anywhere and the chances are far over 50 to 50 that you'll see one or several exclamation marks scattered across the open pages. From several decades of daily living with his subject as a student, teacher, speaker, and author, Brackbill brings you the gold from all those years of panning through his various fields of interest.

From chapter to chapter he carries you through a variety of subjects, emotions, and literary forms. There are the facts and figures of the sun, exploding stars, and galaxies ranged not as rows of numbers only but illustrated with things from daily life to bring the mind as close to comprehension as possible. There is the humor of a whole chapter proving that time's the funniest thing you ever heard of." There's the fantasy of imagining the world preparing to greet the first appearance of the stars in a thousand years. There is an essay on the Bethlehem star, which otherwise requires a trip to a planetarium to hear discussed. Then there is the reverent meditation on "Jesus and the Night" and "The Holy Place in the Sky." And finally, when all is said, the Almighty Himself speaks, as in the Book of Job, through a compilation of Scriptures paraphrased into the first person.

To follow through these pages is to feel the physical world with the heart of a man of letters. Allusions to mythology, art, and literature are frequent. Wonder and beauty are written into the facts of the textbooks, and the textbook terminology is gone, with the use of such phrases as "fingerprinting the stars" instead of "astrophysics."

To read these chapters is to know the world as a scientist knows it, for the atoms, radiations, and nuclear reactions are made understandable.

To read them is to absorb some wisdom of a philosopher in an amateur way. The fun with the word **time** points in a clever way to the inexplicable nature of our concept of time. A view of man's place in the universe is developed which avoids the anthropocentric universe of medieval Christendom and the opposite extreme of an insignificant role of man in a vast and meaningless universe, so prevalent in modern secular thought. For though a man is "one billion billionth the size of the sun," he is held up as "a little less than God" with a mind and personality which transcends all the billions of inanimate stars.

And to meditate with the author is to experience the calm confidence of a saint's faith in God the Creator, in God the Friend of man, and in God the Author of the Bible. This faith so permeates the entire book that it is caught as much as taught, and so achieves the writer's purpose of "leading people to a deeper faith in God."

—J. Hershey.

The Great Paradox, by Ad. Haentzschel; Concordia; 1959; 155 pp.; $3.50.

The author sets forth "Five Ways of Life," attractive, but false trails, the trails the majority seem to be traveling: (1) The Life of Pleasure. (2) The Will of Power. (3) The Reign of Reason. (4) The Harmonious Self. (5) Happiness for All. He names some great thinkers as representatives of each separate philosophy, such as Aristippus, Epicurus, Antisthenes, Darwin, Nietzsche, Plato, and John Stuart Mills. The writer focused a lifetime (78 years) of Christian thinking on his new book. It ends with several sublime chapters on Jesus Christ: "The Way of Life" and "The Way of Love."

The book is evangelical, inspirational, informative, scholarly, written in a readable style. The author is a veteran of classroom give-and-take. The book is timely for ministers, parents, youth counselors, and for those who have searched in vain for the true purpose of their existence. Likewise, it ought to be on the shelves of Sunday-school libraries.—C. F. Derstine.

Field Notes

CONTINUED

Note the article in this issue on the Work Conference on Church Camping to be held at Archbold, Ohio, Feb. 19, 20. Speakers are from Colorado, Illinois, Indiana, Iowa, Ohio, and Pennsylvania. First service at 2:00 p.m., Feb. 19, closing with a fellowship banquet Saturday evening.

Chester K. Lehman, Harrisonburg, Va., will give his messages on the Holy Spirit to the Lancaster Conference Ministerial Meeting all day Feb. 23, 24.

B. Charles Hostetter, Mennonite Hour pastor, at Wellman, Iowa, Feb. 29 to March 6; with the quartet at Christopher Dock School, Lansdale, Pa., Feb. 27; at Souderton, Pa., Feb. 28, morning; and at Conestoga, Morgantown, Pa., Feb. 28, evening.

Philhaven Hospital: A bookkeeper will be needed by April 1. Vacancies for nurse aides and attendants (1-W men) are also anticipated during the summer. Interested persons may contact J. Horace Martin, R. 5, Lebanon, Pa., or call Lebanon CR 3-1665.

A. J. Metzler, Publishing Agent, speaking on "The Place of Christian Literature in Evangelism" at Trissels, Broadway, Va., morning and evening, Feb. 21.

Myron Augsburger, Harrisonburg, Va., speaking at annual dinner meeting of Sunday School Meditations, 6:30, Feb. 13, at Leola, Pa., Fire Hall.

Walter Gomez, of Mexican Militant Mission, Pharr, Texas, in Deeper Life Series at Allemands, La., beginning Feb. 9.

Kansas listeners to the Calvary Hour, note that the broadcast is now released from station KWBW, 1450 kc., Hutchinson, Kans., 8:00 a.m., Sunday. Those living in southern Kansas may be able to hear the program from KALD, 1430 kc., Alva, Okla., Sunday, 8:00 a.m. It is hoped that these two stations may partially cover the area lost when KFBI, Wichita, changed management and discontinued the Calvary Hour.

"The United Bethel congregation, Plain City, Ohio, is happy to announce that Bro. Andrew Farmwald was reinstated to the ministry on Dec. 20, 1959. We wish to express our thanks and appreciation to you who have prayed for us and our brother and have given brotherly counsel. Above all we are thankful to our heavenly Father for the healing balm of His redeeming love."—Mark Peachey, Pastor.

The Erb congregation will give a YPM program at Miners Village, Cornwall, Pa., Feb. 14; sermon by Henry Shreiner.

Third annual Christian Life meeting, Columbia, Pa., with Irvin S. Shank and Lewis E. Kling as instructors, all day Feb. 21.

Myron Augsburger, Harrisonburg, Va., in Bible Conference at East Chestnut St., Lancaster, Pa., March 30 to April 3.

Conestoga Bible School, Morgantown, Pa., Feb. 15-26. Instructors: Harry A. Diener, Hutchinson, Kans.; M. S. Stoltzfus, Gap, Pa.; Abner Stoltzfus, Atglen, Pa.; Roy H. Newswanger, Elverson, Pa.; Omar A. Kurtz, Oley, Pa.; R. Clair Umble, Gap, Pa.

Earl Buckwalter, Hesston, Kans., and Oney Hathaway, Birch Tree, Mo., in Bible Conference at Mt. Pisgah, Leonard, Mo., Feb. 29, March 1.

Bro. Warren Miller, Millersburg, Ohio, has joined the teaching staff of the Sarasota Christian Day School. The adding of a third teacher has made possible the enrollment of a few more pupils.

Evangelistic Meetings

Wesley Jantz, Eureka, Ill., at South Pekin, Ill., Jan. 24-31. **Olen Nafziger,** Archbold, Ohio, at Fairpoint, Ohio, March 28 to April 3. **Max Yoder,** Grants Pass, Oreg., at Nampa, Idaho, Jan. 25-31. **Lester Hershey,** Puerto Rico, at Alice and Corpus Christi, Texas, Jan. 10-23. **Glen Sell,** Laytonsville, Md., at Kinzers, Pa., March 10-21.

Mission News

CONTINUED

Dec. 13 was baptismal day in three different Puerto Rico congregations. Sunday morning Carmen Ortiz was baptized in the Cayey Mennonite Church, and the Elvin Snyder family transferred their church letters to the Cayey Church.

On Sunday evening baptismal services were conducted in the Guavate Church for four young people: Rafael Rios, Jose Vega, Angel Rodriguez, and Benigno Negron; and for one adult, Don Juan Rodriguez.

Sunday afternoon eleven persons were baptized in the first baptismal service in the Honduras Chapel: four were members of one family—the parents, Don Eladio Aponte and Dona Juanita Franco de Aponte, and their two oldest daughters, Olga and Irma; four were members of the Alejo Franco family—Julia Franco de Arzola, Gregoria, Elsa, and Hilda Franco. Others baptized were Obed Maldonado, a former youth president; Josefa Rolon de Gonzalez (a middle-aged grandmother) and her 12-year-old grandson, Manual Gonzalez. Addona Nissley, pastor, conducted the service.

On Sunday morning, Dec. 27, seven persons were baptized at the La Plata Church Among the group were a mother and her 13-year-old son, and a young married couple who before their conversion were on the verge of separation.

Praise God for answered prayer. May we remember in prayer our new brothers and sisters in Christ.

Pray for the salvation of a 104-year-old man who faithfully comes to the Sunday services at Mahaddei Uen, Somalia, and has expressed his conviction that the message is true and brings pain to him as he knows he will soon die and cannot go to heaven.

Mrs. Harry Nantz was baptized on her confession of faith on Sunday, Jan. 31, at her home. She is a shut-in and unable to attend church. Laurence Horst, pastor of the Englewood Mennonite Church, Chicago, was in charge of the baptism.

Carson Moyer, missionary in Ghana, reports that the need for Bible teaching is probably the greatest challenge facing the Ghana Mennonite Church. "Most of the evangelistic work and Bible instruction is done by the evangelist and the catechist, who do not have more than an elementary Bible knowledge. Yet these are the men who are being used to build the churches of Ghana. Consequently we feel that a vital, Spirit-directed, Bible-centered program for these men is one of the greatest needs. We look forward to having a weekend Bible conference as our next step toward meeting this need."

Consider the Rose

By J. PAUL SAUDER

That Peace rosebush just outside the window has surely justified its existence. Its large blooms have gone, individually or in groups, to promote peace in the hearts of shut-ins or "walkabouts," as times and circumstances have dictated. It has been a minister of good.

And yet we set upon it with pruning shears this spring. We behaved rather unmercifully, it seemed. Why? Simply because pruning improved its effectiveness. Roses do not bloom on last year's growth but on this year's shoots. Oh, the former years' growth supports this year's shoots and is therefore not to be despised, but the crowning objective of a rosebush is not size but productiveness and testimony in *this* year. Of course, we struck a balance, for we needed just the right amount of the sturdy old growth to support the new. We were not radicals but tried to be conservationists.

Others have given the name "Mennonite" to the fellowship in which we hold the privilege of working partnership. We have no doubt that the Mennonite Church is a needed variety of testimony in Christ's garden. I would not like to see it, like Topsy, "just grow." I want it to have shape and direction; I want it to adorn the Gospel of Christ, as it should.

A multiflora rosebush is also a rose. It is big, semiwild, and frequently used to restrain cattle. To paraphrase Paul, "He bears not his thick branches and thorns in vain." We do not plant it in our front yard, for it belongs to the kingdom of government and forceful *restraint.* Our Peace rosebush found its usefulness in *constraint* and so it has provoked on occasion love, joy, peace, gentleness, goodness, faith. It adorns both our front yard and sickrooms, one of them 200 miles away. It has comforted those in sorrow. It speaks just by being on display, just like a Christian (Mennonite like you?).

What plant we in our personal "front yard" as adornment of "the Christ who lives at our house"? And how do we prune and fertilize and dust so as to bear more of His fruit and fragrance? What do we plant in our denominational front yard to beautify the doctrine of Christ? Are the fruits of our denominational witness promoting what He would promote? What cheer do the spiritually needy ones get from our denomination?

All these and other questions flit through my mind as I look at our balanced and blooming Peace rosebush.

Elkridge 27, Md.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Walter L. and Laurine (Miller), Kalona, Iowa, fifth child, second son, Daryl Glen, Jan. 23, 1960.

Brenneman, Derald and Ellenor (Hjelmstad), Rocky Ford, Colo., second daughter, Patti Lou, Dec. 29, 1959.

Burkholder, Paul and Doris (Stalter), Bluesky, Alta., seventh child, third son, Stanley Paul, Jan. 4, 1960.

Chupp, Menno and Lucile (Hoover), Goshen, Ind., third son, James Leroy, Jan. 19, 1960.

Coblentz, Daniel and Esther (Yoder), Kalona, Iowa, first child, Rebecca Irene, Nov. 18, 1959.

Detrine, Kermit and Frances (Derstine), Elkhart, Ind., first child, John Matthew, Jan. 19, 1960.

Enns, Ronald and Kaye (Watters), Cheraw, Colo., first child, Donnie Ray, Jan. 15, 1960.

Gingerich, William and Bertha (Borntreger), Burton, Ohio, second child, first son, Ronald Lee, Jan. 4, 1960.

Gingerich, William and Martha (Beachy), Hartville, Ohio, first child, Monica Vienna, Jan. 19, 1960.

Headrick, Clifford and Carolyn (Johnson), La Junta, Colo., third child, second daughter, Rhonda Rene, Oct. 27, 1959.

Hershey, Nelson and Thelma (Weaver), Columbia, Pa., second child, first son, Clifford Nelson, Jan. 6, 1960.

Hershey, Vincent and Mary (Brackbill), Paradise, Pa., third son, Donald Eugene, Jan. 9, 1960.

Hertzler, Leroy and Blanche (Grosh), Mt. Wolf, Pa., fifth child, second son, Glenn Alan, Jan. 10, 1960.

Histand, Herbert and Florence (Gahman), Blooming Glen, Pa., second daughter, first living one. Josephine, Nov. 11, 1959.

Hockman, Norman and Grace (Gross), Trujillo, Honduras, fourth child, third son, Joseph Norman, Dec. 30, 1959.

Hollinger, Warren and Mary (Musser), Ephrata, Pa., sixth child, fourth daughter, Joyce Elaine, Jan. 18, 1960.

Hoover, Joseph R. and Elizabeth (Souder), Chicago, Ill., second child, first son, Albert Karl, Jan. 12, 1960.

Kreider, Benjamin H. and Esther (Burkholder), Annville, Pa., first child, Sandra Elaine, Jan. 20, 1960.

Landis, J. Dale and Erma (Martin), Lititz, Pa., sixth child, first son, Jay Dale, Jr.

Litwiller, Lloyd and Sara (Mast), Delavan, Ill., fifth child, fourth son, Clifford Joseph, Jan. 17, 1960.

Millen, James Edward, Jr., and C. Joyce (Burkhart), Akron, Pa., first child, James Edward III, Jan. 15, 1960.

Nisly, Vernon and Rosa (Eicher), Alliance, Ohio, first child, Clifford Roger, Jan. 16, 1960.

Nussbaum, O. Stanley and Irene (Hecker), Orrville, Ohio, fifth child, third daughter, Diane Lynn, Jan. 16, 1960.

Ocker, John and Janet (Rife), Greencastle, Pa., second son, John Eldon, Nov. 9, 1959.

Ressler, Martin E. and Alma J. (Martin), Quarryville, Pa., sixth child, third son, Merle Ray, Jan. 23, 1960.

Roth, Mervin and Dorothy (Jantzi), Tavistock, Ont., second child, first son, Larry Brian, Dec. 5, 1959.

Snader, Paul and Doris (Hoober), Parkesburg, Pa., second child, first daughter, Darlene Kay, Nov. 28, 1959.

Schlenberger, Ira B. and Erma (Zimmerman), Tampa, Fla., first child, Marcus Alan, Dec. 10, 1959.

Stevanus, Myron A. and Doras (Dedels), Waterloo, Ont., fourth son, Peter Lynn, Nov. 24, 1959.

Stoltzfus, Wesley A. and Martha (Lapp), Beech, Ky., fourth and fifth children, second and third sons, David Allen and Daniel Adin, Dec. 26, 1959.

Sweigart, David W. and Joanne (Peifer), Elizabethtown, Pa., second child, first son, David Wayne III, Jan. 17, 1960.

Troyer, Clarence and Sarah Ann (Sommers), North Canton, Ohio, first child, Terrace Scott, Nov. 11, 1959.

Witmer, J. Donald and R. Naomi (Shank), Holtwood, Pa., third child, second daughter, Marian Jane.

Yoder, Jay D. and Martha (Hershey), Morgantown, Pa., first child, Jay Michael, Jan. 20, 1960.

Yoder, Marion L. and Doris (Reber), Kalona, Iowa, second daughter, Mary Margaret, Jan. 15, 1960.

Yoder, Norman C. and Effie (Kaufman), Belleville, Pa., ninth child, sixth daughter, Lucille Almeda, Dec. 31, 1959.

Yutzy, Fred and Vida (Miller), Kalispell, Mont., fifth child, first son, James Frederick, Jan. 10, 1960.

Yutzy, Norman E. and Lena (Beachy), Broadway, Va., second child, first son, David Edward, Nov. 9, 1959.

Zimmerman, Charles M. and Jane (Metzler), Blue Ball, Pa., second child, first son, James Lee, Jan. 13, 1960.

Anniversaries

Hess. John R. and Mary (Graver) Hess observed their fiftieth wedding anniversary on Nov. 18, 1959, at their home near Gap, Pa. A number of friends and relatives helped them celebrate this day which God has so graciously granted them. They were married at the home of the bride near Lancaster, Pa., with Bishop Abram Herr officiating. They are both enjoying good health and attend Andrews Bridge Church of which Bro. Hess is Sunday-school superintendent. They are the parents of eight children: Mrs. Paul Myer, Quarryville, Pa.; Edna, West Chester, Pa.; Harry and Mervin, Manheim, Pa.; Mrs. Elmer Engle, Gap, Pa.; Mrs. Wilbur Engle, Cochranville, Pa.; John, Jr., Atglen, Pa.; and Elvin, Lancaster. They have 29 grandchildren and 4 great-grandchildren.

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Keyser. Nathan G. and Anna Mary (Rittenhouse) Keyser celebrated their fiftieth wedding anniversary on Jan. 15 at their home in Souderton, Pa. Many of their friends called at their home to wish them rich blessings upon this occasion. Cards, flowers, and other gifts were also appreciated. Mr. Keyser is continuing in good health and is still busy in his woodworking shop daily. Even though Mrs. Keyser had two broken bones since September, 1958, she is able to be up and around again, doing some of her housework. She is also praising God for His healing and keeping power. They are the parents of one adopted daughter, Alma, and are members of the Franconia Church.

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Myers. Delbert Myers and Anna M. Garber were married Jan. 23, 1910, at the home of Mr. and Mrs. Wm. Myers, near Amboy, Ind., with E. A. Mast officiating. They observed their anniversary on Christmas Day, with a family dinner attended by their four children and seven grandchildren. In the afternoon open house was observed for relatives and friends. They moved from Indiana to Roanoke, Ill., in 1950, where he was employed by the Ulrich Mfg. Co. until retirement. They are members of the Metamora Church.

Their four children are Dorothy—Mrs. Marvin Hershberger, Kokomo, Ind.; Orval, Columbus, Ohio; Kenneth, Sweetsers, Ind.; and Merlyn—Mrs. C. M. Carlock, Normal, Ill. A son Leslie, is deceased.

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Roth. Joe G. and Mary Roth, of Casselton, N. Dak., celebrated their sixty-third wedding anniversary on Jan. 3, 1960. A dinner was served in their honor by their son-in-law and daughter, Albert and Kate Nitzsche, of Amenia, N. Dak., in the dining hall of the Sunnyslope Church, Phoenix, Ariz. Twenty-five guests were present, most of them over seventy years of age and a few over eighty. They both have been able to attend services regularly since going to Phoenix last fall.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Calhoun—Umble.—Donald Calhoun and Janet Umble, both of Kennett Square, Pa., cong., by LeRoy S. Stoltzfus at the Millwood Church, Jan. 16, 1960.

Gehman—Howard.—Eli Gehman, Denver, Colo., and Beverly Ann Howard by Marcus Bishop at Denver, Jan. 10, 1960.

Mahoney—Horning.—Gerald J. Mahoney, Lansdowne, Pa., and Mary E. Horning, Drexel Hill, Pa., both of the Diamond Street cong., Philadelphia, by J. Paul Graybill at his home, Jan. 2, 1960.

Miller—Holaway.—David A. Miller, Elkhart, Ind., Prairie Street cong., and Rachel A. Holaway, Nappanee, Ind., North Main Street cong., by Howard J. Zehr at the North Main Street Church, Jan. 23, 1960.

Miller—King.—Laurel Miller, Wellman, Iowa, and Patricia King, Harper, Kans., by H. J. King at the Pleasant Valley Church, Nov. 28, 1959.

Miller—Landis.—Edwin B. Miller, Landisville, Pa., cong., and Mary W. Landis, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the Mellinger Church, Jan. 16, 1960.

Risser—Zimmerman.—Alvin B. Risser, Jr., and Mildred A. Zimmerman, both of Elizabethtown, Pa., Risser's cong., by Clarence E. Lutz at the church, Jan. 9, 1960.

Schrock—Mast.—Seneca V. Schrock, Wauseon, Ohio, Tedrow cong., and Mrs. Mabel Mast, Archbold, Ohio, Lockport cong., by Walter Stuckey at the Tedrow Church, Jan. 23, 1960.

Weaver—Forrester.—Robert D. Weaver, Columbia, Pa., Christian Service Cong., and Anna Mae Forrester, Woodville, N.Y., Woodville M. E. cong., by Andrew Gingerich at the Belleville Methodist Church, Jan. 3, 1960.

Yoder—Schrock.—Lawrence Dale Yoder, Marilla, N.Y., and Doris Jane Schrock, Midland, Mich., Yoder (Kans.) cong., by Harry A. Diener at the Yoder Church, Dec. 12, 1959.

Zimmerman—Ebersole.—Alvin Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and E. Ruth Ebersole, Elizabethtown, Pa., Good's cong., by Clarence E. Lutz at Good's Church, Nov. 7, 1959.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bawel, John Edward, son of Henry and Catherin (Culpeper) Bawel, was born at Belleville, Pa., Sept. 4, 1869; died at his home near Oxford, Iowa, after an extended illness, Jan. 18, 1960; aged 90 y. 4 m. 14 d. He was united in marriage to Katie Gascho, of Milford, Nebr., Feb. 27, 1902. She preceded him in death, Feb. 26, 1929. He was a lifelong farmer living in the community of Milford and Wood River, Nebr., until 1940, when he with his family moved to a farm near Oxford, Iowa. He is survived by one son (Henry, at home), 5 daughters (Emma, at home; Nellie, Iowa City, Iowa; Velma—Mrs. Perry Beckler, Tiffin, Iowa; Viola—Mrs. Harold Burkholder, Parnell, Iowa; and Bessie—Mrs. Maynard Widmer, Wayland, Iowa), 7 grandchildren, and 7 great-grandchildren. Two daughters pre-

ceded him in death. He was a member of the Wellman Mennonite Church, where funeral services were held Jan. 21, in charge of Max Yoder and George S. Miller.

Binkley, Enos F., son of Christian and Mary (Book) Binkley, was born at New Danville, Pa., Feb. 23, 1874; died at his home near Lancaster, Pa., Dec. 22, 1959, after an illness of three weeks; aged 84 y. 9 m. 29 d. He was married to Emma B. Myers, who preceded him in death in 1957. He was a farmer by occupation. Surviving are 4 sons and 2 daughters (William H., Ephrata Pa.; E. Vernon and Florence—Mrs. Harry Noll, both of Lancaster, Pa.; Melvin M., Bird in Hand, Pa.; Christ S., New Holland, Pa.; and Ruth—Mrs. Ira Burkholder, York, Pa.), 32 grandchildren, 70 great-grandchildren, and one brother (Milo, Leacock, Pa.). Three children preceded him in death. He was a member of the Landis Valley Mennonite Church, where funeral services were held Dec. 26, in charge of Ira D. Landis and Levi M. Weaver.

Boegli, Naomi Lehman, daughter of Isaac and Cathryn (Newcomer) Lehman, was born at Orrville, Ohio, March 15, 1894; died at the Dunlap Memorial Hospital, after a prolonged illness following a stroke, Jan. 15, 1960; aged 65 y. 10 m. She was married to John Boegli on Dec. 26, 1915, at Orrville, Ohio. Surviving are one daughter (Norma Jean—Mrs. Alfred Beck, Orrville, Ohio), one son (William James, Elkhart, Ind.), and one sister (Mrs. Elias Falb, Dalton, Ohio). One son (Walter) preceded her in death. She was a member of the Orrville Mennonite Church, where funeral services were held Jan. 18, in charge of J. Lester Graybill; interment in Crown Hill Cemetery, Orrville, Ohio.

Bowman, Elizabeth, daughter of Mr. and Mrs. Joseph Gingrich, was born July 6, 1874; died at her home in Elmira, Ont., Jan. 16, 1960, after a lengthy illness; aged 85 y. 6 m. 10 d. She was married on Oct. 27, 1896, to Jacob S. Bauman, who died March 11, 1958. Surviving are one daughter (Mrs. Lucinda Dettwiler, Elmira), one son (Joseph, Waterloo), 3 grandchildren, 2 great-grandchildren, and one sister (Mrs. Anna Cressman, New Hamburg). Five brothers and 2 sisters preceded her in death. She was a member of the Elmira Church, where memorial services were held Jan. 19, with Howard S. Bauman officiating; interment in St. Jacobs Mennonite Cemetery.

Dixon, Claudette, daughter of Claude and Emma Dixon, was born Aug. 20, 1959, at St. Louis, Mo.; died Jan. 1, 1960; aged 4 m. 9 d. Surviving are her parents, 5 brothers (John, Claude, Jr., and Bobby), and one sister (Brenda). On Dec. 13 she was publicly received into the Lord. Funeral services were held Jan. 5 at the Bethesda Mennonite Church, with Hubert Schwartzentruber officiating.

Ebersole, Effie, daughter of the late Daniel T. and Mary (Musser) Steiner, was born Nov. 29, 1897, near Marshallville, Ohio; died Dec. 31, 1959, at the Wooster, Ohio, hospital, after a 13-month illness; aged 62 y. 1 m. 2 d. She was married on April 15, 1920, to Ira Ebersole, who survives, with 3 daughters and one son (Mary—Mrs. Aaron Nussbaum, Orrville, Ohio; Anna—Mrs. James Blackmore, Livermore, Calif.; Fern—Mrs. Cyrus Conrad, Wooster, Ohio; and Homestead, Fla.), 17 grandchildren, and 3 sisters (Mrs. Pearl Stull, Wadsworth; Minnie—Mrs. David Baumgardner, Marshallville; and Florence—Mrs. Eli Kanagy, Orrville). She was a member of the Crown Hill Church, where services were held, in charge of John M. Drescher and Noah E. Hilty.

Fory, Bertha May, daughter of the late Abraham G. and Eleanor (Hostetter) Steagy, was born May 25, 1898, near Hanover, Pa.; died Dec. 5, 1959, at the Hanover General Hospital; aged 61 y. 6 m. 10 d. On June 7, 1919, she was married to Cleason J. Forry, who survives. Also surviving are one daughter and one son (Margaret—Mrs. Clair J. Bangs, and David), 4 grandchildren, 2 sisters and 2 brothers (Effie—Mrs. Allen L. Frey, Lottie—Mrs. Walter A. Whisler, and A. Grant all of Hanover; and John, Dover, Pa.). She was a member of the Hanover Church. Private funeral services were held Dec. 9, at her home in charge of Richard Banner; interment in York Road Cemetery.

Freed, Hannah F., daughter of Harvey H. and the late Katie (Freed) Derstein, was born in Franconia Twp., Pa.; died Nov. 23, 1959, of a heart attack at her home at Souderton, Pa.; aged 54 y. She was apparently in good health and worked throughout the day, dressing poultry in preparation for the Thanksgiving holiday. Surviving are her husband, father, stepmother, 2 children (Harvey D., Souderton; and Howard D., Mainland, Pa.), 7 grandchildren, 5 sisters (Mrs. Granville Hunsicker, Mrs. Garrett Gross, Irene Derstein, and Mrs. Mahlon Frederick, of all Souderton; and Mrs. Warren Alderfer, Lansdale), and 5 stepbrothers, all of Souderton. Funeral services were held Nov. 28 at the Rockhill Mennonite Church.

Frey, Elizabeth Francis, daughter of Martin M. and Elizabeth (Harnish) Miller, was born March 20, 1874, in Lancaster Co., Pa.; died Jan. 2, 1960, after a brief illness in the hospital in Superior, Wis.; aged 85 y. 9 m. 13 d. Her husband died in 1951. Two sisters and 7 brothers also preceded her in death. Surviving are 3 brothers, one sister, 2 stepsisters, one stepbrother, and 4 stepchildren (Martin—Mrs. L. E. Schrock, Hesston, Kans.; Orpha—Mrs. Henry Jennings, Moline, Ill.; Mary, Chicago, Ill.; and John, Arkansas City, Kans.). She was a member of the Mennonite Church, where funeral services were held Jan. 5, with burial in Greenwood Cemetery.

Hershey, Henry H., son of the late Jacob R. and Fannie H. Hershey, was born in Warwick Twp., Lancaster Co., Pa., March 9, 1872; died Jan. 15, 1960, at the Kissel Hill Rest Home near Manheim, Pa.; aged 87 y. 10 m. 4 d. He was married to Ella Hostetter, who died in 1944. Occupation: farmer. Surviving are 9 children (Mabel—Mrs. J. Daniel Kuhns, Lancaster; J. Harry, Dorothy—Mrs. Amos L. Keener, D. Paul, and A. Frank, all of Lititz; Mary—Mrs. Amos K. Martin, Mt. Joy; Clara—Mrs. A. Roy Landis, Mount Joy; Anna—Mrs. Kent Lehman, Holtwood; and Martha—Mrs. John K. Hershey, York, Pa.), 31 grandchildren, 46 great-grandchildren, and one brother (Amos H., Lititz). He was a member of the Lititz Church, where funeral services were held Jan. 16, with Mahlon Zimmerman, John S. Hess, Noah Boll, Raymond Bucher, and Melvin H. Lauver serving; burial in Hess Cemetery.

Kropf, Ida, daughter of David and Barbara (Yoder) Eash, was born in Ness Co., Kans., Aug. 20, 1894; died at the Sacred Heart Hospital, Eugene, Oreg., Jan. 1, 1960; aged 65 y. 4 m. 12 d. On March 11, 1915, she was married to Ezra Kropf, who survives. Also surviving are one daughter and 2 sons (Barbara—Mrs. John Lais, Junction City, Oreg.; Clarence, Lebanon, Oreg.; and Wilbert, Harrisburg, Oreg.), 10 grandchildren, 2 brothers and one sister (Elmer, Shelbyville, Ill.; Joseph, Corvallis, Oreg.; and Amanda, Harrisburg, Oreg.). Preceding her in death were 2 sons, one daughter, and 2 brothers. She was a member of the Harrisburg Church, where funeral services were held Jan. 6, with Wilbur Kropf and Levi Kropf in charge.

Landis, Benjamin H., son of Abram and Mary (Moyer) Landis, was born Feb. 23, 1876; died of arteriosclerosis Jan. 5, 1960, near Vernfield, Pa.; aged 83 y. 10 m. 13 d. He was married on March 10, 1900, to Lillie R. Landis, who died Sept. 10, 1935. Surviving are 2 children (Annie—Mrs. Russell N. Freed and Elmer, both of Vernfield), 5 grandchildren, 10 great-grandchildren, one sister (Mrs. Emma Halteman), and one brother (Jonas M.), both of Franconia, Pa. He was a member of the Franconia Church, where funeral services were held Jan. 9, in charge of Curtis Berger and Menno B. Souder.

Lebold, Catherine, daughter of Christian and Robena (Roth) Streicher, was born near Wellesley, Ont., Sept. 11, 1877; died at her home at Wellesley, after a short illness, Dec. 10, 1959; aged 82 y. 2 m. 30 d. On Jan. 17, 1900, she was married to Daniel Lebold, who died May 15, 1941. Her husband had been a minister and bishop of the Maple View Church. Three sons and one granddaughter also preceded her in death. Surviving are 2 sons and 6 daughters (Samuel, Milverton; Allan, New Dundee; Nancy—Mrs. David L. Erb, Wellesley; Emma, Kitchener; Jeana—Mrs. Elmer Stieman, Wellesley; Katie—Mrs. Chris Albrecht, New Dundee; Edna—Mrs. Norman Zehr. Topping; and Erma—Mrs. Ervin Erb, Wellesley), 33 grandchildren, and 10 great-grandchildren. She was a member of the Maple View Church, where funeral services were held Dec. 15, in charge of Samuel Schultz, Elmer Swartzentruber, and James Sider.

Long, Cora Naomi, daughter of David D. and Anna L. (Zook) Long, was born March 5, 1880; died at the Chambersburg (Pa.) hospital; aged 79 y. Surviving are 2 sisters (Mrs. Henry Lehman and Mrs. Lloyd Ebersole, Sterling, Ill.) and 4 brothers (Ezra C., Mennno A., and Reuel N., Sterling, Ill.; and Ira F., Arcadia, Calif.). Funeral services were held at the Omar home, with Harold L. Hunsecker and Omar R. Martin officiating; burial in Chambersburg Mennonite Cemetery.

Miller, Lizzie, daughter of Tobias and Mary Yoder of Shipshewana, Ind., was born in Elkhart Co., Ind., Jan. 12, 1874; died at her home near Yoder, Kans., Nov. 21, 1959, after a lengthy illness; aged 85 y. 10 m. 9 d. On Dec. 14, 1893, she was married to Rudy Bontrager, who later was called to serve as deacon in the Yoder Mennonite Church, where he served until his death on June 16, 1929. Surviving from this union are 3 daughters and 3 sons (Mrs. D. K. Bontrager, Haven, Kans.; Mrs. Clara Schrock, Wakarusa, Ind.; Mrs. D. M. Beachy and Jerry R., Yoder; William, McPherson, Kans.; and Leroy, Hutchinson, Kans.), 30 grandchildren, and 69 great-grandchildren. On May 5, 1938, she was married to Jan Miller, who survives, to together with 7 stepchildren (Mrs. Levi Headings, Hutchinson, Kans.; Alvin, Joe, Alice, and Mrs. Sam Miller, of near Buffalo, N.Y.; Ray, of Ohio; and Mrs. Vernon Bontrager, Yoder, Kans.). Also surviving are 5 brothers and sisters (Will, Sarasota, Fla.; Moses T., Tobe, and Mrs. Mary Kauffman, of Middlebury, Ind.; and Mrs. John Hostetler, Arkansas City, Okla.). She was a member of the Yoder Church, where funeral services were held Nov. 24, in charge of Sanford King and Harry A. Diener.

Moyer, Benjamin W., son of Isaac H. and Esther (Weber) Moyer, was born Dec. 27, 1873, at Rosedale, Ont.; died after a lengthy illness, Dec. 10, 1959, at the K & W Hospital, Kitchener, Ont.; aged 85 y. 11 m. 13 d. He was not married; he and his sister Maggie operated the Bloomingdale Greenhouse for 30 years. Three brothers and 2 sisters preceded him in death. Five nephews and 3 nieces survive. He was a member of the Snyder Church, where funeral services were held Dec. 14, in charge of John W. Snyder, assisted by E. F. Dorch; interment in Cressman Cemetery, Breslau, Ont.

Moyer, Harvey S., son of the late Henry and Eliza Moyer, was born April 8, 1891; died of a heart attack Nov. 18, 1959; aged 68 y. 4 m. 20 d. He served as a trustee of the Line Lexington Mennonite Church for 36 years. He survived by his wife, Tillie (Bishop), 6 children (Eva—Mrs. James R. Clemens, Charles, Raymond, Leroy, Paul, and William), and 11 grandchildren. Funeral services were held Nov. 23 at the Line Lexington Mennonite Church, with Arthur Ruth and Claude Meyers officiating.

Moyer, Mabel R., daughter of the late John L. and Anna Mary (Ruth) Moyer, died of a heart ailment Jan. 5, 1960, at the home of her sister Mrs. Harold Althouse); aged 66 y. 4 m. 25 d. Besides her sister, 2 brothers (Abram and Wilmer R.) survive. She was a member of the Line Lexington (Pa.) Church, where funeral services were held Jan. 9, with Claude Meyers and Merle Ruth officiating.

Nighswander, Peter, son of Enos and Elsie (Burkholder) Nighswander, was born Feb. 2, 1891, near Stouffville, Ont., where he lived until his sudden death of a heart attack on Dec. 28, 1959; aged 68 y. 10 m. 26 d. On Dec. 7, 1915, he

was married to Amelia Reesor, who survives. Also surviving are 2 children (Edith, at home; and Harvey, on the home farm), 6 grandchildren, and one brother (David, Stouffville). He was a member of the Altona Church. Funeral services were held in the Altona United Missionary Church to accommodate the large attendance, with Abram Smith in charge, assisted by George Brubacher and Dow Sargent.

Redger, Sam, son of David and Lena (Jantz) Redger, was born May 5, 1887, near Durham, Kans.; died on New Year's night at the Greensburg (Kans.) Hospital; aged 72 y. 7 m. 26 d. In 1911 he went with horses and covered wagon from Marion Co., Kans., to Kiowa Co., Kans., where he farmed near Greensburg until 1944, when they moved to Greensburg. About a year ago his health began to fail. On Dec. 26 he entered the hospital, where he suffered much the last few days. On April 5, 1925, he was married to Elizabeth Wedel, who survives. Also surviving are 2 brothers (Lue and Neal, both of Durham, Kans.) and one sister (Mary Schmidt, Greensburg, Kans.). Three brothers and 2 sisters preceded him in death. He was a member of the General Conference Church. Funeral services were held on Jan. 4 at the Fleener Funeral Home, in charge of H. J. King.

Rosenberger, Nancy, daughter of Menno and Lydia (Martin) Cressman, was born June 17, 1871, in Wilmot Twp., Waterloo Co., Ont.; died of coronary occlusion Jan. 3, 1960, at Preston, Ont.; aged 88 y. 6 m. 17 d. On May 23, 1895, she was married to James Moyer, who died in 1942. In August, 1945, she was married to Isaiah Rosenberger, who died in 1949. Surviving are 3 children (Ida—Mrs. Leslie Graham, Vineland; Reta—Mrs. William Cornelius, Beamsville; and Menno C. Moyer, Blair), 12 grandchildren, 8 great-grandchildren, and one half sister (Mrs. Elizabeth Brubacher). She was a member of the First Mennonite Church, Vineland, where funeral services were held on Jan. 6, in charge of Wayne North.

Roth, Clarence C., son of Henry and Mary (Guth) Roth, was born Oct. 1, 1906, at Washington, Ill.; died of a heart attack while working at his farm home near Wayland, Iowa, Jan. 5, 1960; aged 53 y. 3 m. 4 d. He was married on Aug. 25, 1927, at Wayland, Iowa, to Katie Hostetler, who survives. Also surviving are 5 sons (Daniel, Des Moines, Iowa; Clarence, Jr., Fairfield, Iowa; Roger, Loren, and Mervin, at home), one brother (Ben, Wayland, Iowa) and 6 sisters (Elsie—Mrs. Perry Troyer, Waterford, Pa.; Lydia—Mrs. Noah Graber, Washington, Iowa; Anna—Mrs. William Beckler, Friend, Nebr.; Ida, Iowa City; Mary—Mrs. Emery Wenger, Mt. Pleasant, Iowa; and Clara—Mrs. Jake Kensberger, Wayland). Besides his parents, he was preceded in death by two brothers. He was a member of the Sugar Creek Church, where funeral services were held on Jan. 7, in charge of Vernon S. Gerig and Willard Leichty.

Zimmerman, Elmer, son of the late Jacob and Susan (Horst) Zimmerman, was born Oct. 25, 1892, near Harper, Kans.; was accidentally electrocuted by a charged high voltage wire which was blown down and had fallen across a fence with which he came in contact on his farm near Protection, Kans., on Sept. 17, 1959; aged 66 y. 10 m. 23 d. On April 20, 1918, he was married to Erma Troyer, who survives him along with 5 daughters (Elsie—Mrs. Donald Gunden, Goshen, Ind.; Lois—Mrs. Charles Lauffer, Protection; Norma—Mrs. Roger Conrad, Moline, Ill.; Ruby—Mrs. William Stotts, Goshen, Ind.; and JoAnn, student at Hesston College), 3 sons (Wayne, of Afghanistan; Alfred and Myron, at home), 7 grandchildren, 2 brothers (Harry, Hutchinson, Kans.; and Jacob, Protection), and 3 sisters (Ruth—Mrs. Ralph Baker, Mable, and Susie, all of Protection). Two infant children, one son, 3 sisters, and 2 brothers preceded him in death. He was a member of the Protection Mennonite Church, where funeral services were held on Sept. 21, in charge of Sanford Oyer and Charles Schweitzer.

ITEMS AND COMMENTS

BY THE EDITOR

The Pennsylvania Fair Employment Practice Commission relaxed its ban on reference to religion on job applications after employers complained that a complete prohibition prevented them from getting adequate information about an applicant's character. It was ruled that job applications may contain this question, "Do you regularly attend a house of worship?" The Commission said this question may be asked an applicant in writing with only yes or no as possible answers "in order to prevent any disclosure of a person's particular religious sect or denomination."

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Dorothy Thompson, writing in the November **Ladies' Home Journal**, protests the idea that better salaries for ministers is all that keeps the church from prospering in America. Most of her article is devoted to picturing her own life in a minister's home where poverty and high quality of Christian living seemed to go together.

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The United States Brewers' Foundation canceled its "good for you" series of advertisements at the direction of the United States government. It was charged that in saying beer is good for one, the campaign was misleading in that it made curative and therapeutic claims for the beverage.

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Philip John Noel-Baker, a British Quaker pacifist, has been awarded the 1959 Nobel Peace Prize by the Norwegian Parliament. Mr. Noel-Baker has served in the British Parliament and in League of Nations and United Nations promotion. He has written six books on disarmament and says he will devote the prize money, $42,000, to promoting disarmament.

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"Virtually all the major quiz shows were rigged," so says the **New York Times**. It is unfair to single out any particular person or organization in trying to put the finger on who is to blame.

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The electric light has not yet entirely won over. In 1958, $1,196,000 worth of lamp chimneys were purchased in the United States.

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Television sets are now found in 86 per cent of all the homes in the United States. Some 42 million homes are tuned in to TV on an average night, and the average set is in use 5.2 hours per day. TV, says the **New York Times**, has altered the pattern of American political campaigning, affected social and cultural mores, and changed the habits of American life.

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Over-all contributions of 40 Protestant and Eastern Orthodox denominations in the United States increased by 7 per cent in 1958 over the previous year.

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When present migration of Old Colony Mennonites from Mexico and Canada to British Honduras is completed, there will be as large a proportion of Mennonites in British Honduras as there would be in the United States if there were 5 million of us. Five years ago there were no Mennonites in that country. These Mennonites speak German, but they cannot buy one page of German literature in the country.

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The mail-order obscenity has tripled in the past five years and can double again in the next few years unless it is stopped, says Postmaster General Summerfield.

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Alcoholism in Canada has increased 178 per cent in the last ten years, according to British Columbia's Alcoholic Research Council.

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A Hebrew-Japanese Lexicon is being produced by the Japan Mission of the Missouri Synod Lutherans. The volume will be used by Japanese ministerial students.

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The Postmaster General at Washington has appointed a nine-member Citizens' Advisory Council on Literature to help him reach decisions relating to the mailability of books where questions of obscenity arise. The Postmaster General emphasizes that this is not a censoring committee. Membership of the committee includes a Roman Catholic archbishop, a Jewish rabbi, and Dr. Daniel Poling, editor of the **Christian Herald**.

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Cigarette smoking is reported by the United States Department of Agriculture to be on the increase and retail purchases in 1959 totaled more than 6 billion dollars. For the first time in history, women smoked more than a third of the 460 billion cigarettes smoked during the year.

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The Japanese Fellowship of Reconciliation has sent to Major Claude Etherly a statement of sympathy and a promise of earnest prayer. Etherly is a patient in a Texas mental hospital suffering from guilt feelings stemming from his participation in the atom bombing of Hiroshima.—D. Carl Yoder.

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A second contingent of volunteers from West Germany has gone to Norway to participate in "Token of Repentance Action." To compensate for Nazi damage the youth will help construct a home for mentally retarded children.

• • •

A Bible verse will appear on a ten-cent stamp to be issued next June for Overseas air mail to Latin America and the West Indies. The stamp will picture the Liberty Bell and its famed inscription, "Proclaim liberty throughout the land to all its inhabitants," which is taken from Lev. 25:10.

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College desegregation, which began in southern and border states before the United States Supreme Court's 1954 decision, is ahead of that at the elementary-secondary level, according to **Southern School News**.

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In most states, college desegregation started at the graduate level and was extended later to undergraduates; however, the number of Negro students actually in integrated college classrooms in the 17 southern and border states is relatively small. Among the predominantly white institutions in Virginia with Negro students are Bridgewater College (Church of the Brethren) and Eastern Mennonite College. At Bridgewater no Negroes have been admitted to dormitories and none have boarded regularly at the college dining hall. They are permitted, however, to eat at the college snack shop. Three of the five Negroes at Eastern Mennonite College are African exchange students.

• • •

A manuscript copy of the four Gospels, the gift of Ethiopian Emperor Haile Selassie, was presented to the American Bible Society at the opening of its holiday season exhibit. Amharic is the language of Ethiopia. The Gospels of Matthew, Mark, Luke, and John were transcribed on parchment at the Emperor's direction to express appreciation for a Bible given to him by the Society. The Society's holiday display featured, in addition to the Amharic manuscript, the Christmas story translated into 250 languages and dialects.

• • •

The general secretary of the National Council of Churches told the Council's General Board that moral decadence is evident in the "many signs of a deeply rooted insidious affliction that is sapping the strength of our American people and their institutions." He cited as signs of decadence in the American scene today, the "mania for wealth, the exaltation of the profit motive, the substitution of political expediency for honest interpretation of issues, and the assumption by many who can help determine the quality of our culture that the people want to be entertained rather than stimulated to think." These, he warned, "are turning men away from God and destroying their sense of integrity and ethical sensitivity."

• • •

The Commission on Accrediting of the American Association of Theological Schools has voted to continue the accreditation of Southern Baptist Theological Seminary at Louisville, Ky., whose academic standing has been in question since the dismissal of 13 professors over administrative practices at the institution. The Commission said, however, that it was doubtful that new regulations governing academic freedom and tenure at the seminary "are sufficient to guarantee proper exercise of administrative authority and faculty responsibility in the future."

• • •

The student newspaper at Duke University in North Carolina was suspended by the institution because of a fictional article published about the Virgin Birth which "mingled the acutely obscene with the offensively sacrilegious." The story was entitled "A Christmas Story," with a setting in Warsaw, Poland. The University ruled that further editions of the newspaper would have to await reorganization of the staff by the University's publication board.

• • •

Sunday church attendance in Sweden averages only 250,000, or 3.3 per cent of the entire population. It is estimated that 95 per cent of the Swedes belong to the State Lutheran Church. An overwhelming majority have their children baptized and confirmed and church weddings are in favor. Religious radio programs are popular, but church attendance is slack. Although membership in the State Church is optional, only less than one half of 1 per cent of the population have renounced membership in the church.

• • •

A specialist in church architecture predicts that architecture and interior design of Protestant and Roman Catholic churches will become alike as communication between the two religious groups increases. He noted as an example of the trend that many new Catholic churches have two altars, one against the rear wall of the church at which the mass is celebrated and the second moved away from the wall and closer to the congregation. He observed that with the second altar, the place of worship is moved closer to the people, thus "creating an approach to the Protestant atmosphere." He said the move of Protestants toward Catholic design is seen in the use of the free standing altar and increased integration of the various art forms into the design. He said that to the casual observer, the appearance of the average Protestant church in Europe seems very much like that of the average Catholic church in the United States.

• • •

The new national headquarters building of the American Baptist Convention at Valley Forge, Pa., will be of circular design. The circle has long been, says the architect, a symbol of unity without dominance of any one part. Ground-breaking for the new building is set for 1960, with occupancy by the spring of 1962.

• • •

Protestant and Roman Catholic groups in West Germany appealed to parents not to give their children war toys for Christmas. Noting that several foreign toy firms were offering atomic guns and rocket launching bases, the statement said, "It goes without saying that such horrible things are not suitable toys and all the less an appropriate Christmas gift."

• • •

A University of Chicago theology professor calls Chicago the most segregated city in America. "In our treatment of the nonwhite we have violated every human decency," he said.

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The British divorce rate has been dropping steadily since reaching a record shortly after the end of World War II. The growth of marriage counseling facilities is given as one of the reasons for the improvement.

• • •

Scores of Methodist churches have become interracial in the last five years, especially in larger cities outside the South. In Chicago more Negro Methodists belong to churches which had all-white memberships five years ago than those who belonged to the 31 churches in Methodism's Central (Negro) Jurisdiction in that city. One of these integrated churches has a membership of 4,500.

• • •

A nine-year-old girl in Belleville, N.J., wrote a letter to Jesus "because most people forget about His birthday" and think only about Santa Claus and presents. Her letter said, "Dear Jesus: I am writing to you instead of Santa because you are what Christmas is. I would like to say before we all forget, Happy Birthday and thank you for the present of you. Love, Susan, Laurie, Lynda, Kim, and Chris." The letter came back from the post office officially stamped, "Returned for better address."

• • •

The Sunday President Eisenhower was in India, he attended an Anglican service. Accompanying him was President Rajendra Prasad, who is a Hindu and had not been in a Christian church since becoming head of the Indian state. He said he went to demonstrate India's respect for her guest. Thousands of American Christians are thankful that the President found time for a church service in his busy schedule at New Delhi.

• • •

Students of marriage in this country are pointing out the dangers of early marriages. One out of every three girls in this country who marries for the first time is 18 or under. Our most frequent ages of first marriage today are 18 and 19 for girls and 21 and 22 for boys. It is significant that 22.5 per cent of divorced women in the United States were 24 or under, and 24 per cent of those divorced had been married less than two years. One out of every 20 divorced women now remarrying is a teen-ager. It is evident that although people make their own choices for marriage and should, parents have an obligation to put a restraining influence upon marriages at early ages.

• • •

An editorial in the New York Times, commenting on a move to make it illegal for juveniles in that city to own jackknives, says, "The spirit of youth is not served by riots, bloodshed, and murder. One medicine for the sickness that has overtaken some of our youth today may indeed be disarmament, but this is at best a palliative. There is sober and patient work for the schools, the churches, the social agencies, and the homes to do." What is here said concerning juvenile delinquency is also true of the problem or war in the world. Disarmament may help, but it is at best a palliative. Peace must be a thing of the heart, of the inner character.

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A radio broadcasting company headed by Evangelist Billy Graham has filed application for a standard radio broadcasting station of 10,000 watts in Black Mountain, N.C., which is near the Graham home. When the company incorporated, it was said it would attempt "an experiment in Christian broadcasting."

Gospel Herald

TUESDAY, FEB. 16, 1960
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If moral integrity is timeless like God, then it is an inviolable law of life. No area of our lives can escape its inexorable laws.

Building Moral Integrity by the Word

By Earl Buckwalter

A General Conference Address, 1959

The basis of moral integrity goes beyond any laws by which man would govern himself in a growing and complex society.

Integrity is a philosophy of life. It begins with faith in the sovereignty of God, and in the universe as a harmonious whole. When man loses faith in the sovereignty of God, he opens the door to all the evil philosophies which bring to the brink of ruin our economics, our society, and even our heritage of religion. To ignore or deny the "I Am That I Am" of Exodus 3 will ultimately give birth to something terrible, because the universe does not allow a vacuum. Jesus tells about the unclean spirit which, being cast out of a man, and not finding another habitation, comes back. Finding his former house empty, he takes seven other spirits, more vile than himself, and re-enters his former dwelling. There cannot be a spiritual vacuum in a man's soul; neither can there be an empty mind, though there are occasions when one is tempted to doubt the latter.

When a man begins to toy with the idea that there is no God, and that the ultimate of the universe is his own mind, he is only making a fool of himself. Twice the psalmist says: "The fool hath said in his heart, There is no God" (Psalm 14:1; 53:1.)

Man needs a spiritual foundation on which to base the meaning of life, something deeper than the sand of materialism. Jesus rebuked Satan with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). In this simple, yet profound statement, Jesus is saying that God's Word is relevant to all of life. He doesn't argue the question. Man can take it or leave it. "For ever, O Lord, thy word is settled in heaven" is the testimony of the writer of Psalm 119:89. God's Word is the absolute in integrity and He does not allow it to be mocked by the unbelief of man. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void" (Isa. 55:11). The Old Testament dictum, "Be ye holy, for I am holy," affirms the moral integrity of God, and likewise, that to man is given the responsibility and power to choose, and to be transformed into that holiness of character.

God identified Himself with the material to both Moses and Joshua. He called the ground holy on which they were standing. Man must learn that though he has his feet on the ground, and through his skill and knowledge may plan a projected flight to the moon, he will find that God is wherever man is, and that the universe is vested with the divine presence. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou

God Is Judge

By Lorie C. Gooding

Neither if you praise me
am I any better,
nor if you blame me
am I any worse.
I stand before God
and my own conscience.
If these condemn me,
I am condemned.
If these acquit me,
I am free indeed.

Killbuck, Ohio

art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me" (Psalm 139:7-10). The recognition of that presence, which goes far beyond the finite searchings of man, is the foundation on which man must stand. "Through faith we understand that the worlds were framed by the word of God" (Heb. 11:3). This infinite God, who is so much a part of the universe, took time to speak to the creature which He had made in His image, and gave him the laws of time to prepare him for eternity. These laws which govern the relation of man to God, and man to man, and man to the meaning of life, are so simple that a wayfaring man, though a fool, need not err therein, and so profound that they tax the capacity of the brainiest intellect.

If moral integrity is timeless like God, and enduring as the human race, then we can make out our case with logic and reason that moral integrity is an inviolable law of life. No area of our lives can escape its inexorable laws.

The Integrity of Work

Moral integrity began for man when he was placed in the Garden of Eden.

Positionally, in the creative act man was given dominion over the earth and its resources. For his part in accomplishing this mastery he was given the healthful activity of work. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). Evidently Adam's first intellectual pursuit was to classify animate life. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field" (Gen. 2:20). In these two dictums, God sanctified the work of the head and of the hands. The Bible teaches the integrity of work, not as an arbitrary law, but as a bestowal of God's own nature. "And . . . God ended his work which he had made; and he rested on the seventh day from all his work" (Gen. 2:2). Our Saviour in His day said, "My Father worketh hitherto, and I work." The Apostle Paul is rather blunt: "If any would not work, neither should he eat" (II Thess. 3:10). There is no more unenviable sight than an adult playboy, a man who has no moral compulsion to make himself useful to society.

The ethics of work and thrift in our generation contrasts sharply with the medieval virtue of work, leisure, and meditation. Thrift is a misnomer to our generation, which borrows all the future possible and spends it today. Meditation is a lost art. The ubiquitous radio must be kept going during all waking hours, lest the absence of its protective chatter reveal a frightening vacuity of mind. The ultimate to be obtained or attained in this life, so say the advertisers in their thinly veiled hidden persuaders, is retirement at 55 with Caribbean cruises, playing, and loafing glorified. God's Word does not seem to suggest any system of retirement from activity, for age or for any other reason. Buckwalter says, "Blessed is the man who finds his sopofific in work." A much wiser man said, "The sleep of a labouring man is sweet, whether he eat little or much" (Eccl. 5:12a).

The moral integrity of work and all that it signifies in production of food and goods for commerce can never be taught with conviction when we try to get something for nothing. The recent disclosure that over 2,000 wheat farmers in one of our states received checks of $10,000 each for neither sowing nor reaping is a case in point. No one seems to have the nerve to ring the bell, both on the economic unsoundness and the moral implication of a system which gives birth to such a monstrosity. The moral degradation of man sets in when he allows himself to slip into that stifling lethargy which doesn't care what happens so long as his own immediate sensory world is not disturbed.

A. T. Ashton, in his "Economic History of England," says: "That there was a close connection between theology and

(Continued on page 157)

Our Readers Say—

Your editorial, "Always Honest" (Dec. 8), was much appreciated. We are so concerned about the mote, that we do not think of the beam. This should help us all to do some soul searching.

Charles Van Doren's name will be a household word, but countless others are guilty of ways that are not so prominent. We can profit by the example of his avarice, while we feel sorry for him.

Glen Good's article in the Dec. 15 issue was also thought-provoking.

I am grateful for all the missionary news, and the church at large. We must keep ourselves informed if we really want to be about our Father's business.—Ida M. Yoder, Walton, Kans.

• • •

I am enclosing my check for one year's subscription. I am in my 89th year—the reason for one year.

My father was ordained as minister in 1869—I was born in 1871; so the church paper has come into my home 90 years, and I don't want to miss out as long as I live—first the Herald of Truth, then the Gospel Witness, and finally the Gospel Herald.

I enjoy it now more than ever, and especially your editorials. May God lead, guide, and keep you is my prayer.—Fred Driver, Waynesboro, Va.

• • •

Many thanks for printing Bro. Harold Bender's clear and concise article, "When May Christians Disobey the Government?" in the Gospel Herald (Jan. 12).

Many young men in I-W Service bring problems with them which are actually reflections of problems in the homes and congregations from which they come. This produces a poor witness, to be sure, but the best approach toward correction hardly warrants refusal to obey the government in their request for registration with Selective Service.

We don't like to admit it, but in the case of the I-W program, we have allowed the government to call the plays in demanding the services of our young men, without bothering in many cases to teach and stimulate the proper service motivation. Our teaching program, including basically the nurture of our youth, needs to be expanded to include not only reasons for not becoming a part of the military arm of our country, but also reasons for giving, and ways to give, oneself totally to the task of being ambassadors for peace. This does not place us in the category of being second-rate citizens, as civil disobedience would, but rather citizens whose commitment to a higher authority demands that their services to their country be rendered in a constructive rather than a destructive manner.

May the Holy Spirit use this article to help forge and flame a clear understanding of the issues involved in conscription. Further, may our congregations (including our young people) be led by the Spirit to give of themselves positively in the kind of service that may become in essence, as well as in principle, a working arm of the church which will glorify the name of Jesus Christ, the Prince of Peace.—Eldon King, Millersburg, Ohio.

• • •

"Circumcision, Uncircumcision, or In Christ" (Dec. 15) was a very wonderful article. Those are words by which the Holy Spirit can speak to any hungry heart that is open for more of the blessings of God through Christ.—Mrs. Harold E. Lehman, Wellsville, N.Y.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Christ Our Redeemer

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

Said J. Gresham Machen: "If there is any one passage in the Old Testament which seems to the Christian heart to be a prophecy of the redeeming work of Christ, it is that matchless fifty-third chapter of Isaiah. We read it today, often even in preference to New Testament passages, as setting forth the atonement which our Lord made for the sins of others upon the cross. Never . . . was there a prophecy more gloriously plain."

The Book of Isaiah has been called the Gospel in the Old Testament. For here is set forth the doctrine of salvation through redemption, the promise which is being gloriously realized in the Messiah whom God has sent to redeem us. And the highest point of this book, the "Mt. Everest of Messianic prophecy," is the fifty-third chapter. Here we see the Servant of Jehovah made, in the sovereign purpose of God, the sin-bearer, the righteous substitute for those whose iniquities had separated them from God.

The evangelical believer, both in the inspiration of the Scriptures and in the atonement wrought by Christ, sees in the pictures drawn in this chapter the Sufferer on Calvary's cross. He believes what Philip told the Ethiopian eunuch, that the prophet here is talking about Jesus. All the scholarly theorizing which makes the suffering servant the nation of Israel or some contemporary person of pre-Christian times leaves the believer cold. But his heart warms as he sees One sent by the Lord to bear his iniquities, to suffer his griefs, to make Himself an offering for the sins of the world.

There have been many formulations of the doctrine of atonement. We may not all agree on how we word what we believe. In fact, we may be scarcely able to word it at all. But any system which deserves to be called Christian must have at the heart of it a Person and a Deed. The Person is the Lord Jesus Christ, promised as the world's Redeemer, sent in due time as a divine-human person, crucified upon a cross as the Sin-Bearer of the world, and raised from the dead by the power of God to defeat the power of sin and death in us. The Deed is the willing offering of Himself, the unresisting submission to the murderous hatred of His enemies, the travail of soul and the vicarious suffering which satisfies justice and proffers forgiveness and peace.

There is in this more than the satisfaction of a neat theological formula. There is in it life for those who are dead in sin, peace for those who are distressed by guilt, hope for those who are in the cruel bondage of corrupt disposition and iniquitous habit. There is a way for those who have tried everything else and found only the blind alleys of futility and frustration.

There will never be a greater deed than the act of redemption historically carried out by Jesus of Nazareth outside the walls of Jerusalem in the year A.D. 30. And there will never be written a more beautiful and profound description and explanation of that act than that of Isaiah 53. We can comment on it endlessly, but we need not and cannot add anything to its essential meaning. Here the greatest of the prophets pictures the greatest Person in the climax of incarnate life.—E.

The Bonus Years

Japanese Prime Minister Kishi, when as a war prisoner he learned that his life would be spared, called his remaining years "a bonus to be wisely spent."

Our average length of life in the United States has now reached the Scriptural "threescore . . . and ten." A great many of us, in fact, the great majority, have additional years, up to twenty-five, beyond that figure. They may well think, also, of these years as a bonus, to be spent in ways regarding to themselves, helpful to their fellow men, and glorifying the God who has seen fit to give them the bonus.

Some people consider their bonus years a misfortune and a burden. True, as the psalmist says, these years may bring labor and sorrow. But they also may bring opportunity and blessing and joy. It would seem to be only the sickly mind and the crabbed heart which would be unthankful for the bonus which one really has no right to expect.

How may the bonus years be wisely spent?

First, in further learning. A lifetime is too short at the best to learn all one should know. The period of formal education is usually over by the time one is mature. The years of heavy responsibility drive one so relentlessly that one cannot go down the many side roads of information that open up. But beyond seventy the rush is over. There is time to listen and read, to travel and explore. This is the time to follow up the interests that have been postponed. These are the golden years for reaping the harvests of thought.

Especially is this true, for the Christian, in Bible study. Many older people step up tempo of their Bible reading. Even preachers and Sunday-school teachers come to the later years without having made the Bible their own as they would like to do. Isaiah is only a vague impression which scarcely goes beyond the choicest passages. Romans is still an unknown land. This is the time for a final cramming before we go to meet the Book's Author.

It is sad to see people rock themselves in trivialities when they would still be able to dig for sacred truth. The later years should know an increasing hunger and thirst for God's Word. Bible classes should be a great help.

Second, the golden years can be a time of accomplishment. Some can follow hobbies that are more than pastime. Some still have tasks in the church to which they can give their waning strength. Some can write books which are the rich harvest of a lifetime of thought. A grandma Moses can paint pictures. Some musicians have done their best work after they were seventy. The creativity of the mind need not grow weaker with the body. Even if no one reads what we write, or uses what we make, the creation itself may be richly rewarding.

Third, the last decades have many opportunities for service. In the Voluntary Service channels of our church, there is room for some older people. Some of our older couples are making an excellent contribution in our camps, in VS units, on the mission field. It is a fine way at one's own expense to make the later years count. It gives more pleasure than games and fancywork. There is more time for helpful conversation with people who need help. Tract distribution is a continuing opportunity. The Women's Missionary Service Auxiliary opens many avenues. Writing letters, making telephone calls, visiting the sick may be made a fruitful vocation.

Lastly, the bonus years call for better being. The years of major doing may be in the past, but being is still on the upgrade. The path of the just rises higher and higher, ever into the brighter light.

And at the end of life what we are is of far greater consequence than what we are doing. The retired people who fret at their idleness forget that. Even when we can only sit in a chair or lie in a bed, we can still be inspiring personalities. And as our importance on earth fades out, our worth to God rises to its culmination as we prepare to be with Him eternally. The bonus years give promise of something still better.—E.

Irreverence

By Mrs. Merlin Erb

In the damp catacombs of first-century Rome or in the darkened cottages of the sixteenth-century Swiss Brethren, there was little irreverence. Men and women worshiped with deep piety, in spirit and in truth. We today claim to be the modern successors of both the early Christians and the early Anabaptists, and yet we are constantly plagued with the presence of irreverence in our congregations. Consider with me how many times it crops up in a typical service.

The service is about to begin, and at once we notice that only about half the worshipers have arrived. The other half will come straggling in shortly. But there is something else, not quite so noticeable, that will affect the worship service right from the beginning—the lack of preparation for worship. Many have not prepared their Sunday-school lesson in advance, have not allowed enough time for its message to saturate the mind. Few have realized the importance of cutting down Saturday evening activities, such as shopping, social calls, and dating, in order to prepare quietly for Sunday. And many make no advance preparation for being on time, although most of them would not be so careless about punching the time clock or keeping a formal dinner date.

And notice the seating pattern. How many early-comers take front seats, reserving back rows for those with small children? How many move in from the aisles so that others need not stumble over a gauntlet of feet and legs to reach their seats? And let's notice the conduct of those who arrive. Are they discussing the corn crop or a recent ball game? Perhaps some are even embarrassed to sit quietly for a minute with nothing to do.

When the song service begins, I notice some people leave their books in the rack. Some look at the song and decide they can't sing it. One gentleman, offered a songbook, points to his throat. Bad cold! When the song ends, I notice there is considerable "hymnal thumping," a good old tradition started by those too weak or tired to hold unto the books until they are at the bottom of the rack. In fact, some feeble souls are so weary they can't even hold out to the end of the song. That accounts for those percussion effects I hear during the last stanza.

The devotional leader begins his Scripture reading. Not many seem to have discovered that this is a part of the service. Perhaps he should allow for more responsive reading and other devices that would let the people participate.

The minister commences preaching but I notice that some of the people are whispering, and some youngsters are quite absorbed in a *Words of Cheer* story.

When the congregation rises for the benediction, I notice some hankies and a purse or two slide to the floor. Their owners "redeem the time" during the benediction by retrieving them, while others put their books away, or button their coats, or yawn and stretch a little.

Irreverence is not only a matter of discourtesy; it is downright sinful. Worship is an attitude toward God. If we attend a service for worship and do not really experience it, we are making ourselves liars, and opposing the work of God by hindering others.

Examine your worship habits, and see if there is room for improvement. Here are a few suggestions:

When you arrive at church, limit your conversation. Quietly take a seat toward the front. Prepare for worship by a minute of prayer. Pray for yourself. Pray for your minister and the message he will bring. Pray that sinners will yield to the Gospel and that believers will be fed and strengthened by the service. If there is still time before the service begins, glance through a hymnbook or read a little from your Bible.

When it is time to sing, be sure to participate heartily. If you don't know the music or you have laryngitis, follow the words and worship silently with those who are singing. If you should happen not to have a songbook, listen carefully to the words as they are sung.

The devotional leader can contribute much to the worship experience of his congregation. He can use responsive readings occasionally, and introduce other features that will increase audience participation. And he can do much to keep the morning prayer from becoming an empty ritual. A good prayer ties the Scripture reading in with the feelings and problems of the group before him.

But perhaps most important in combating irreverence is a proper relationship to God in all of life, seven days a week. We cannot make worship a spigot-operated affair that is "turned off" most of the time. We and our children must learn at home the skills and attitudes needed for public worship. If our thoughts are given over to completely worldly concerns all week, it is very difficult to change over on Sunday morning. Irreverence at the place of worship is often a carry-over from the careless, haphazard ethics we have been practicing during the week. A vision of the terrible holiness and majesty of God can improve both worship and daily life.

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm 89:7). Shickley, Nebr.

75 Years Ago

(from Herald of Truth, Feb. 1, 1885)

The Valuators of the Mennonite Aid plan . . . from . . . Illinois . . . Michigan . . . Indiana . . . about $600,000 worth of property . . . losses . . . of $2700 . . . in two years. . . .

(from Herald of Truth, Feb. 14, 1885)

. . . none of the brotherhood outside of those residing in Elkhart have interested themselves, and the whole of the business [Mennonite Publishing Company] remains in the hands of these few brethren.

"Until They Find Rest in Thee"

By Stanley C. Shenk

Augustine was born in A.D. 354 in North Africa. He received Christian training from his mother, Monica. However, in his youth he went to the great city of Carthage, and there yielded to its lustful temptations. He turned completely from the religion of mother and tried for many years to satisfy himself with pleasure, social fellowship, scholarship, achievement, and fame.

Years later he wrote of his experience as follows: "I wandered still farther from Thee, into more and more barren seedplots of sorrows. . . ." Once he prayed, "Give me chastity . . . but not yet." But he was not happy. "I became a great puzzle to myself. Exceedingly wearisome was it to me to live, and dreadful to die."

Finally, at 32, he came to himself like the prodigal of Luke 15, and returned to God. He later wrote, "How sweet did it suddenly become to me to be without the delights of trifles! And what at one time I feared to lose, it was now a joy to me to put away. . . . Now was my soul free from the gnawing cares of seeking and getting, and of . . . exciting the itch of lust. And I babbled unto Thee my brightness, my riches, and my health."

Many years after his conversion, Augustine described his early spiritual struggles in a book that has become known as the *Confessions of St. Augustine.* In the very first paragraph of this book, in connection with a prayer written to the Father, he made a statement that has been quoted thousands of times since. It breathes the spirit of Matt. 11:28-30. It is as follows: "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee."—*Herald Youth Bible Studies.*

Restoration Before God

By Mont Hurst

It intensifies our faith and determination to love God and obey Him when we meditate upon the fact of His plan of forgiveness to us. To think of the very first man and woman, Adam and Eve, is to know of their sin and that it has been inherited by every human being born since they were created. There is no way out except through God's carefully and plainly planned method of forgiveness. If there had been no way of restoration established by Him for mankind, the penalty of death would have been executed upon every human being who has been born. And this would have meant that the human race would have perished from the face of the earth.

When God made His covenant of pardon, salvation, and restoration with Adam, He activated a plan which has been in force ever since. God was thinking of the human race to follow Adam. Adam was not born with a nature that was corrupt. But he, with Eve, became corrupt and their corruptness made an indelible stamp upon all who have been born since then. Man is born with a natural rebellion against divine authority as a result of the sin of Adam and Eve. But, like Adam and Eve, he has the privilege of being restored. Paul said that the whole world was guilty before God. This is a fact that continues to our own day. Where would we be if there were no such thing as God's method of restoration?

It is wonderful when we realize that, before Adam and Eve had any children, they had been restored to God's favor. Although Adam's disobedience damned all future generations, God also inaugurated at that time a way for us to be restored. Today we are benefactors of the obedience of Jesus Christ. He even set in motion the plan of our restoration before we were born, knowing that we would be born in sin. His obedience, in the second dispensation, is our only hope and the only way to eternal life. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many," God's Word tells us. And it also says, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

We should praise God when we think of the fact that the penalty of death wasn't immediately executed upon Adam and Eve! God wanted to establish races of people upon the earth and, in spite of the sin of the first man and woman, He was determined to go ahead and establish the races and provide them with the same plan of restoration He gave to Adam and Eve. He has been offering this same blessing since that day in the Garden of Eden. God, instead of carrying out the penalty of death upon the first man and woman, laid aside His office of executioner and became a dispenser of grace, mercy, and forgiveness to them. And we of today are possessors of this marvelous legacy and opportunity. A soul which is separated from God is dead. It cannot be restored to life without the acknowledgment of sin and seeking of forgiveness.

Thought for the Week

Christ was the perfect example of balance and poise, and the one who attaches himself to Him is taking a lease on sanity.—E.

Holiness is a great and divine virtue. It is so vitally important that God has plainly told us that without it we shall never see Him. Holiness follows genuine restoration. Man is not restored to the divine favor of God simply to quit the sinning business. He is pardoned to live a holy life and "do the work of an evangelist," as the Word tells us. This is to witness for Him. The one hundred and twenty in the upper room did not stay in there and shout and praise Him. They burst out of the room as soon as they had been filled with holy fire. They told others of the love of God, the divinity of His Son, and of the dire consequences of shutting the heart's door in the face of Jesus, the Saviour.

When we seek full restoration, we must realize that we must actually "unself" ourselves and wholly depend upon the guidance of the Holy Spirit. Spurgeon said, "Holiness is the architectural plan upon which God buildeth up His living temple." And the foundation must be restored before the temple can be built.

Beecher said that God pardons like a mother, who kisses the offense into everlasting forgetfulness. To meditate upon God's forgiveness and restoration to us is enough to make each of us praise Him all during every day! It must bring sublime enjoyment to God when we realize our sins and failures and pause to sincerely ask Him to forgive and restore us to His realm of love and favor. It is amazing when we think of the fact that, after God forgives and restores us, He treats us as though nothing had happened. We must keep in constant touch with the living God and ask His pardon and restoration at the very first sign of deviating from the lovely path of holiness.

Dallas, Texas.

Problem Conscious

By JOHN DRESCHER

What a blessing it is to meet one who is rejoicing in the reality of Christian living! There are plenty of people who are so problem-conscious that they make little or no progress.

To many the Lord seems to be a problem; the church is a problem; prayer is a problem; the Bible is a problem; youth is a problem—in fact, all of life is a problem. So rather than the Christian life being a glorious blessing of salvation, it becomes one big problem. And instead of the Christian life answering life's problems, as we say it does, it has become a discussion and debate. The problems of the Christian life loom so large, we never get to living it. And it is always easier to hide behind the discussion of Christianity than to live it.

A religious leader has remarked that a typical discussion on any college campus is likely to be on one of two subjects: love or religion. But too often it is religion being analyzed or debated rather than religion as a matter of joyful confidence and song. It is true, we need to teach people to think for themselves and to know what they believe and why, but by being predominantly critical and analytical, constantly raising questions and doubts, we are in danger of developing a generation which says, "The Lord is my problem," instead of saying, "The Lord is my strength and song."

Now, what has been said is not to deny the fact that problems do exist. They are common to man. They have always existed. However an individual or even a church may become so absorbed in a discussion of problems that no direction is given and all real progress stops. Perhaps Satan gets our minds centered on problems so that we cease pressing on.

"A centipede was happy quite,
Until a frog in fun
Said, 'Pray, which leg comes after
which?'
This raised her mind to such a pitch,
She lay distracted in the ditch,
Considering how to run."

In the material realm we do not need to solve all nature's mysteries before we enjoy them. So it is in the spiritual realm. And as we mature, we learn more about the mysteries of our faith as we find our enjoyment in it. So spiritually we experience the beauty of the Christian life, not at the end of some discussion, but in living it.

Faith, to be attractive, must be a faith of strength and song. It must be enjoyed. The unsaved have enough problems of their own. A faith which is contagious is a faith which pulsates with praise and assurance rather than one which poses primarily problems and uncertainties.

Marshallville, Ohio.

Buffers or Irritants?

BY ERMA M. ERB

There it stands, restored not only to its pristine beauty, but exposing the mellowing patina of its age. In its case of Circassian walnut and its carefully restored dial, it is a thing of not only beauty but usefulness. The silvery haired man who regularly wound its weights has long since exchanged the ticking away of time for the timelessness of his eternal home. A man, one of four orphans reared in that home, after all these years heard it strike again and recalled the familiar sound of his early boyhood days in his uncle's home. He was beloved by all children in our neighborhood and in those days of the picture post card, many of us treasured one actually mailed to us with perhaps "Be a good girl" and his autograph.

What restored this fine old Seth Thomas clock? A great deal of hard work—and *sand*. Sandpaper removed all the roughness, the grime, and other disfigurations of the long, long years.

In another room is also a timepiece which is functioning again. It had stopped at the exact time of a roadside wreck, could not be started again, and was no longer of any use. It was beautiful enough but worthless. A watchmaker with his knowledge and skill again restored it to keeping perfect time. It needed some repairs and a thorough cleaning—and why? Because of grit and dirt in the wrong place. *Sand*, if you please, hindering the works. Someone has aptly said that the pebble we kick out of our path, the sand we walk on, is more permanent and will be here on earth long after we are gone from this earth of which we too are made.

So, what shall our place be in this brevity of time? Do we in our personal relations with each other act as a buffer to smooth out the rough places, bring peace to strained relations, or are we as the sand irritant that hinders smooth working and usefulness?

Repeating Dr. Reinhold Niebuhr's well-known prayer, we say, "O God, give us a serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish one from the other."

—The Parish Messenger.

Planned Giving Materials Ready

In August, 1957, the General Council of Mennonite General Conference recommended "that General Conference encourage planned and co-ordinated giving to the support of the Lord's work." This recommendation was adopted.

General Conference recognized that the program of the Mennonite Church has greatly expanded in almost every area of activity and witness so far in this century, because if its awakening to an increased responsibility for spreading the Gospel, and its new sense of stewardship. However, it also recognized that continued expansion of the work of our church depends in part at least upon increased financial support. Our tithes and offerings can provide enough money for the work. But we must find new motivations for giving them and more effective ways of getting the money where it is needed. The General Council said, "We believe we have reached the place where greater blessings in giving wait upon improvements in method."

A number of suggestions were given (General Conference Proceedings, August, 1957, p. 15 ff.) to help implement a planned giving program. Among them was this one: "The congregations may desire help in the implementation of a program of giving, and such help must be provided." It is the purpose of this article to announce that another step has been taken in this direction, and to inform you of materials now available from your General Conference treasurer that will materially help any congregation contemplating a planned giving program. These materials are a *Planned Giving Manual* (42 pages), *Planned Giving Proposal Work Sheets* (11 pages), and *Planned Giving Self Study Guide* (4 pages). The three are to be used together for stewardship study and action in the local congregation.

The *Planned Giving Manual* tells of the background and purposes of planned giving, outlines the use of the supplemental booklets, and gives in some detail the pattern of organization and operation essential to the success of the program. It outlines the work of each committee, gives a suggested timetable for the work, and answers questions in general concerning the program.

The *Planned Giving Proposal Work Sheets* are designed to help elected officers and congregational leaders think through the work of their church and how well it measures up to what God might expect of them. Careful analysis is made of past giving, of present needs if the building and grounds, educational work, and worship experience are to fulfill their purposes, of the cost of necessary and desirable improvements, and of district and church-wide opportunities and responsibilities. This study provides the congregation with a realistic but challenging stewardship goal.

The *Planned Giving Self Study Guide* helps a congregation take measure of its growth in membership, the number in full-time Christian service, property values, giving record, and giving potential. It is brief but quite comprehensive, and serves as an eye opener to many congregations.

These materials are provided by Mennonite General Conference through its Stewardship Committee. They were written by Bro. Daniel Kauffman, Hesston, Kans.,and have been used effectively in the western area of the church. They have now been revised sufficiently for general church use by J. Robert Kreider, Treasurer of General Conference, with Bro. Kauffman's approval and co-operation. We believe they will prove to be of very real help to any congregation contemplating a planned, integrated giving program, and are recommended for your use.

A sample kit consisting of one copy of each is available for study and review for $1.50. A kit adequate for a congregation of average size consists of 2 *Manuals*, 15 *Proposal Work Sheets*, and 4 *Self Study Guides*, all for $6.00. Individual copies are available as follows: *Manual*, $1.25; *Proposal Work Sheets*, 25¢; *Self Study Guide*, 10¢. All prices include post-

Meditation

BY THELMA ALLINDER

Trusting the Saviour, the Word,
from eternity,
Knowing that He is Christ Jesus,
our glorious King,
Gives a great comfort, and joy
to the wayfarer's heart—
Better than any the friendship
of mortals can bring!

He, the Redeemer, is always close
by in our need;
Sharing our trials, and burdens,
so heavy to bear!
He, the dear Kinsman, extending
a nail-wounded hand,
Waits for His ransomed, and smilingly
welcomes each heir

Coming to dwell in the kingdom
beyond the bright stars!
Radiant beauty is there dwarfing
all mortal ken—
Fashioned for heaven's new citizens,
greeted by Him—
Wonders created for sons and the
daughters of men!

Osceola, Nebr.

age. Checks should be made payable to Mennonite General Conference, and orders mailed to J. Robert Kreider, Treasurer, 2804 Martin Ave., Goshen, Ind.

Preparing To Be Heirs

BY S. H. BRUNK

"Thank God that He has made you ready, with all God's other people, to be heirs of His Kingdom of light" (Col. 1:12, Laubach).

A man has to get ready for his inheritance, and a Christian's inheritance will be in a' world of light, inhabited by saints and angels. If we want to feel at home there, we will have to make a break *now* with the customs of this world and start learning the culture patterns of the one to come. An occasional good deed is not enough. We need a completely new life.

God has done something for us to make us ready for the inheritance, something to revolutionize our lives—the new birth. It is something He did for us, not something we contrived ourselves. It comes to us as a gift.

But the new birth, by which we become members of God's new society, is not like our first birth in one respect. We had nothing to do with our earthly birth. God did not consult us then. But He does let us choose or refuse our citizenship in heaven. If the new birth were as compulsory to us as our natural birth, you may be sure that everyone would be a saint, for our loving, merciful God does not want anyone to lose heaven.

But the new life is a matter of choice. God wants only those in His kingdom who voluntarily choose His way. And choosing God's way is more than a mere profession of salvation. The new birth will give us love for God. And our love of God will prompt us to obedience, sacrifice, and self-denial. Our salvation is not based on our works, but our works will very definitely be based on our salvation. What we do outwardly will be the result of what God has done inwardly.

Yes, I agree with you, the Christian life does not consist in the wearing of long faces. But there are times I can hardly smile when I think of all the jolly, round-faced people who will not inherit God's kingdom—because they are not ready. They are still longing for the leeks and garlics of this modern Egypt. How will they enter God's rest when they are so restless with craving for worldly fame, or caught in the slavery of some evil habit! When I think of these, I would rather weep and mourn, entreating God that He might make them "ready . . . to be heirs of His Kingdom of light."

Denbigh, Va.

The Two Christians

BY BAILEY FRANK

Some years ago I lived in a town many miles from here. I remember particularly two Christians. Each man was kind to his neighbors and neither of them smoked nor drank. When the name of the first was mentioned, the comment was, "He will get up in the middle of the night for anybody any time." When the name of the second was mentioned, the comment was, "He is awful strong against liquor and tobacco."

The years have passed. When I think of the first man, I always remember his kindness to all, but somehow it has faded in my mind whether he smoked or drank. I am not so sure about the second matter. And when I think of the second man I always remember his strict attitude about liquor and tobacco very clearly, but somehow his other characteristics have faded in my mind. Today I am not so sure about his kindness and charity.

In our daily walk, what are our neighbors seeing—our love of God, His works, and His creatures, or is our principal concern with the condemnation of habits we never felt any temptation to fall into, and our praise of virtues that come easy to us?

Bethel, Vt.

"Mudder"

BY MRS. LAWRENCE H. GREASER

Our little daughter, just turning three, has taken to calling me "Mudder." I find the word very disconcerting, for it invariably presents a mental picture. I see myself bending over a clear crystal stream muddying up the water with a stick. I've asked her to try to get the "th" sound in the word and with all sweet innocence she asks, "What did you say, Mudder?" Again out of the mouth of this babe I shall learn yet another lesson. My five children have been very effective teachers!

I must stop and consider: Am I, through self-interests, hindering the good in my children? Am I causing a negative reaction to discipline, when by kindness and love a positive reaction would produce good fruit? Do I show love when I discipline or do my manner and words reveal a revengeful spirit? Do I show by my reprimands the mud in my own life and thus by poor example muddy up their lives?

O Father, remove all mud from my heart that my lips may speak out of the abundance of its purity: that the good in my children may remain good, and that the natural bad may, by my example, change for the better in preparation for the time when they shall know the saving power of their Lord Jesus Christ; in whose name I pray this prayer. Amen.

Aibonito, Puerto Rico.

A Prayer

FOR THIS WEEK

Father, we thank Thee for time. We thank Thee for seconds and minutes and hours. For days and weeks and months and years. For life.

We confess, our Father, the squandering of this precious gift. Too often have we received it lightly, not understanding its value, nor even thanking the Giver. Too seldom have we invested time in that which brings eternal dividends. Forgive us, we pray.

Teach us, O God, the cost of everything we do. Help us to see the true price tag on all we buy. When we spend time for activities and money for things, show us, Father, that we are really spending a part of our lives. Make us wise to spend rightly and for Thy glory.

Press in upon us the demands of eternity. Unfetter us from the petty claims of aimless frittering. Stretch our puny thoughts to grasp the reaches of eternal truth. Grant us to taste the airy freedom of Him who is linked to Thy eternal purposes.

So that we may glorify Thee we pray this, our Father, in Jesus' name. Amen.

—Urie A. Bender.

Prayer Requests

(Requests for this column must be signed)

Pray for Bro. Willis Miller, pastor at Stutzmanville, Mich., who is in the hospital with Hodgkin's disease.

Pray for the effective witness of ten couples at Portland, Maine, where the men are on I-W assignment in a hospital.

Pray for a father of eight children, that he might give himself completely to Christ, and quit trying to make people believe he is a Christian.

Pray for the blessing of the Lord upon the current ministry of Billy Graham in a number of cities in Africa, land of crisis and opportunity.

OUR SCHOOLS

The Evaluation Program of the Franconia Conference Schools

BY MARTHA K. KAUFFMAN

Since for several years Franconia Christian Day School teachers had expressed interest in developing better educational programs, the local chapter of Mennonite Teachers' Association had been considering the possibility of evaluating schools. Finally, in January, 1959, an introductory program was begun.

The executive committee of Franconia MTA appointed a steering committee composed of Christian day school and public school teachers, former teachers, and a board member. After this committee had done its preliminary planning, additional members were incorporated into it to form the MTA Evaluation Committee. It was then decided to center the evaluation around the organizational patterns of the school. A check list was prepared to cover the following areas: teacher qualifications, school records, health standards, sanitation, school finances, recreational standards, and extra-curricular responsibilities of the teachers.

In order to acquaint board members with the proposed plans, MTA invited all board members of the conference schools to a special meeting of the Association. At this meeting, J. Lester Brubaker, Educational Agent of the Mennonite Board of Education, explained the possible benefits, purposes, and procedures of evaluation.

For the examination of each school a special committee was set up. This committee included a board member, a parent, and a teacher, each representing other schools. A member of MTA served as chairman for each committee. The schools were visited and the evaluations were made on the basis of the check list. After its visit, each special evaluation committee presented oral and written reports to the board concerned. In some cases oral reports were given to parent-teacher groups with the aid of check lists. Additional reports were prepared for local MTA members.

The process of evaluation proved helpful to all who participated in it. Since the purpose of evaluation was not mainly to criticize, each person on the committee readily reflected his thinking into his own school. This became evident as teachers gathered new ideas, board members became conscious of the importance of their tasks, and parents were interested in observing classes in progress.

Not only did the persons on committees have a learning experience. Children enjoyed the visitors who were there to help their schools. Prospective teachers for these schools were interested in the reports. Christian day school teachers and board members in other localities, including some in mission programs, wanted more information about procedures. Educational personnel in our schools of higher learning, who will be receiving students from these schools, expressed their satisfaction in such a project for school improvement. Some prospective patrons, too, eagerly looked for information.

Anyone interested in our check list may receive it by sending 20¢ to cover mailing expenses to:

Evaluative Criteria
Christopher Dock Mennonite School
Landsdale, Pa.

EASTERN MENNONITE COLLEGE

With the opening of the second semester on Jan. 28 came a slight change in personnel among both faculty and students at Eastern Mennonite College. Eight full-time students began their studies; an additional twenty-four registered for part-time study.

Ellrose D. Zook concluded a semester of valuable and much-appreciated teaching in the department of English. His services in both the teaching of journalism and the giving of counsel to the student editorial staffs were most helpful.

Two teachers began sabbatical leaves of absence: Mrs. Ruth Hostetter and Miss Esther Lehman. Miss Lehman left for Syracuse University for further study in the field of elementary education.

Miss Mary Ethel Heatwole began serving in the department of home economics; she has just completed a period of study at the Pennsylvania State University. She will also be serving as Director of Foods Services.

President John R. Mumaw was awarded an honorary Doctor of the Science of Pedagogy degree at Elizabethtown College, Elizabethtown, Pa., on Feb. 3 at the Winter Commencement program. He is an alumnus of that college, having received his Bachelor of Arts degree there in 1928.

Eastern Mennonite College received another grant of $500 for the science division of the library from the American Library Association. E.M.C. was one of 74 privately endowed colleges to receive an award from funds provided by the United States Steel Foundation, Inc.

H. Park Tucker, Chaplain of the Atlantic Federal Penitentiary, gave a stirring lecture on Friday evening, Jan. 29, on the theme, "Christ or Crime." He emphasized that the main cause of crime is neglect. Mr. Tucker also addressed several classes on Friday.

The annual Ministers' Week closed Friday noon, Feb. 5, with a total of 113 ordained men having registered. There were representatives from nine conferences and the Church of the Brethren, and from nine states and provinces. Visiting speakers were J. Irvin Lehman, John E. Lapp, Myron Augsburger, John H. Shenk, and J. Ward Shank.

Eastern Mennonite College had the privilege of serving as host to the third annual conference of YPCA representatives from Goshen, Hesston, and E.M.C. during the weekend of Jan. 29-31. Seven representatives from Hesston and sixteen from Goshen met with twelve from E.M.C. to discuss the mutual problems and concerns of YPCA. Much appreciation was expressed for the discussions in the areas of evangelism, relation to MYF, and the values and functions of future "Y" conferences.

HESSTON COLLEGE

A Ministers' Week program, sponsored by Hesston College and the South Central Mennonite Conference, will be held at Hesston College from Feb. 16 to 19. Milo Kauffman is chairman of the program, Paul Martin assistant chairman, and Mrs. Earl Buckwalter chairman of the women's sessions.

Each day from Tuesday through Friday there will be classes in "Pastoral Counseling" taught by Harold Bauman; in "The Christian Home" taught by teachers who have made special studies—Walter Drudge, Dr. Clayton Diener, and President Tilman Smith; in the "Love Ethic of Jesus" taught by Henry A. Fast of North Newton, Kans.; and "Pastoral Problems Workshop" in which the daily discussions will be led by speakers experienced in different problems—Floyd Kaiser, Calvin Redekop, and Henry J. King.

Harold Bauman, pastor to students at Goshen College, will speak in the daily chapel services. All ministers and their wives and any community people are welcome to attend the chapel services.

Phebe Yoder, missionary from Tanganyika, Africa, and Mrs. Roman Stutzman, a Kansas City pastor's wife, will lead daily afternoon discussions in the women's meetings. If there are small children, they will be cared for in the nursery.

Anyone from a distance who plans to attend and desires lodging or transportation may write to Clayton Beyler, Hesston, Kans., or telephone Hesston, EAst 7-4339. Meals can be obtained in the college dining hall.

BETHANY CHRISTIAN HIGH SCHOOL

Bethany Christian High School has an enrollment of 250 for the second semester. The total enrollment for the year is 257.

Students from here received the following rings at the Northern Indiana District Solo and Ensemble Contest at Central High School in Fort Wayne on Saturday, Jan. 30:

Superior (I) Rating: Sophomore Sextet—Carol Dintaman, Melba Good, Faye Mosemann, Janis Yoder, Eileen Stichter, Nancy Eash; Junior Sextet—Betty Mullet, Rachel Leichty, Margaret Mann, Judy Kauffman, Carolyn Amstutz, Carol Hartzler; Senior Sextet—Shirley E. Miller, Dorcas Miller, Esther Miller, Marcia Kauffman, Lila Kauffman, Julia Miller; Vocal Solos—Marvin Eash, Baritone; Robert Brenneman, Baritone; Pi-

(Continued on page 156)

PEACE AND WAR

The Way of Love in This Atomic Age

By Samuel S. Wenger

Can a Christian engage in killing his fellow men? In periods where there is no actual warfare, the question is: Can a Christian train himself to kill his fellow human beings?

In this atomic age these questions are intensified by the fact that atomic weapons kill not only enemy soldiers but also large numbers of women and children. Witness the bombing of Nagasaki and Hiroshima in the recent war. Even more serious is the thought that another war in this atomic age will possibly, if not certainly, involve the entire destruction of the human race. So, in our day—here in America, 1960—the question is: Can a Christian participate in preparing himself, not only to kill, but to be a participant in a course of action which will result in the destruction of the entire human race?

On many matters of Christian doctrine, to make a stand involves merely the expression of an opinion. As a matter of fact, most Christians are never actually compelled even to express an opinion on many debatable Christian doctrines. Such, however, is not the case with participating in warfare, or in preparing for such killing. Every young man in the United States is compelled to register under the Selective Service System, and within two or three years, he is required to fill out the questionnaire in which he will make a choice, either to accept military service or to claim exemption from such service and go into "alternate service," which generally involves some kind of social work.

Stated realistically, the young man must choose whether he will spend two years in training himself to kill or whether he will spend two years in serving his fellow man.

A basic observation is that actually more is involved in this decision by the young Christian and by the church in its teaching on the subject than the acceptance or the rejection of a debatable Christian doctrine. What is involved is the acceptance or rejection of what is the very essence of the Christian way of life as set forth in the New Testament. It is interesting to note that the great Russian thinker, Leo Tolstoy, placed the doctrine of nonresistance precisely on this ground. When it is noted that the doctrine of nonresistance is equated with the concept of the way of love as outlined in the New Testament, then the conclusion is inevitable that we are here concerned with the acceptance or rejection of one of the essential elements of the Christian faith.

I shall present three reasons why a Christian can have no part in the killing involved in modern warfare.

1. The life lived by Jesus Christ when He was here on this earth was completely and fully one of service and love to His fellow men. Since His life is the supreme example for every Christian, the conclusion is inescapable that the Christian must follow the way of love which He exemplified in His life.

2. The basic character trait of the Christian is love, and love, by its very nature, does not admit of killing.

3. The basic duty of the Christian is to witness to his fellow men about the salvation that is in Jesus Christ, and, being such a witness, he cannot kill a fellow human being.

To summarize the argument in one sentence: You cannot both follow Jesus and kill your fellow men; you cannot both love your fellow men and kill your fellow men; and you cannot both witness to your fellow men and kill your fellow men.

Let us examine these arguments briefly:

The Example of the Life of Jesus Christ

In instituting the feetwashing ceremony Jesus said, "I have given you an example, that ye should do as I have done to you" (John 13:15). As Christians, we believe that the command, "Follow me" (for example, among many Scriptures, Matt. 16:24), means specifically to follow His teaching and to follow His example. Jesus had to decide whether He would use the sword to defend Himself and possibly kill His opponent, or whether He would refuse to use a weapon. Of course He chose the latter, and what is particularly important, commanded His disciples not to use the sword. Matt. 26:47.

It might be argued that this matter of submitting to His enemies without using the sword at all was a personal thing for Jesus because He had to die on the cross, and that since this experience is personal to Jesus Himself, it need not necessarily come within the category of an example for His followers. If the Bible were silent on the question, there might be some plausibility for this argument, but the Bible speaks very plainly and emphatically on this point in I Pet. 2:19-21, concluding with the pointed statement, "Christ also suffered for us, leaving us an example, that ye should follow his steps."

One cannot but conclude that the example of the life of Jesus completely forbids His followers engaging in any act which results in the killing of a human being, and this would include participation in any military activity.

The Way of Love

Killing is a violation of the basic Christian ethic of love. Love was the motivating factor in the example which Jesus left with respect to nonresistance. John 13:1. God was motivated by love in allowing His Son to go through suffering. John 3:16. In the teaching which Jesus gave to His disciples when He was facing the cross, He placed a strong emphasis on the doctrine of love. In John 13:34 is this well-known statement: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Jesus said (John 15:13), "Greater love hath no man than this, that a man lay down his life for his friends." Paul emphasizes the same thing when he says, "Love one another" (Rom. 13:8). Paul also established this supremacy of love as an overpowering Christian trait in his famous love chapter in I Cor. 13.

The obligation to love is all-inclusive. It includes:

a. Your brother. I John 4:21.
b. Your neighbor. Matt. 19:19.

(Continued on page 155)

FAMILY CIRCLE

Dear Sis

By Dorcas S. Miller

Naturally you're surprised at such a prompt answer to your letter.

Your remark about your preacher-carpenter husband demanded an immediate answer! You say he's observed that although money for church funds is always low among your members, it is very abundant for something like "a new house for ourselves." (Yes, I understand that the new house would be for a member and not for you!) By the way, would you do like that member if you had a choice? It's easy enough to say how he ought to do, but what would happen if you could choose?

Would you be satisfied with a $200.00 living room suite if you could afford a $400.00 one? Or why do you have a suite at all? Is it because you need it or just because you'd be labeled queer (in America, but not India) if you had none? Have you done without the car of your choice simply because it gives you more cash to boost missions, or because you can't make the payments on the higher priced car? Another thing, as a mother, you have no doubt found it easy to buy your teen-age daughter a new dress when you needed it more yourself. But would you be willing to do without your dress and send the money to a relief agency to clothe someone who is only a statistic?

Well, sister, don't get squirmy! I'll be the first to say you'd be queer if you gave the "noble" answers to those questions. But I had to put it that way to show you (forgive me) that your purchases are decided more by convenience than conscience; more by finances than fervor.

So now, regardless of your ideas, which I'm conscious do border on the "noble," I intend to relax since I've explained things to you. After all, didn't God "[give] us richly all things to enjoy"? Didn't He promise to "[add] all these things"? And doesn't He figure that we Americans, at least, have a right to enjoy the "good life"?

Some people prefer to buy good secondhand furniture, for instance, when it's a practical buy, simply because it gives them a greater margin for missions. Certainly if your conscience bothers you when you waste a little money on yourselves, you'd better not do it.

But, personally, if I can afford the newest, I feel entitled to it. Oh, don't take me wrong. I believe in sharing too. To be sure, I give a tenth, and part of that goes for relief and missions. And every year I make Christmas bundles for each of our children to give. (That runs into money if you have six.) When our neighbors were burned out last Thanksgiving, hubby spent a whole day helping and didn't charge a cent.

That's enough or this will sound like bragging. Just want to be sure you know I'm not selfish, although I do claim a few "rights."

You have rights too. After you do visitation in the slums of Westland, you've earned the right to drive home in a good car, forget the misery of the world you've left behind, enjoy the luxury of a modern home, wrap the drapery of yourself about you and "lie down to pleasant dreams."

There's a time to share, and a time to hoard; a time to weep with those that weep, and a time to rejoice alone; a time to subtract from the burdens of the world, and a time to look out for number one.

Why, Sis, you'll not live to be more than thirty-three if you always think about the other fellow!

I'm not ashamed to say we're completely remodeling and refurnishing our own kitchen. And I don't feel as if I need an excuse like, "An efficient kitchen will give me more time to serve the church," either. After all, I'll have it because *I* saved here and there. Shouldn't *I* enjoy the benefit of *my* good management?

To say the least, I'm looking forward to this chance to put to use those "Ideal Kitchen Ideas" I've been saving ever since we built six years ago.

Unselfishly yours,
Some Practical Christian.

Alms in Secret

By John E. Kauffman

An aged couple while traveling quite a distance from their home stopped at a restaurant to eat their meal. Two young men came into the restaurant and sat across the table from this couple. They had an interesting conversation together. The two young men were through with their meal before the older ones. They went to pay their meal and disappeared.

When the aged people went to pay their bill, the cashier said, "No, your meal was paid for by those two young men."

"Well, who were they?" they inquired. Neither the cashier nor the couple had learned who they were or where they were from. The young men had paid their bill without giving their name or address.

This truly seems like the spirit expressed by Jesus when He said, in Matt. 6:4, "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Truly these young men had an attitude of kindness to older people, and must have had good Biblical training in their homes.

Atglen, Pa.

EXPRESSIONS OF APPRECIATION

I would like to express my gratitude to my many friends who surprised me on my birthday with a dime and card shower. A few of the cards and gifts I was unable to acknowledge personally because of unknown addresses, but hope by this means to reach all and say "Thank you." May God richly bless you.—Bertha Breneman, Crockett, Ky.

• • •

We sincerely appreciate and want to express our gratitude for the many acts of kindness shown to Mother during her illness. We also thank you for sharing our loss by your words of comfort, cards, and prayers following her homegoing. May the Lord bless you all.—The Mary M. Leaman family.

• • •

We want to thank all those who so kindly remembered us with cards, letters, flowers, visits, gifts, and prayers in the loss of our infant son and brother. May the Lord richly bless each one of you.—Mr. and Mrs. Roman Musser and family, Goodville, Pa.

• • •

I wish to express my sincere thanks to those of you who remembered me in prayer and with cards, gifts, and visits during my stay in the hospital and since my return home. May the Lord bless each one of you.—Mrs. Silas Good, Mohnton, Pa.

• • •

We wish to express our deep appreciation for the prayers and many cards and words of sympathy, also for the many deeds of kindness shown to us throughout our recent experience, when our husband and father was called from us so quickly. Words will never be able to express what you kind ones have meant to us. May the Lord bless each one is our prayer.—Mrs. Miles Funk and family, Chambersburg, Pa.

• • •

I wish to take this opportunity to thank the many friends from the Home as well as others who so kindly remembered me with cards, flowers, gifts, and visits during my stay in the hospital and since I am at home. May the Lord bless you all.—Emma Limaweaner, Mennonite Home, Lancaster, Pa.

• • •

Words fail to express our sincere thanks to our friends and relatives for the prayers, words of encouragement and comfort, cards, letters, gifts, and deeds of kindness after the sudden passing of our son and brother, John Allan. God bless you all.—The Christ Yoder family, Elverson, Pa.

• • •

We wish to express our sincere appreciation to friends, neighbors, and relatives for the many deeds of kindness done for Father during his long illness. Also we thank all for the expressions of sympathy since his homegoing. God bless each one.—Henry H. Hershey family, Lititz, Pa.

• • •

We as a family wish to express our sincere thanks and appreciation to those who remembered us in prayer and in many other ways of helping at the time of the illness and death of our husband and father. Please accept this as our personal thanks to each of you.—Mrs. Clinton Shank and family, Maugansville, Md.

• • •

I wish to take this opportunity to thank all my relatives and friends who remembered me on my eighty-second birthday with cards, letters, and gifts of money. May God richly bless you all.—Fannie R. Mast, Embreeville, Pa.

TO BE NEAR TO GOD

Prayers of the Judges

Sunday, February 21

Gideon's Fleece. Judg. 6:36-40.

God answered Gideon's "if," wet-fleece experience with a miracle. Gideon did not tarry about God's program, nor doubt it, once the wet and dry fleece had identified the program beyond a doubt. The seeking soul who does not hedge by reason of unwillingness will certainly get the "go ahead" signal to work at God's program. Are you ready?

Sing—"Ready to Suffer Grief or Pain."

Monday, February 22

God Needs Men. Judg. 7:1-8.

Listening, orders, action; that seems to be the formula for getting things done. Gideon—listening, prayerful Gideon—heard the word "too many men" lest Israel brag, and God whispered to Gideon that bragging is against me." Some of us have seemingly not heard God whisper that secret. Maybe we brag because we are afraid, like a boy whistling in the dark while passing a graveyard. Yes, God needs men, but not so many men or such armored men as will provoke those same men to bragging. And of course while the mouth is opened to brag, the ears are closed to the whisperings of God.

Sing—"Search Me, O God."

Tuesday, February 23

School of Prayer. Judg. 6.

God took care of Gideon's timidity; spoke once with instructions and Gideon, hearing, obeyed, for true prayer has organs of motion. And afterward, when Gideon's faith was confirmed, the man worshiped. He magnified the greatness of God. True prayer should ever have such a sequence; God should emerge from our prayer periods enlarged considerably. Oh, He will not have changed His size; He will merely have come to occupy more of our view because we have moved up closer. "Taking the child from where he is toward where he ought to be" is a standard definition of education. Prayerful, listening, learning, willing Gideon was thus tactfully, gently, and progressively taught by the Almighty.

Sing—"Teach Me Thy Truth, O Mighty One."

Wednesday, February 24

A View of God. Judg. 13:15-20.

While this passage does not contain a prayer of a judge, yet it is a prayer of the parents of one and is therefore included here.

One does not need to identify, analyze, and understand God to appreciate one's meetings with Him and to obey His voice. And one can offer, as Manoah did, the sacrifices of a well-intentioned heart. And too, in these modern days, God "does wondrously" and mingles Himself with our sacrifice. And when that happens we too can fall on our faces in wonder and godly fear that we have been privileged to see it so. But we do not remain on our faces; we get up to teach and train the child of God who is ours to train. Observant prayer does just that.

Sing—"Nearer, My God, to Thee."

Thursday, February 25

The Answered Prayer of a Penitent. Judg. 16:28-31.

How strong Samson would have been had he been spiritual in proportion to his physical prowess! A sad, sad wreck of what might have been! And yet, according to Heb. 11, he was a hero of faith. His final prayer and its mighty concomitant act of faith set the enemies of God's people back for a generation, for "the lords," the leaders, the agents of opposition were dead. Someone has said, "God can use a yielded man, no matter what shape he is in." This is a case in point. Poor, blind, friendless, nonprophesying, forsaken, fallen judge of Israel. To him might be raised a monument, scarred, it is true, but on it the inscription, "To one who died believing, in prayer, and doing his dying best."

Sing—"It Is Not Death to Die."

Friday, February 26

Bargaining Prayer. 1 Sam. 1:10, 11.

There are many souls who pray for self, even when they pray for the reasonable. Hannah prayed that the Lord should get a bargain, via her, of course, but she wanted to be a mother to have a man for the Lord. She used the word "lend" and yet she demanded no interest. God can honor such prayer; He did so in this case and what a

(Continued on page 156)

A Prisoner for Christ

Sunday School Lesson for February 28

(Acts 21:17–22:29)

Once Paul took people prisoners. He no doubt carried chains to bind the Christians he might find at Damascus. What adverb does Paul use to describe how mad he was against the Christians? (exceedingly.) He tells us how "with every breath he drew . . . [he] threatened the disciples of the Lord with massacre" (Knox). Why did Paul take these people bound?

The Jews were after Paul. This he could understand very well. Did they want to kill him because he preached to Gentiles or because he believed in salvation by faith in Christ? (The latter caused him to do the first.)

What warnings had Paul received regarding the possible arrest at Jerusalem? 20:22-24; 21:4, 9-11. Why did he go on regardless? "Neither count I my life dear unto myself." "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Paul and his friends carried a gift, possibly of considerable size, from the Gentile converts to the Christian Jews at Jerusalem. Paul always loved his own people and he loved them even though they were his enemies. Read Rom. 9:2-4. Always when coming to a new city Paul fellowshiped first with the Jews. Also Paul knew Pentecost would be a good season to testify for Christ. Notice the large company with Paul.

How was Paul received by the leading brethren in Jerusalem? What was the nature of his report? What advice did the brethren give him? Why did Paul enter into the vow with the four others? He knew this was not necessary to salvation. We see that the Christian Jews were still holding to the law of Moses with the approval of the elders.

On the last of the seven purification days the trouble started. Who stirred up the people against Paul? What charges did they bring against him? Were any of these true? How could it be that men who professed to be so godly could kill? Moses spoke against murder. Paul could understand this even if we can't.

Follow the imprisonment. A military officer took Paul and put him under arrest and in chains, wrongly identifying Paul as a revolutionary. Paul was permitted to speak to the people. Although it is not a part of the text, read at least parts of Paul's great and last speech to the people. Paul told of his conversion from persecuting the Christians to belief in Christ. Then he told of his commission from Christ. At what point did the silent listening end? Verse 22.

What thwarted the plans of the chief captain to examine Paul by scourging? God takes care of His prisoners.

Paul had become a prisoner. Why should the title of the lesson say, "A Prisoner for Christ"? For five years Paul would be out of his active ministry. Another kind of witnessing opened up. Paul could not but testify. He had certainly obeyed Christ and gone "far hence unto the Gentiles." He had worked hard to bring Christ to many people in many of the large cities and he had labored to establish them in the faith and in churches. Paul knew bonds were awaiting him, but he toiled hard to finish his course with joy.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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New Look in I-W Services

The I-W Study

By Boyd Nelson

During 1959, several committees, plus hundreds of parents, pastors, I-W's, and ex-I-W's, participated in a church-wide I-W study. With Mennonite Central Committee approval (on Jan. 22) of plans recommended by its I-W Review Committee, the last formal step was completed in a chain of events which can now be reported in full detail to the church at large.

This chain of events brings into being a totally new era in I-W services. To inform the church on the study results and plans for the future, we herewith begin this series of articles.

These articles as currently planned will be as follows:

1. The I-W Study (the present article).
2. Church Relationship in I-W.
3. Co-ordination: Undergirding for Front Line I-W Efforts.
4. I-W Placement Service: The Bridge from Home to Service.
5. Orientation: Important Link for Successful I-W Service.
6. Love, Peace, Nonresistance, or What?
7. The Challenge: Victory or Demise.

The final studies of the two committees (the Mennonite Central Committee I-W Review Committee and the Mennonite Church I-W Study Committee) were presented on some 12 or 15 sheets of paper. Before these reports could be brought together, however, the committees or members of committees visited the larger I-W concentrations throughout the country; met with I-W's and sponsors to evaluate I-W; checked personally with parents, pastors, and ex-I-W's; sent out questionnaires to pastors and I-W's; and spent many hours poring over the results of these efforts and attempting to bring order and purpose out of the mass of detail they had gleaned. Although "sitting around and talking all day" may be regarded by some as "sheer enjoyment," committee members could assure anyone that such work is extremely difficult and more than a little tiring. Why, then, should all this be attempted?

To begin, 1959 saw a four-year extension of the draft law under which I-W is operated. Already I-W has existed for nearly eight years. How long can we expect it to continue? In the face of the world situation, much as we object to conscription, the church must be wise and face I-W in the "long pull."

In the seven years of I-W at the time the study began, several thousand young men had served. In 1954 and 1955, there were perhaps as many as 1,200 or 1,400 of our young men in service at one time. Since then, the number has slowly reduced until there are fewer than half that many in service. In those early days, only one I-W in 15 or 16 chose a sacrificial church-related assignment. Now, about one out of three chooses VS or Pax. Of 600 men in I-W now, about 400 are in earning I-W. In early years, 1,700 employers were approved for I-W assignments. Most have continued on the list. Only one third as many men now serve in these earning institutions so that men have tended to scatter and make sponsorship problems more difficult.

Through the years there has been a disquieting feeling abroad among earning I-W's, parents, pastors, and others that somehow we were missing the mark in I-W. How is our witness in I-W? What is I-W doing to our youth and to our life as churches? What is I-W doing to our nonresistant conviction? After seven years, it was time to get some definitive answers. When the program was new, no one had any experience on which to base his thinking. Now after this time, nearly every congregation and a large percentage of families have had some experience with I-W.

How do they feel about it? What are I-W strong points? Where should it be strengthened? What has been its effects on society? How has it affected the church? The I-W? To get these answers was the prime purpose of the study.

In general, the committees made a number of observations. All their work should be understood in light of these observations. They are:

The I-W Study Committee found that men who served their I-W in Pax or VS were, on the whole, better satisfied with their service than their buddies who went into earning service. Here a VS- I-W works with crippled youngsters at the School for Handicapped Children, Iowa City, Iowa.

Hands that perform this kind of service can be kind—or otherwise. The I-W Study Committee discovered, among other things, that employers of I-W's have been very well pleased with the kind of work done by these men. A I-W, motivated by genuine Christian concern, can be a pretty big contrast to the grudging kind of service lesser motives often produce.

1. Selective Service, the general public, and the government are generally well pleased with the I-W program.
2. Employers of I-W men are happy for the quality of their work and for the stability which they bring into their institutions in coming for two years.
3. No one would ask for a different legal provision for alternate service, although more than once it was suggested that conscription is wrong.
4. Men who serve their I-W in VS or Pax are generally better satisfied with their service than their buddies in earning service.
5. Men in earning service expressed the idea on numerous occasions that they felt discriminated against in the church because they hadn't chosen VS or Pax.
6. Unanimously, the areas of concern centered in our life as a church and as individuals. I-W's, parents, and pastors desired improvement generally in the following areas:
   a. More structure or discipline in I-W.
   b. Clearer church relationship and spiritual purpose for I-W men.
   c. Provision for orientation.
   d. Clearer understanding of the implications of nonresistance for all of life.

The committees sought to embody these concepts and concerns in their work. The concerns will be explored and the recommendations for dealing with them outlined and explained in succeeding articles.

Elkhart, Ind.

♣

Moscow. Newsstands in Russia have a new monthly journal called **Science and Religion.** Moscow Radio says the new magazine is designed to "supply propaganda to draw worshipers, especially young people, away from the churches" and will have mass circulation. The announcement said the magazine is a part of an intensified campaign against religion.—EFMA News Service.

Five Years at the Mission in Dudelange, Luxembourg

Glimpses of Missionary Life from the Journal of Catherine Miller

I am gradually getting acquainted with the girls who come to crafts classes. Maisy and Marie Jeanne are great talkers. So is Rina. She and Marie Therese are close friends. Sometimes they all laugh at my poor German. When they speak Luxembourgish, I understand very little. I am not sure whether they have quite accepted me as a "Tante."

• • •

The girls are giving us a good deal of trouble in camp this year. Rina, Marie Therese, and Inge try to disturb by mocking at religion. They are not co-operative in the Bible school classes. They seem to be envious of Annette and Ernestine who are well behaved. Their attitude spoils the whole atmosphere. Our Mennonite girls, Tildchen from the Saar and Madeleine from Lorraine, are real peacemakers.

• • •

Parents of the crafts children were here to listen to their Christmas program tonight. The children did well. They were happy for the book each received for Christmas.

• • •

For the first time I witnessed a baptismal service in Europe. We drove to the Saar to be present at the baptism of Tildchen and several others. In the presence of the congregation the applicants were examined on their knowledge of the catechism. They recited long memorized passages. Afterward the rite was administered.

• • •

Marie Luise says her father calls her a "Leseratte." She is always bringing home books from our lending library. She is one of the few Protestant girls of Dudelange.

To our surprise and joy Marie Therese has started coming to Tuesday evening Bible study. Ernestine comes regularly. So do her grandparents, the Morises.

• • •

Madeleine from Lorraine gave herself to Christ last evening. No one had realized what she was suffering these weeks in winter Bible school. Already last winter in Bible school she became uneasy. Discussions about the new birth and discipleship showed her that other students could testify to an experience which she had neither had nor heard about during the years she was an active member in her home church. She is so quietly happy this morning, and freely lets her brother and other students know that she is a new creature. My own faith has been greatly strenghtened because I was granted to witness how quietly but faithfully the Spirit worked in her heart in our short interview when she opened her burdened heart to me after the rest of the students had retired after evening devotions.

• • •

I had a long chat with my girls this afternoon after crafts period. Mady began talking about the virgin birth, taking it for granted that we reject it. (Many Catholics suppose that because we do not venerate Mary, we also reject this doctrine.) Then they began to ply me with questions concerning social purity, first shyly and ashamedly and then confidently. I praise God for this opportunity, especially since I have been certain this long time that unless something stops them, several of these girls are headed toward a life of impurity.

• • •

Ernestine has given her life to Christ! For some time the remarks she made in Bible study seemed to indicate that the Spirit was wooing her. In these last years she seemed to be getting more and more worldly and not like the good little girl who had been in camp earlier. How we rejoice! Mrs. Moris says little in Bible study but is very attentive. Surely, from the few remarks she makes, the Spirit is working there, too.

• • •

Ernestine was baptized today. This was our first baptismal service for a native Luxembourger. Our very first had been last fall for Dagmar, a young German girl who was working in one of our mission homes at that time. She is now at the Bad Dürkheim Children's Home in Germany, but was present for the service today. She came with Bro. Noah Good who administered the rite. We thank God for our two young earnest sisters.

• • •

Dear little Marie Clare! She had been so interested in the children's Bible story hour and in memorizing Bible verses. Today as I was canvassing for summer Bible camp, I hunted up her home. She has not been to crafts nor Bible hour lately. The grandmother was there and clearly gave me to understand that Marie Clare can have no further connection with us. "Your religion may be all right for you. But I am Catholic and I want my children and grandchildren to be Catholic, too." The mother was there, too, but did not seem to have much to say about it. Marie Clare hopefully hovered around the door, listening what the verdict would be.

• • •

Summer camp, especially girls' camp, was good this year, with fine co-operation in Bible school. We played in the woods, did crafts on rainy days, and how we sang! Marie Therese was with us again this year but as helper in the kitchen. She has made her peace with God! If this could only be true sometime of Rina, Inge, Charlotte, and the rest! We have lost contact with them to a great extent.

• • •

Another day long to be remembered. Marie Therese and Mrs. Moris were bap-

tized. Mr. Moris, who had earlier been baptized by another group, was also received into fellowship on confession of faith. Sister Moris's joyful faith and her complete break from her former life are touching. We observed communion in the evening.

* * *

There is an excellent spirit of Christian fellowship at our winter Bible school this year, especially among the girls. They have a prayer circle each evening after house devotions. Among them are Madeleine, Ernestine, Tildchen, and Marie Therese. Almost Ernestine succeeded in bringing Charlotte to school this year, but her mother interfered.

In evening devotions this evening Ernestine was called upon to tell about her conversion. We had not realized how very worldly she had become till she told about it. Neither had we known that Tildchen had had such an important part in leading her to Christ. After they had as children become good friends in camp, Tildchen wrote her, reminding her of the things they had earlier learned in camp and pleading with her not to take the way of the world. God bless the faithful and meek Tildchens who will not let themselves be discouraged.

* * *

Inge has made her appearance again after a number of years in which she seemed lost to us. And she does not seem to have followed a wild life as much as one would have expected. There is something surprisingly mild and respectable about her. She is much interested in the change in Marie Therese. And now we learn that Tildchen had been working on her, too. Again I say, God bless Tildchen.

* * *

We have started a prayer meeting for our little band of believers here in Dudelange. There is a feeling almost of excitement when for the first time you step into a Dudelange home and know you are with fellow believers, a feeling of expectancy. for the great things God is going to do in this town. This meeting alternates between the Moris home and the mission home. Our members also attend with us the monthly prayer meeting of the Rosswinkel congregation upcountry. It is strengthening to hear with what sincerity these dear ones pray for their unsaved loved ones.

* * *

"What actually is the difference between your religion and ours?" It is a great moment when a loyal Catholic of Dudelange asks this question, a moment for which I have long been hoping. I have tried to show my landlady what discipleship means, but today for the first time the opportunity for a heart to heart talk on spiritual things was opened to me by this question.

For almost an hour we sat in her kitchen and discussed doctrines on which we agree or differ, she from her viewpoint, I from mine, but quietly and without antagonism. We talked about Christ, Mary, the saints. I packed my answers as full of Scripture quotations as I possibly could. She knows very little of the Bible except what she has learned from Catholic religious instructions. She never reads it for herself. How can she help being confused when she is faced with the question, "But what does the Bible say about it?" She has taken what her church teaches and does not know how to distinguish between Bible truth and Catholic dogma. I praise God that a conflict has been set up in her heart and that she can no longer simply accept what her church leaders say in denunciation of us and our work here.

"I think your church leaders or whoever is your head should get together with the pope and work out some kind of arrangement by which your church could become a part of us. I find that you live your religion much better than we do ours. You are more sincere." She did not realize how impossible that would be for us. I simply answered that in Protestant circles many are also saying that we should get together, and emphasized the responsibility each individual has to God, and that not religion but Christ saves the sinner.

* * *

Almost five years in Luxembourg! Five years, rich not only in experiences of victories and discouragements in mission work in Dudelange, but also in fellowship with believers in the Rosswinkel congregation and with Mennonites and other believers in other parts of Europe. When the Ryndam moves down the Rhine on March 4, and I, under God's will, look again at these years; as Rotterdam and European scenes recede from my sight, will I be able to say, "My presence in Luxembourg was significant enough to justify the effort and expense of transplanting me there"? This, too, I will leave in the hands of Him who called me.

Dudelange, Luxembourg.

God Led Us in Our Educational Program

BY MAHLON M. HESS

Condensed from an article in the *Missionary Messenger*, January, 1960, by the editor.

The educational program of our church in Tanganyika began and carries on entirely through the leading of God. We entered Tanganyika in 1934 with the deep conviction that the emerging national church should be primary and that it should be built on an indigenous basis. At first the pressure of erecting necessary buildings and establishing the witness limited critically the amount of educational work which we actually did. We were afraid that an educational program would defeat our principles and prevent us from attaining our goals.

Our Responsibility

By 1946 it became very clear that we must decide to do more in the educational field or to leave it altogether. In 1947, African leaders and missionaries came together to seek the will of God. None of us will forget that meeting in which we accepted responsibility for the education of our Christian community and for the mission outreach of the school. That decision constantly fortifies and renews us when we become discouraged in the problems of an educational program. For we remember that God led us, African brethren and missionaries together, in undertaking a fuller educational program.

But not only has God led us in that decision. His divine provision constantly enables program development. In 1947, in answer to prayer, a neighboring mission shared two of their own badly needed teachers with us. There were no financial provisions for the school, and God provided in His own way for two years until the educational program could be included in the mission budget. Through understandings with the government, we have been able to continue opening schools until the entire outlined program has been completed.

In 1956 we operated 25 primary schools and two boys' middle schools. This ministry undoubtedly influenced the government. They allocated the operation of a girls' middle school to us and furnished all the capital. Patterns of co-operation made it possible for us to accept the operation of the Musoma Alliance Secondary School and to receive the entire capital for the building construction.

This provision has been helpful. By having schools on both levels, we have select students available for the upper levels. We are concerned at that point, however, that we be able to provide a spiritual ministry which makes them worthy of being called schools.

Our Schools and the Emerging Church

God has led us in keeping the educational program related to the national church. As African brethren co-operated in the decisions leading to the enlargement of our efforts in this field, so they were important in the planning and administration of the program. Early they participated in an advisory education committee as representatives from the various stations. This has now become an integrated educational committee of five national Christians and two missionaries. For several years African brethren have been sitting with the Education Secretary in each of the Native Authority Education Committees. I think each local church council has already appointed its own local education committees to look after the schools in its church district.

The time has come to find an African brother to train for the post of Education Assistant and someone to become assistant to the Education Secretary. The first should be a teacher; the second need not be. Perhaps for the time being, one person could

serve in both capacities. We are seeking the fellowship of our missionaries and churches in this most important step.

Spiritual Blessings

God has been at work in bringing spiritual blessings to both pupils and teachers. Providing for the nurture of the number of children who are turning to the Lord and asking for baptism is a serious responsibility. Several spiritual awakenings have occurred among teachers the past few months. Many are articulate in expressing their praise to God. Seven have expressed interest in theological training when our Bible college is opened. Although we would like to release our weaker teachers in order to strengthen our program, a call has come for our best teachers to serve as teacher-evangelists in Somalia. This missionary opportunity may be just the thing we need at this time to keep our missionary bearings in the educational program.

The problems and difficulties seem never-ending, yet spiritually productive ministries are the ones that the enemy frequently opposes. We therefore take courage in spite of our poor building facilities and lack of money. I am also always encouraged by a testimony from another mission field published in the **Ruanda Notes Review**, 1955-56, page 23:

". . . The Governor General of the Congo at the beginning of the year . . . said something like this: 'The educational work of Protestant missions remains an enigma. On the one hand we see poor, inadequate buildings, insufficient knowledge of French, and rudimentary teaching methods. On the other hand, many completely unbiased sources, such as mines, commerce, the army, and intellectuals, all bear testimony to the high moral character of the pupils leaving these schools. What is the answer to this enigma? It must be the close association of the master and pupils—the voice of the heart speaking to the heart.'

"The 'enigma,' of course, is just the power of the Gospel working in the hearts of the pupils."

May Christ be truly lifted up in our churches and our schools so that God may continue to lead us and use us to shed forth the sweet savor of His love through our fellowship with Him.—Bumangi, Tanganyika.

Broadcasting

Trans World Spanish Broadcast Approved

The Spanish Broadcast Committee at its Jan. 29 meeting at Harrisonburg decided to put **Luz y Verdad** on the new Trans World Radio facilities when this station goes on the air late this summer. Trans World is expected to have a strong signal covering all of Spain in addition to other European countries. Currently **Luz y Verdad** is not getting into Spain via WTAN, Tangier, which was forced off the air on Dec. 31 by action of the Moroccan government.

The committee also went on record as

The Spanish Committee at its Jan. 29 meeting. Left to right: Lester Hershey, Mario Snyder, Kenneth Weaver, Henry Weaver, Samuel Miller.

favoring the selection of a long-term technician to help with the Spanish broadcast. Ronald Collins of Harrisonburg has been serving as technician on a VS basis for over two years and will be completing his service in August of this year.

Monti and Gerber Appointed Directors

Dr. Luciano Monti, speaker on the Italian broadcast, and Samuel Gerber, announcer on the German broadcast, were appointed directors of their respective broadcasts at the Jan. 30 meeting of the MBI Board at Harrisonburg. Paul Lehman continues as the over-all European Radio Director and is responsible for the co-ordination of the radio outreach in Europe.

At the board meeting a letter was read from Radio Station HCJB, Quito, Ecuador, S.A., indicating that the Russian broadcast is now on the air. The first program, **The Voice of a Friend**, was aired on Jan. 5.

Records Serve U.S.S. Galveston

Each year thousands of **Mennonite Hour** recordings are sold throughout the United States and Canada. Some also go to foreign countries.

Recently we heard from an operating unit of the U.S. Navy which used our "Stranger of Galilee" record on a Sunday morning "Hour of Inspiration" released on a closed circuit radio station.

The **Mennonite Hour**'s newest album, "Praise We Sing," was recently purchased for an actor and actress by their cook and housekeeper.

Music for Eskimos?

Among the many records sent to radio stations by individuals was an album sent to KFRB, Fairbanks, Alaska, by Ralph Holderman. Other albums were sent to stations in Georgia, Iowa, Maryland, Minnesota, Nebraska, New York, Ohio, Oregon, Pennsylvania, Tennessee, Vermont, Virginia, and Washington, D.C.

If you are interested in this type of ministry, write to **The Mennonite Hour** for more information.

Quartet Helps Promote Bible Course

The Spanish Men's Quartet will be at the Baptist Church of Cayey, P.R., on Feb. 7, to help promote a campaign for Bible correspondence course study. Someone will accompany the quartet to explain the course to the congregation. The members will then be given a thousand folders to distribute in Cayey in explanation of "The Life of Christ" Bible course.

via MBI, Harrisonburg, Va.

A New Church

By S. J. Hostetler

The first Sunday of this new year we had the happy privilege of seeing a new church established, and in a very needy village, Okpernami, 42 miles northeast of Accra, Ghana. This is the village in which we have had a school the past two years. Five young men and boys received baptism, and Joseph Adjei, the teacher, was received on confession of his faith. Carson and Ellen Moyer were also officially received as members of the Ghana church by letter. So, we have a new congregation of eight members in Okpernami now.

The village of Okpernami is a center of fetish practice. We are told that people from considerable distances come there to use the ministrations of the fetish priests. A fetish is some object to which a person ascribes some magical power. We have examples of it even at home, such as carrying a rabbit's foot, or other object which some half jokingly keep as a good luck charm. It is called "the lowest kind of religious observance," and is in reality animism, or the belief that mere objects have supernatural existence.

However, here in Africa it has been developed into a far more mysterious and fearful science. Practitioners use many more objects and mix many ingredients to make certain secret potions. These potions are used to determine who is guilty of various enemy actions, to procure the favor of the gods, to accomplish various ends, to kill enemies, etc. It is common belief in such circles that parts of the human body are much more potent than any other substance for many of these practices, and especially is the head of the human body useful. And so human sacrifice has been common in Africa, and it is frequently reported that it is still practiced, though of necessity very secretly, because it has been illegal for a number of years. This is something of the background of the village of Okpernami, and since most of its inhabitants had some part in this practice, it is easy to see why the Gospel has not had much place here.

However, the people have welcomed our school and also the preaching of the Gospel. Even the leaders of fetishism have expressed the hope that their children will become followers of the Lord. So, we rejoice to see this public confession of Christ. One of the young men who was baptized is the only adult man in the village who can read and write. The elders did not like to have him become a Christian, since they depended on him to record and keep the formulas they use for their concoctions.

The scope of our work in Okpernami is growing. Trom is another village nearby, in which we now have a school; the Trom people are also interested in the church. Then there are additional surrounding villages in which the people are interested in the Gospel. Please pray for all these people, for Adjei, the teacher, who is a very conscientious and zealous young man, and for us as we seek to lead in the work. Accra, Ghana.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Daniel Troyer, Dover, Del., and Bro. Ova Hostetler, Tampico, Ill., each brought a message at Tangent, Oreg., on Jan. 31.

Visiting speaker at the parent-teacher meeting at the Christopher Dock School on Feb. 8 was Bro. Harvey Bauman, of the Lancaster Mennonite School faculty.

Dynamic, organ of the Associated Church Press, says that Ellrose Zook's series, "Wanted: Christian Journalists," which appeared in the **Youth's Christian Companion**, "is one of the few pieces of literature available representing the field of Christian journalism as an opportunity for service." Reprint copies are available free on request or in quantities at ten cents a copy. Address **Editor, Youth's Christian Companion, Scottdale, Pa.**

Bro. Stanley Shenk preached on Feb. 14 at South Union, West Liberty, Ohio, where he formerly served as pastor.

A group of students from the Conservative Bible School at Berlin, Ohio, gave a program at Sonnenberg, Apple Creek, Ohio, on Feb. 7.

Sister Amanda Rider, a member of the Strickler congregation, Middletown, Pa., celebrated her one hundredth birthday on Jan. 21. She is no longer able to attend church, but her mind is alert. She says, "The Lord has seen fit to give me these years, and I am grateful."

Ordained brethren of the Ohio and Eastern Conference who live in Pennsylvania, Maryland, and New Jersey were invited to a meeting on Feb. 13 to discuss a possible Christian high school at Neffsville, Pa.

Bro. John E. Lapp and **Bro. Isaiah Alderfer**, together with their wives, are visiting the mission in Cuba at the present time.

Bro. George A. Uhler, Mechanicsburg, Pa., spoke at Scottdale, Pa., on Feb. 6 in the regular monthly service for the deaf. People from several counties of Western Pennsylvania attended.

Bro. Virgil J. Brenneman served as hospital chaplain at the Goshen, Ind., Hospital the first week in February.

Bro. Nelson E. Kauffman showed pictures of his recent trip to the Holy Land at the Fire Hall in Gap, Pa., on Feb. 3.

Bro. Amos Mast, Wauseon, Ohio, preached at Hopedale, Ill., on Jan. 31.

Bro. Miller Stayrook, Algeria, brought the morning message at Midway, Pekin, Ill., on Jan. 31.

A memorial to Bro. Aaron Ruby is a set of the **Mennonite Encyclopedia** in the Pigeon, Mich., church library. It was presented by friends and relatives. This was a good idea.

Bro. Orval Jantzi, of the House of Friendship in Kitchener, Ont., is preaching at St. Jacobs, Ont., during the absence of the pastor.

Speakers in Spiritual Emphasis Week at Eastern Mennonite College, Feb. 7-14, were John Drescher, Marshallville, Ohio, and Sanford G. Shetler of the E.M.C. faculty.

Students from the Michigan Mennonite Bible School gave a program at Herrick, Clare, Mich., on Feb. 7.

The Illinois Mennonite Camp Association has decided to purchase 152 additional acres to insure area water control and space for expansion. The acreage includes some farming land and a house for the camp director.

Two members of the Iowa Mennonite School faculty have had to be absent from their classes: Audrey Musselman, because of the illness of her father in Ontario, and Anna Frey, because of a fracture suffered in a fall on the ice. Substituting for them are Kathryn Snyder and Wilbur Nachtigall.

Bro. Milton Brackbill, Paoli, Pa., spoke on Feb. 14 at Mission, Kans. The visiting speaker there on Jan. 31 was Horace F. Dean, director of Christ for America.

Bro. John R. Smucker has accepted a call to become pastor of First Mennonite at Fort Wayne, Ind.

Scenes behind the Iron Curtain were presented at Phoenix, Ariz., on Feb. 2 by Samuel Burkhard of Tempe, Ariz.

Bro. John Otto gave his farewell message at Bay Shore, Sarasota, Fla., on Jan. 31. On Feb. 7 he was licensed as pastor at Mt. Pisgah, Leonard, Mo. His address is Route 2, Leonard, Mo.

Speaker to the Parent-Teacher Fellowship of Augusta Mennonite School, Waynesboro, Va., on Feb. 12 was Dr. Kenneth Heatwole, Charlottesville, Va., who spoke on "Your Child's Health."

Students of Goshen College Biblical Seminary are given practical work assignments. Seniors in the B.D. curriculum have the following assignments: Kermit Derstine, assistant to pastor, Holdeman Church; Joe Martin, teacher of men's Bible class, Baptist Church; John R. Martin, I-W pastoral administration, MBSC; William Nofziger, associate pastor, West Clinton, Archbold, Ohio; Robert Otto, assistant to pastor, Prairie Street, Elkhart, Ind.; Dale Schumm, assistant to pastor, Yellow Creek, Goshen, Ind.; Stanley Smucker, pastor, Spencer Chapel, Holland, Ohio; Merlin Swartz, assistant to pastor, Waterford, Goshen, Ind.

Through unanimous choice the church at Nyabasi, Tanganyika, has called Yeremia Marera as pastor and Naftali Nyangi as deacon. They were scheduled to be ordained on Jan. 24.

Twenty-five primary schools in Tanganyika have recently opened with a total enrollment of 1,000 children.

Winter Bible studies are being held at Clad Tidings, Harlem, New York City, on Wednesday evenings through January and February. Teachers are H. Raymond Charles and Don Jacobs.

Bro. Allen Ebersole, director of Adriel School, West Liberty, Ohio, preached at Indianapolis, Ind., on Jan. 31.

Bro. Lester Hoover, Pottsville, Pa., who operates the Goodwill Book Store in that city, won the grand prize in the Revell-Holman Display Contest. The Hoovers have been given an expense-paid two weeks at the Boca Raton (Fla.) Bible Conference. Other prize winners included Christian Light Book Store at Chambersburg, Pa., and Martin's, Orrville, Ohio.

Sister Gladys Becker, Bihar, India, spoke to the WMSA groups of several Oregon congregations on Feb. 4.

A youth conference for the Mennonite churches in the Chicago area was held the weekend of Jan. 31 with Bill and Bob Detweiler, Orrville, Ohio, as speakers.

Bro. Stanford Mumaw, Dalton, Ohio, spoke in a Christian Life Conference at Maple Grove, Belleville, Pa., the weekend of Jan. 17.

A paper by Bro. John Howard Yoder, Elkhart, Ind., was chosen as part of a discussion on the subject of capital punishment in **Christianity Today**, issue of Feb. 1. Bro. Yoder said, "We call for the legal abolition of capital punishment not because we think the criminal is innocent but because we share his guilt before God who has borne the punishment we all merited."

Bro. Sanford G. Shetler, Harrisonburg, Va., participated in a Conference on Religion at Kent, Ohio, State University in January. He spoke on "Who Are the Mennonites" and participated in several panels.

A reprint of 18,000 copies of the **Church Hymnal** has been ordered. Total sales of this book are almost 110,000. A reprint of the **Church and Sunday School Hymnal** has also been ordered. It has had total sales of almost 75,000.

A midweek bulletin in addition to the Sunday bulletin is now being issued on an experimental basis by the Scottdale congregation. It is mailed to member families.

Calendar

Ministers' Week at Hesston College, Hesston, Kans., Feb. 15-19.
Conservative Mennonite Ministers' Bible Study and Fellowship meeting, Alden, N.Y., Feb. 17-24.
Church-wide Camp Conference sponsored by Commission for Christian Education, at Zion, Archbold, Ohio, Feb. 19, 20.
Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-6.
North Central Ministers' Conference, Glen Flora, Wis., March 7-9.
Annual meeting, Eastern Mennonite Board of Missions, Salunga, March 8-13.
Annual Mission Board and ministers' meeting, Iowa-Nebraska Conference, Kalona Church, March 7-10.
Spring Missionary Day, March 13.
Midwinter Illinois Ministers' Fellowship, Flanagan, March 21, 22.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings, with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-18.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

A Board of Overseers for Hesston College has been organized and was given orientation by the Executive Committee of the Mennonite Board of Education, Jan. 29-31. The Board consists of Allen H. Erb, president; Clayton Diener, Paul H. Martin, Albert Weaver, A. Lloyd Swartzendruber, Lyle Yost, Glen Widmer, and Dean Kuhns, secretary.

Bro. Wilbert Shenk related relief experiences in Indonesia at McMinnville, Oreg., on Jan. 24.

Publishing Agent A. J. Metzler addressed the Lancaster Mennonite School faculty on Feb. 9 regarding church publishing.

Announcements

The Prairie Street congregation, Elkhart, Ind., hopes to have its enlarged building ready for use by Passion Week.

Calvary Hour Radio staff at Maple Grove, Holmesville, Ohio, evening of Feb. 21.

Paul Hummel, Berlin, Ohio, visiting speaker for Illinois Mission Board, Fisher, Ill., April 22, 23.

Lester Hershey, Luz y Verdad pastor, at Freeport, Ill., Feb. 27, 28.

Paul Erb, Scottdale, Pa., in week of special meetings at Hopedale, Ill., March 6-13.

Change of address: Aaron Mast from 219 Orlon Street to 123 Franklin Street, New Holland, Pa. Telephone ELgin 4-5298.

Annual meeting at Lyndon Church, Lancaster, Pa., Feb. 21, with Andrew Hartzler, Newport News, Va., as speaker.

MYF Church-wide Cabinet at VS Center, 314 East 19th St., New York City, Feb. 25, 26. The president is Victor Stoltzfus, North Lima, Ohio.

Mario Snyder, Chicago, Ill., spring missionary day speaker at Kidron, Ohio, March 13.

Spiros Zodhiates, general secretary of the American Mission to Greeks, at Congregational Mennonite, Marietta, Pa., Feb. 28.

Visiting speakers for the annual Ministers' Fellowship of the Conservative Conference at Alden, N.Y., Feb. 17-24; John R. Mumaw and Sanford G. Shetler, Harrisonburg, Va.; and Paul M. Lederach, Scottdale, Pa.

Ivan Magal, Charlottesville, Va., at Sandy Hill, Sudbury ville, Pa., Feb. 20.

Visiting professors for the Associated Mennonite Biblical Seminaries summer school sessions, 1960: Frank C. Peters, Winnipeg, Man.; and C. N. Hostetter, Jr., Grantham, Pa.

Milo Kauffman, Hesston, Kans., in stewardship messages at Mt. Vernon Chapel, Oxford, Pa., Feb. 20, 21, and at Springdale, Waynesboro, Va., Feb. 23-26.

Evangelistic Meetings

Erie Renno, Belleville, Pa., at Maple Grove, Holmesville, Ohio, March 2-9. Merlin Good, Tanksley, Ky., at Huber, New Carlisle, Ohio, Feb. 18-25. E. M. Yost, Denver, Colo., at Winton, Calif., Jan. 31 to Feb. 7. C. J. Ramer, Duchess, Alta., at Pike, Elida, Ohio, Feb. 14-21. Howard J. Zehr, Elkhart, Ind., at Millersburg, Ohio, Feb. 21-28. Wilmer Eby, Sheridan, Pa., at Lititz, Pa., Feb. 25 to March 6.

An evangelistic campaign after the pattern of the New Life Crusade, recently held in Eastern Pennsylvania, is being planned in the Indiana-Michigan District.

William Weaver, Reading, Pa., at Lyndon, Lancaster, Pa., Feb. 21-28.

Mission News

Joe Richards, missionary on furlough from Japan, spoke at the First Mennonite Church, Fort Wayne, Ind., on Sunday morning, Jan. 31. After sharing in a fellowship supper with the congregation, the Richards showed pictures of Japan during the evening church service. The Lester Hersheys, on furlough from Puerto Rico, were scheduled to have morning and evening services at Fort Wayne the following Sunday.

The owners of a dry cleaning establishment in Chicago, Helen and Jesse Alvarado, have invited the members of the Second Mennonite Church to have their clothes cleaned there—then the Alvarados will donate the profit which they would usually make to the building fund of the church.

Melvin Leidig, pastor of the East Side Mennonite Church, Saginaw, Mich., is vice-president of the Saginaw Evangelical Ministers' Fellowship. This group of ministers meets the first Monday of every month.

The East Side Mennonite Church, Saginaw, Mich., planned an anniversary service on Feb. 14. Speaker for the occasion was Mark Lehman, pastor of the Rehoboth Mennonite Church, St. Anne, Ill.

Mark Lehman, pastor of the Rehoboth Mennonite Church, St. Anne, Ill., spoke on Dec. 10 to the Sociology Club of Olivet (Nazarene) College in nearby Kankakee, Ill. He spoke about the moral, economic, and social plight of the Pembroke area of Kankakee County. The meeting was well attended and reported in the Kankakee paper, and it has seemed to be the beginning of an awakening of Kankakee's conscience. As a result of this stand on the vice issue, the Lehmans have received one piece of threatening mail. They also report that one tavern owner's liquor license has been revoked. His two daughters and son-in-law are members of the Rehoboth Church. Pray that God will use them to witness and bring the rest of their family to Himself.

A letter received at the General Mission Board, Elkhart, on Feb. 2 from Robert Stetters, missionaries in Algiers, Algeria, said, "All well with us. Till now the mails haven't moved since Sunday." The letter was dated Jan. 28, the time of the rebellion in Algiers. Remember in prayer our missionaries during this time of uncertainty and upheaval.

Address for Arletta Selzer, missionary in Japan, is South 9, West 21, Sapporo, Hokkaido, Japan, rather than South 9, West 2, as given previously in the GOSPEL HERALD. Arletta is teaching a group of 20 students in a school for missionary children. On Jan. 29, 30 she enjoyed sessions of the all-Hokkaido women's missionary fellowship which met in Sapporo and which were attended by 40 women from the U.S., Canada, England, and Denmark. Each week a fellowship group has been meeting in Arletta's and Toshi's home. The group is made up of Mennonites who have come to Sapporo from the surrounding area, a few other Christians, and several who are interested in Christianity but know almost nothing about it. Another area of witness for Arletta is an English conversation class which she is helping to teach and which meets every other week.

The First General Conference of the Mennonite Church in Nigeria is planned for Feb. 26-28, under the chairmanship of M. E. Umanah. The theme will be "The New Testament Church." Speakers will be M. E. Umanah, S. J. Hostetler, I. V. Nsasak, Mrs. S. J. Hostetler, and Edwin I. Weaver.

A second in the series of three-day Bible studies for church leaders in Nigeria is scheduled for March 5-7. The first three-day study worked out well and interest was high.

Mrs. Edwin Weaver is being treated by a very fine Catholic lady doctor and is gaining in strength after being ill with dengue fever and anemia.

Dorothy Yoder, missionary to Araguacema, Brazil, is now home on furlough. Her address is Route 2, Box 226, Hollsopple, Pa.

Plans are progressing for the Annual Meeting of the General Mission Board, to be held at Christopher Dock School, June 15-19. Ernest Bennett, Executive Secretary and Treasurer of the Board, met recently with the Executive Committee of the Franconia Conference and with the Central Co-ordinating Committee and chairmen of the subcommittees which are planning for the meeting. The committees are working hard and with much enthusiasm in their preparations.

About 25 young people from the Mennonite House of Friendship, Bronx, N.Y., went to Welfare Island on Jan. 31 to sing at the Protestant Chapel in the Bird S. Coler Hospital. Gilbert Ayala gave a message in Spanish, and Maynard Wyse, Archbold, Ohio, gave a message in English.

The Eastern Mennonite Board of Missions and Charities reports that total contributions received during December were $150,-151.91, an average of nearly $10.00 per member. Of this amount, $130,478.50 was for all-mission purposes. The balance was for relief and other causes.

Aaron Kings, missionaries in Cuba, ask prayer for Nancy de Blanco. She was converted two years ago, and as a teacher in a Catholic school she became the object of much ridicule. When she discontinued teaching, a special mass was offered for her salvation. A number of factors caused her to take her eyes off Jesus and turn back to the old way, but she has admitted that life isn't the same once one has tasted His goodness. Pray that she may become established in the Lord.

(Continued on page 156)

Your Treasurer Reports

The Jan. 30, 1960, financial statement of the General Board shows an operating deficit of $42,341.40. It had been anticipated that total operating costs would be met from Missions Week contributions by this date. However, total returns this year are lower than last year, and we now have the above deficit in the mission accounts.

We believe that needed funds can be made available by March 31, the end of the fiscal year, if each congregation will remember this need and encourage contributions for the mission program. Currently we are not receiving the requested $20.00 per member budget. May we encourage further support between now and the end of the fiscal year so that we might complete the year without an operating deficit.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

RELIEF AND SERVICE

Report from Chipewyan Lakes

Ike Click, VS Area Director for northern Alberta, and his family are spending the winter months at Chipewyan Lakes in an effort to reach Cree Indians of that area with the Gospel.

At one time, this settlement was a thriving one, with log houses nestling on the fringes of a lake that was frozen over three fourths of the year. Men trapped for a living and sold the skins to the trader at a Hudson Bay post. Then the government became aware of the schoolless children and moved those families with children to a place some 90 miles away. With so few people remaining, the Bay post went out of business. With no way to replenish their diminishing supplies, the few remaining families also went south.

Each fall, however, some of these former Chipewyan residents return to spend lonely months separated from their families, following their trap lines. Then in March, 1959, the Clicks spent ten weeks in the area —ostensibly to operate a trading post, but actually in an effort to learn more of the language and spy out the land. They returned again this winter to continue their work.

This experience is giving them a real look into Indian culture. They are hoping that it may lead to a more permanent kind of settlement, with more families moving in. Will you join them in praying that they may be able to identify themselves with the people they are trying to serve so that they can effectively demonstrate the love of the Lord to them?

VS Units Meet

VS-ers from the unit at Prairie View Hospital, Newton, Kans., gave the Sunday evening program at the Kansas City Mennonite Fellowship on Feb. 7. They also attended a social for young adults of the church on Saturday evening. This was held at the Service Center, 2512 Holmes St., and gave VS-ers from the two units a chance to become acquainted.

"I'll Remember This Day"

Edith Zehr, Roanoke, Ill., recently visited in a home contacted through the kindergarten at Camp Rehoboth, St. Anne, Ill., where she is teaching. The grandmother in the home said that she was so lonely that she sometimes cried when she saw the mission VW drive past. When Edith came with no purpose except to visit, she said, "I'll remember this day as long is I live, that you came just to visit." Pray for this woman and others like her in that area, that VS-ers may become channels of blessing to them.

Weekend VS-ers

On Jan. 30, twelve students from Goshen College gave a day of service to the Englewood Mennonite Church, Chicago, Ill. That evening, they joined young people from the church in attending an all-Mennonite youth banquet at Bethel Mennonite Community Church. These VS-ers represented the Voluntary Service wing of the Goshen YPCA. Their service was performed in an excellent spirit and was a fine contribution to the church.

Summer VS Opportunities

Perhaps you don't know what it would be like to have your parents separated. You may not realize what it means to have your father and mother go different directions, while your home breaks into pieces. But the children who come to the Kansas City, Kans., Children's Home do know. Because of this, they need an extra amount of love and attention. You can share your warmth and love with them for a time this summer, by volunteering to serve as a child-care worker, or as a relief worker while staff members go on vacation. VS-ers will also help to clean house while the children spend a month in the country. One man and three women are needed. For further information, write to SVS, 1711 Prairie St., Elkhart, Ind.

Norristown News

New officers that will serve the Norristown I-W Unit for the next three months are: Chris Miller, president; Lloyd Hershberger, vice-president; Fannie Miller, secretary; and Glen Ziegler, song leader.

Unit members had the opportunity to give a program at the Perkiomenville, Pa., Mennonite Church recently. This consisted of singing, children's meeting, and several talks.

News Briefs

Summer Voluntary Service has begun its 1960 emphasis with the appointment of Richard Burkholder, Lancaster, Pa., as Summer Service Director. Project plans are being finalized and securing of VS personnel has started. Burkholder, a Goshen College graduate, has served in mission work in Brazil and as a pastor in Philadelphia prior to his recent assignment. A pamphlet, "Social Passiveness in the Face of Scientific Progress," has been released to call attention to Summer Service projects and to the needs in children's programs of various sorts, mental hospitals, medical research, and community service work.

John R. Schmidt, M.D., Mountain Lake, Minn., cared for 565 leprosy patients at Km. 81 in Paraguay during the last six months of 1959. The spiritual ministry, too, is encouraging, according to Dr. Schmidt. A new chapel was dedicated in November. Vacation Bible school closed with a Christmas program attended by 600 neighbors.

The Synod of the Methodist Church in Haiti has expressed appreciation for the service rendered by four Mennonite VS-ers in the agricultural project at Petit Goave during 1959. In a letter to MCC the district chairman commented, "These men have demonstrated experience and efficiency in their task and by their devotion to service and their Christian courtesy have witnessed to the reality of their faith."

Fifteen thousand more cans of meat have been canned thus far (Feb. 5) than were canned during the entire 1958 portable canning program. 95,000 cans make up this year's record, compared to last year's total 80,000. Interest is running high in meat contribution and in volunteer work in the project as well as in financial contribution toward canning work. Stops on the canning agenda remain in Missouri, Kansas, and Oklahoma. The season concludes Feb. 29.

Mennonite Disaster Service representatives held their annual meeting in Chicago, Feb. 11, 12, at Hamilton Hotel. E. J. Swalm, a Brethren in Christ bishop from Duntroon, Ont., presented an address at the fellowship dinner. Dale Rufenacht is chairman of MDS; L. L. Swartzentruber is executive secretary.

MISSIONS

WMSA Weekly Notes

Ready for World Day of Prayer?

We want to encourage you to prepare for and participate in the March 4 Day of Prayer. Elizabeth Showalter writes that WMSA's interest in her work will "add another dimension to this great experience." It will do the same for us, of course. Half of our Day of Prayer offering will go toward Elizabeth's support; the other half to the American Bible Society.

Election Time?

Different groups reorganize at different times. This office will be grateful for notice from districts and local groups when officers change. If your officers are not the same as they were six months ago, please drop us a card.

Layettes Open Doors

Mrs. Hubert Swartzentruber, St. Louis, Mo., sends her thanks for interest WMSA groups have shown in their work. Of the layettes which some of you have sent she says: "One of our girls is a registered nurse working in the nursery of one of the city hospitals. . . . Through her work she is able to know of new babies in our area and if the family is unchurched, she visits them with a gift (some layette articles) and enrolls them in our cradle roll department. In this way the WMSA is helping to reach some of these families for the Lord. . . ."

Workers Together

A report from the Burr Oak (Rensselaer, Ind.) WMSA expresses appreciation for the "oneness" found in their small group. In October this group held their meeting in the evening so their husbands could come too. The report goes on, "They didn't just sit! We had them help knot comforters and pack canned food for distribution. . . . We felt this was a means of helping our husbands understand better the work of WMSA. . . ."

Notes from India

Mrs. J. D. Graber writes with her usual enthusiasm about attending a meeting of the Executive Committee of the Indian WMSA. Some of the items on the agenda were: plans for the introduction of Home Bible Study course and a 100 Bible Verse Project for women; plans for the workshop program to be used as the Executive Committee and Mrs. Graber visit various women's groups during the next few weeks; plans for the next Annual Women's Retreat. Minnie concludes her note: "To sit with this happy, free-spirited committee, to see their vision and enthusiasm for the work,

and to observe the able leadership of their chairman, was a high privilege indeed. I confess I felt regret that I would not be here to participate in the fruition of all their plans. God bless our sisters of the Indian church. WMSA can well exult in this broader fellowship. We are sisters working together."

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Darwin, Evolution, and Creation, by four theologians; Paul A. Zimmerman, Ed.; Concordia; 1959; 224 pp.; $3.95.

This book very fairly deals with the scientific problems that have arisen because of **Darwin's Origin of Species by Means of Natural Selection.** I urge that it have wide publicity among our school groups. From my point of view, as a Christian scientist, this is the best presentation concerning the subject that has come from the press within the last few years. Here is a book that will help our young people in high school and college to keep their feet on a Biblical foundation.—M. A. Yoder.

PEACE AND WAR

(Continued from page 145)

c. Your enemies. Matt. 5:44; Luke 6:27.

To say that you can both love a man and then turn around and kill him or engage in preparing to kill him is a contradiction. Society has long recognized that the greatest harm you can do to a man is to kill him. Killing is an expression of hate. On the other hand, to love is to want to do good, and to do good completely negatives the idea of killing.

The individual who justifies himself in military killing does so because he believes that he must keep the enemy from killing him (self-defense), or from taking his property (defense of property), or from violating his political liberties and privileges (defense of rights). Each of these points boils down to a self-serving motive, and to serve one's self is the opposite of serving others.

In Matt. 25:31-46, Jesus listed the factors upon which people will be judged at the Last Judgment. On the right hand, adjudged worthy of heaven, are those who fed the hungry and did similar acts of service—all of which are practical expressions of one's love to his fellow men. On the left hand, consigned to eternal punishment, are those who would not engage in these expressions of love to their fellow men. That this situation applies to one's enemies is specifically covered in Rom. 12:20, where Paul, using almost the exact language which Jesus used, states: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Paul summarizes this whole matter very effectively in the following chapter of Romans (13:10): "Love worketh no ill to his neighbour."

The Christian Obligation to Witness

The doctrine that each newborn Christian is, in one way or another, a witness of his Lord and Master, Jesus Christ, to a lost and dying world is not too widely adhered to by the Christian Church. We Mennonites had almost forgotten this doctrine until about half a century ago. The older Christian churches have largely forgotten about it too.

The Bible seems clear in its command to Christians to engage actively in witnessing of the saving grace that is in Christ Jesus. One calls to mind the Great Commission set forth in Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Paul was clearly speaking to the whole brotherhood when he said, "Now then we are ambassadors for Christ" (II Cor. 5:20). Earlier in verse 18 he had said, "God, who hath reconciled us to himself by Jesus Christ, . . . hath given to us the ministry of reconciliation."

Now, if I engage in the killing of my enemies—and in this atomic warfare, it includes men, women, and children—I am certainly not witnessing to them! I can be sure that after I have tried to kill them, assuming that I have failed, they will not be in any mood to listen to my witnessing, and those that I have succeeded in killing are beyond the possibility of receiving my witness.

Can I, as a Christian, hurl an unsaved soul into an eternity of punishment, closing any chance on the part of that soul to accept salvation? Clearly, my obligation is to let him live and to keep open the possibility that I and my fellow Christians may find an opportunity to witness to him, and perchance help him become a child of God.

If one (or more) among my enemies is a saved person (and that is a distinct possibility when I help to wipe out a whole city), then I have forever closed his witness to his fellow men. Certainly, the least that I can do is to let witnessing Christians live. The fact that a Christian lives in a city like Hiroshima is the best foundation for an expanded Christian church in that city. If I have helped to kill only one Christian in that city, I have, to that extent, crippled the expansion of the Christian witness.

When one contemplates how widely the Christian Church has actually approved the participation in warfare, one cannot help concluding that the witness of the church throughout the unchurched world is likely to be pretty weak, and that is exactly what has happened. The conclusion seems inevitable—either the Christian Church must accept the way of love and base its witness on love, or having approved warfare, expect nothing but rejection from a skeptical world.

In summation, the argument in favor of the doctrine of nonresistance is almost irrefutable. God Himself has summarized the argument in the Ten Commandments when He said in Ex. 20:13, "Thou shalt not kill."

An abundance of evidence indicates that the early Christian Church in the first several centuries of its existence was completely nonresistant and did not allow its members to participate in warfare.

Notwithstanding the fact that the Bible seems to speak clearly on this subject, Christendom as a whole has not only rejected this doctrine, but actually takes a fairly active part in encouraging young men to engage in warfare and in the killing which goes with it. There are strong reasons for this condition of things. In the first place, social pressure is extremely strong. Participation in warfare is extolled as a lofty virtue. The soldier and the sailor are given a preferential social status. The individual who, for religious or other reasons, stands against this social pressure may be mocked, scorned, persecuted, and killed. In the second place, the strong instinct of survival which is inherent in every human being prompts the individual to go to the defense of his country. He interprets the record of history to be that weak nations have been destroyed. It should be noted, however, that there never has been a nation which could properly have been described as nonresistant, and consequently, history proves neither the validity nor the falsity of the argument. In the third place, the state itself brings strong pressure, including all kinds of force and threat of death, to compel the individual of the proper age to enter military service. On this point, it is interesting to observe that modern nations have, on the whole, adopted a different attitude, and the "conscientious objector" in many countries is allowed to secure exemption from military service.

The Scriptural arguments to support war are very weak. The attempt to justify killing on the basis that Old Testament characters, such as David, engaged in killing, becomes very weak in the light of the total New Testament teaching on the subject. It is precisely in this area that Jesus changed the old order and substituted for a morality that permitted killing, the morality of love. Equally weak is the argument that the Scripture imposes upon Christians the duty to obey their government. Nobody quibbles with that proposition, but the difficulty arises when the command of the Scripture conflicts with the command of a government. The only valid answer in this situation is to say as the apostles said in Acts 5:29, "We ought to obey God rather than men."

The fact of the matter is that the Christian Church has, with respect to the doctrine of nonresistence, surrendered to

the tremendous pressure which has come in from the world in this area. When the Scripture is quoted to justify this step, the reasoning partakes more of the nature of excuses rather than of valid interpretation. Many eminent churchmen outside of the Mennonite fold have recognized this situation and have deplored the condition of things without being able to do much about it. The pressures are just too great, and the church compromises.

Let us be frank about the matter: The Mennonite Church has compromised, too. As a consequence, we should not sit in self-righteous judgment and condemn Christendom. Rather, we should, in full humility, present the strongest possible witness to what the Scripture so plainly teaches in the hope that the truth will, in one way or another, reach the whole Christian Church. In the meantime, we need to be very certain that the pressures which have caused Christendom in general to succumb will not in time also cause us as Mennonites to succumb.

The present draft act is, for the nonresistant Christian, a very satisfactory law. It permits one who is conscientiously opposed to participation in military training in any form to elect and choose in lieu of such service two years of social service. Under this system the conscientious objector is discharging his duty to the government just as fully as is the individual who elects to perform military service. It is commendable that, for the most part, Mennonite young men are electing to accept this alternative form of service.

One cannot actually measure the blessing that alternative service is bringing to the Mennonite Church. A large percentage of our young men are receiving two years of experience in serving mankind. Contrast this with the situation in the ordinary Christian church whose young men are receiving two years of training in killing, not to mention anything about the low moral conditions to which the young men are exposed in the formative period of their lives. Truly, the Mennonite Church should be thankful for its historic adherence to the doctrine of nonresistence. What a dynamic church we Mennonites would be if we could fully "recover the Anabaptist vision"!

Lancaster, Pa.

OUR SCHOOLS

(Continued from page 144)

ano Solo—Faye Mosemann; Piano Duet—Carol Hartzler, Judy Kauffman.

Excellent (II) Rating: Sophomore Boys' Quartet—Laurel Rhinesmith, David A. Miller, Perry Bontrager, Burl Troyer; Vocal Solos—Laurel Rhinesmith, Tenor; Dorcas Miller, Soprano; Piano Solo—Carol Hartzler.

Good (III) Rating: Vocal Solo—Marcia Kauffman; Piano Solo—Sherilyn Hershey.

A total of 25 students entered the contest. Twenty students received a No. I Award, six students received a No. II Award, and two students received a No. III rating.

Freeman Lehman is the Director of Music.

TO BE NEAR TO GOD

(Continued from page 147)

high rate of interest He paid! Three sons and two daughters and a prophet-judge in Israel through whom God channeled many a blessing. How honorable is bargaining prayer which bargains that God shall get the best of the deal! He will honor His name, according to the faith of the petitioner, when the petitioner exalts His name above things.

Sing—"Use Me, O My Gracious Saviour."

Saturday, February 27

Testifying Prayer. I Sam. 1:24-28.

Now that she had the answer, Hannah took it (him) to the Lord's house and there recalled the experience of four or five years previous. How happy she was to have something to lend, and she said so in the Lord's house. Prayer is testifying also, yet it need not be Pharisaical and magnify self; Hannah's subsequent burst of song indicates hers was not. And the result was that Eli joined her in worship of the Lord, for thanksgiving testimony following prayer is contagious. It causes folks to join in worship if it is the proper sort of testimony. It magnifies the Giver rather than the gift and calls attention to the use of the answer rather than to the petitioner.

Sing—"Revive Thy Work, O Lord."

—J. Paul Sauder.

Mission News

CONTINUED

The Annual Meeting of the Eastern Mission Board will be held at the Ephrata Mennonite Church on Wednesday and Thursday, March 9 and 10. The regular Bimonthly Business Meeting will be held on Tuesday morning and afternoon, March 8, with Bro. Laurence M. Horst, Chicago, Ill., as speaker. Everyone is invited to attend these three sessions as well as the annual meeting on the following day.

At **Bathet, Bihar, India,** on Sunday, Jan. 10, a family was received into the church by baptism. They have been attending church for some time and witnessing for Christ. About three weeks before their baptism, the wife, Sunami, went to the wedding of one of her relatives. It is the custom to make rice beer for such an occasion and take a potful of it along. As soon as the guests arrive they start to drink. She did not prepare any, and when she arrived at the house of the wedding she gave some grain instead and said, "I did not bring any rice beer because I am a Christian."

Sunday afternoon meetings have been begun in Thionville, France. One family, including both parents, two children, and the grandmother, has responded. They have been very open to the Word for some time. It is very unusual to find all the members of one family so receptive.

On Dec. 27 the young men of the Bihar Mennonite Church met at Chandwa to organize themselves into a fellowship. A committee was appointed to work out objectives and a constitution. They are keenly interested in witnessing and serving. In discussing methods of raising finances for their activities, they decided they would each try to give one seer of rice per month so that they would have something to eat when they go out for witnessing.

Dora Taylor, Trujillo, Honduras, reports that it is a cause for deep thanksgiving to see the spiritual growth in the lives of some of the believers. One young man of eighteen years reserves the hour from nine to ten every night for personal Bible study.

On Dec. 10 much of the land required for the hospital in the Satbarwa area of Bihar, India, was purchased and the deeds registered. The land lies in the villages of Tumbagara and Piparakala. Negotiations are in progress for the balance of the land required.

Bukiroba Bible School, Tanganyika, opened Jan. 25 with about 20 students.

On Jan. 19 a reading room was opened in Chandwa, Bihar, India. There are many literate persons here who have access to a very limited amount of literature. Daily papers in three languages and weekly and monthly magazines are kept here, as well as some books. There is Hindi, Bengali, Urdu, and English literature. Thirty to 50 men have been attending each evening, some of them staying for two hours. Several have been reading the Bible or Gospel portions and the discussions have shown a genuine interest. Through this reading room people are being contacted who are seldom reached in the village work.

Twenty-nine children are attending Mara Hills School, Tanganyika, this term. Four African sisters are learning European housework and cooking in the dormitory. They are replacing the former male employees.

Bro. and Sister J. I. Byler visited the Englewood Church, Chicago, and remained for the fellowship dinner. Bro. Byler served the church as pastor for two years at the 1907 Union Avenue location.

The annual meeting of the Hebrew Evangelism Committee of the General Mission Board was held at the Mennonite House of Friendship, Bronx, N.Y., on Feb. 6.

Amos Swartzentruber, missionary in Pehuajo, Argentina, fell on the steps of his house and broke several ribs, but is progressing satisfactorily in his recovery from the accident.

Missionary speakers at Elizabethtown, Pa., on Feb. 7 were Phebe Yoder and Ruth Miller from Tanganyika. Sister Yoder was at Scottdale on Feb. 8 to help plan publication of some educational materials for use in Tanganyika.

Bro. Earl Schwartzentruber, student in the Goshen College Seminary, is conducting a mission study class on Africa at Olive, Elkhart, Ind., on Wednesday evenings.

Bro. C. A. Shank, Wakarusa, Ind., is the leader for a weekly Bible study in the Book of Hebrews, at Salem, Foraker, Ind.

A cabin at Camp Hebron, Halifax, Pa., will be built by the Bossler congregation of Elizabethtown.

BUILDING MORAL INTEGRITY

(Continued from page 138)

economic progress was almost taken for granted by contemporary writers. The men who were responsible for the economic innovations of the century derived their faith and manner of life not only from Calvin but also from Luther; not only from George Fox but also from John Wesley." Thrift may not be godliness, but to borrow an advertiser's phrase, "It is close enough to be a kissing cousin."

Destruction of thrift and self-reliance comes by succumbing to all the government schemes which more and more place us as individuals under the dominance of the state. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." However, let us not give to Caesar the things which belong to God. Neither let us sell our birthright, integrity of character, for a mess of today's savory pottage.

Frugality is an essential self-discipline for all who would enter into a redemptive fellowship with God. The emphasis on things, necessities, conveniences, luxuries, and gadgets, plus some "conspicuous spending," can easily be our tyrant and embarrass our witness as strangers and pilgrims. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is a mild rebuke to materialism; "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This is a spiritual law with teeth in it. We may be uncomfortably sure that God's Spirit does the discerning of our loves in this area of our flexibly selfish desires.

Surrendering our heritage of thrift and the self-discipline of frugality will blunt the keen edge of our moral integrity. The perennial struggle between labor and capital is evidence of the need for moral integrity. The bitter arguments in Congress, the ultimatums of lobbyists who threaten the ballot box, attest to the low type of integrity of too many so-called public men. Government of the people, by the people, and for the people, is no better than the character of the people whom other people elect or allow to be elected to office. "I exhort therefore, that, . . . supplications, prayers, intercessions . . . be made for . . . kings, and for all that are in authority" (I Tim. 2:1, 2).

Ethics and Integrity in Business

Why not limit ourselves to such activities as conform to the standards of the Christian religion? No sensitive Christian businessman will seek profit by catering to unworthy wants, or use advertising as a means of developing unworthy, unwholesome, or unduly extravagant desires on the part of the public. Likewise the giving of equitable value in buying and selling should be the norm for all men who profess the name of Christ. A 16-ounce pound, a 12-inch foot, a 100-penny dollar, a 4-quart gallon find their counterpart in the Holy Book. The Saviour Himself says: "pressed down, and shaken together, and running over. . . . For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). The writer of Prov. 11:25 says, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

If religion and business do not mix to the profit of both, then a man needs to do some deep soul-searching of his religion, and make an objective analysis of his business. No business is immune to the temptation to tamper with integrity. Proverbially, in the horse-and-buggy days, it was the horse trader who had slim chances of getting to heaven. Now, I am told it is the used-car salesman who will have difficulty crashing the pearly gates.

Even a dishonest man prefers doing business with a man of impeccable integrity.

Integrity in the Home

Integrity in the home begins to disintegrate when the father either does not accept or abandons his position of leadership. Man cannot isolate himself from the law of God which places the responsibility of moral instruction of his children in his own hands. He is the spiritual head of his family. He is a replica of God to his little boys (in due time they become aware of his foibles). The Israelite head of a family was enjoined by Jehovah to teach divine precepts to his children. "Teach them diligently unto thy children . . ." (Deut. 6:7). Furthermore, "When your children shall say unto you, What mean ye by this service" (Ex. 12:26)? Jehovah says, in effect, "Give them a reasonable and logical answer; explain the symbols of worship and the memorials."

Let it never be said that before our children learn the great religious hymns exalting the virtues of courage, integrity, mercy, love, devotion, and consecration to God, these tiny tots are singing beer commercials and cigarette jingles. I say with feeling, "Must God forever take the back seat to all this tommyrot?"

Unprincipled men get on the air waves with their hidden and not-so-hidden persuaders because principled men are not alert to the moral danger. Neither radio nor television is wicked *per se*, but good and bad men use them. The old proverb, "It is better to light a candle than to curse the darkness," may apply here. If men of moral integrity don't light a candle in this area of human communication, who will?

Integrity in Education

Every child has a moral right to be born into a home where love and protection are an integral part of life. "Train up a child in the way he should go: and when he is old, he will not depart from it," is the beginning and the process of building character for tomorrow. Any educational system will fail unless it has as its basis religious instruction. To this must be linked precept and practice of religious observance, without which the development of character and the ideal of service to others will not be attained. Moral standards do not exist apart from religious knowledge and religious conviction.

If this can be said of the individual, it can be said of a collective society or nation. The fact that the fruit may be so long in maturing makes the harvest only the more bitter and final. We are reaping the fruit of our national neglect, trying to build moral integrity without the Bible, under the assumption that there is no relationship between the church and state. Will denominational bias and jealousies always keep the Christian churches of America from exploring the possibilities in this area of *putting God back in our public education*?

"Inherent in the politically managed school is a tendency to minimize ethical values and to stress purely objective facts. Even as late as the early part of the century it was customary to open the school day with a reading from the Bible and prayer. Sometimes the principal would add a homily of his own. But this concession to the moral purpose and religious origin of schooling has since almost passed out. Has this proved good? There is strong evidence that the problem of juvenile delinquency can be traced to the lack of a moral underpinning in the make-up of our young. Some time ago police authorities, looking into the problem of delinquency, noted the fact that no Chinese boy had ever been brought into court on that charge. For explanation of this oddity they consulted leaders in the Chinese communities of New York, Chicago, and San Francisco and in every case were told that the moral training their boys and girls received from birth is a prophylactic against delinquency. Despite all the theories advanced by materialistic psychologists, the fact remains that the delinquents who have been examined show no comprehension of or feeling for right or wrong.

"A modern dogma that has entered into our educational system is the theory that there are no principles; that right and wrong are relative; that truth is experimental rather than absolute. This kind of thinking leads inferentially to the denial of God. If a child is well drilled in the attitude that that which works is good, his life will be a series of intellectual, spiritual, and social misad-

ventures. A Bible- or church-oriented education is one of his safeguards. The transmission of values is more important in education than the transmission of facts" ("The Church-Oriented School," by Frank Chodorov in *Christian Economics*).

Integrity in Morals

Sex is overemphasized in our generation. The commercial exploitation of the assumption that the most beautiful sight to the eyes of a man is the body of a woman has led to disaster in our youth, and confused thinking in our adults.

The pornographic publications available to anyone raise a serious problem. Even a bibliography of sex information which pastors may need in marital counseling sometimes leans to the unclean. How much analysis of the gutter is required to equip the man of God to deal with experimentations in sin? Moral integrity deals with attitudes and intentions. Jesus wastes no words:—to look cultivates the desire. "As . . . [a man] thinketh in his heart, so is he." It is questionable how long and how much a normal man can study objectively the evil ramifications of sex without being touched in his moral integrity. "Whatsoever things are pure . . . think on these things." "Keep thyself pure" was given to a young man, but David was no longer young when he looked and began thinking.

Chastity makes sense, and purity must be taught increasingly with conviction. That is the only way of life which will bring security, compensation, and marital harmony.

Can the Bible Be Trusted?

The test of any authority is not its arbitrariness, but its salutary exercise and its beneficial effects.

The history of the human race has proved the efficacy of the law of God when applied to the complicated areas of man's thinking, his associations, and his actions. The Bible, when honestly studied and earnestly heeded, will lead the reader to the Christ, its central figure, who is able to set the seeker free from his sin; pardon, redeem, and sanctify him.

The Bible is the Alpha and the Omega of authority. It is supreme, for its moral integrity goes back to God.

"For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).

Hesston, Kans.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alger, Nelson E. and Ruth (Kling), Broadway, Va., first child, Philip Edwin, Jan. 6, 1960.

Brownsberger, James and Carol (James), Elkhart, Ind., first child, Beth Ann, Oct. 14, 1959.

Burkholder, Clayton and Annis (Coakley), Harrisonburg, Va., second child, first son, Samuel Clayton, Jan. 16, 1960.

Burkholder, Elmer H. and Carrie K. (Yoder), Markham, Ont., fifth child, third daughter, Lois Irene, Jan. 21, 1960.

Dagen, David S. and Verna B. (Zink), Strasburg, Pa., third son, Dale Allen, Jan. 16, 1960.

Diller, Paul R. and Fannie N. (Burkholder), Greencastle, Pa., first child, Joyce Ellen, Jan. 25, 1960.

Fyffe, Direl and Polly (Worthy), Crockett, Ky., fifth child, third son, Michael Jason, Jan. 20, 1960.

Graybill, Donald C. and Sara Anna (Peachey), Mifflintown, Pa., third and fourth children, second and third sons, Roger Lee and Richard Lynn, Oct. 14, 1959.

Horst, Willard and Elsie (Klassen), Kitchener, Ont., first child, Debra Sue, Jan. 6, 1960.

Hostetler, Delbert and Luella (Shenk), Harper, Kans., third daughter, Charisse Anne, Jan. 26, 1960.

Hunt, Clyde E. and Alma (Harnish), Millersville, Pa., third son, Charles Richard, Jan. 16, 1960.

Keeler, Earl and Emma (Anders), Harleysville, Pa., fifth child, third son, Gary Lee, Jan. 18, 1960.

Lehman, Louis A. and Carmen (Ebersol), Goshen, Ind., first child, Evan Elon, Jan. 17, 1960.

Martin, Allen E. and Esther Louise (Oberholzer), Waynesboro, Pa., third child, second son, Lavern Eugene, Jan. 19, 1960.

Maust, James and Freda (Swartzendruber), Bay Port, Mich., first child, Cynthia Joy, Jan. 20, 1960.

Miller, Loren Lloyd and Miriam (Wagler), Hartville, Ohio, second living child, second son, Peter Rene, Nov. 27, 1959.

Miller, Paul R. and Edna (Guth), Bedford, Ohio, fifth child, fourth daughter, Karen Rose, Jan. 26, 1960.

Prowant, Vernon Wayne and Ruth Ann (Myers), Cloverdale, Ohio, first and second children, Michael Wayne and Mitchell Wade, Dec. 1, 1959.

Roth, Leonard and Ruth (Gerber), Baden, Ont., a daughter, Karen Joy, Dec. 25, 1959.

Snader, Titus Franklin and Susanna (Beam), Narvon, Pa., seventh child, fourth son, James Ray, Jan. 26, 1960.

Yoder, Leroy and Esther (Miller), Apple Creek, Ohio, fourth son, third living, Richard Allen, Dec. 25, 1959.

Zehr, Jerome and Waneta (Schrock), Topeka, Ind., third child, second son, Lavon Ray, Jan. 18, 1960.

Zehr, Lowell A. and Joan (Svoboda), Elkhart, Ind., second child, first daughter, Jolene Dawn, Jan. 7, 1960.

Zimmerman, Levi, Jr., and Doris (Brubacher), Rehrersburg, Pa., third child, second son, Marvin, Jan. 24, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Beachy.—Clayton Albrecht and Doris Beachy, both of the Pigeon River C.M. cong., Pigeon, Mich., by Willard Mayer at the church, Dec. 26, 1959.

Enns—Shantz.—Aron Enns, Steinbach, Man., cong., and Esther Shantz, Baden, Ont., Shantz cong., by L. H. Witmer at the Shantz Church, Sept. 19, 1959.

Gable—Miller.—Donald Paul Gable, West Salem, Ohio, and Mabel Viola Miller, Wooster, Ohio, both of the Wooster cong., by Marion Berg at the church, Dec. 11, 1959.

Martin—Hunt.—Richard B. Martin, Elizabethtown, Pa., Good cong., and Elva E. Hunt, Millersville, Pa., Masonville cong., by Benjamin C. Eshbach at the Masonville Church, Jan. 23, 1960.

Martin—Petre.—Daniel E. Martin, Smithsburg, Md., Stouffer cong., and Elva H. Petre, Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Jan. 30, 1960.

Witherow—Leichty.—Cary Eugene Witherow, Jr., Van Wert, Ohio, Prairie Street cong., and Sarah Mae Leichty, Leo, Ind., cong., by Howard J. Zehr at the Leo Church, Jan. 30, 1960.

Anniversaries

Wingard. Ralph L. Wingard and Emma Hostetler were married Jan. 17, 1910, in Cumberland, Md., by Edward Hayes. They celebrated their golden wedding anniversary on Jan. 17, 1960, with a family dinner held at Ripple's Restaurant after which open house was observed from 2:00 to 5:00 p.m. at their home at 1462 Scalp Ave., Johnstown, Pa. Mr. Wingard celebrated his 70th birthday on Jan. 10, and Mrs. Wingard will be 69 on June 10, 1960. He worked as a post-office clerk for 32 years and also taught school in Richland Township. They are in good health and are members of the Weaver Mennonite Church, where they teach Sunday-school classes and Mr. Wingard serves as church treasurer and a member of the Mission Board.

They are the parents of five children: Galen, Glenshaw, Pa.; Marlin, Ruth—Mrs. Paul Beckley, and Wilma—Mrs. Robert Hostetler, all of Johnstown, Pa.; and Shirley—Mrs. Paul Shumaker, Columbus, Ohio. There are eight grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Nofziger, Magdalena, daughter of Christian and Catherine Roth, was born Feb. 13, 1873, in Hickory Co., Mo.; died Dec. 6, 1959; aged 86 y. 9 m. 21 d. In 1882 the family moved from Missouri to Arkansas, a 22-day trip by wagon train. In 1892 the Roth family moved to Hubbard, Oreg. On Dec. 5, 1894, she was married to Christ Nofziger, who died in 1952. In 1900 they bought the land which was to be their home for 52 years of married life and another 5 years of her life. In March, 1957, she hurt her leg in a fall, after which she was confined to her bed in the nursing home at Molalla, Oreg. Surviving are 4 sons (Jess, Hillsboro, Oreg.; Harvey, San Pablo, Calif.; Louia, Molalla; and Aaron, Canby, Oreg.), 15 grandchildren, 16 great-grandchildren, 2 brothers, and 2 sisters. She was a charter member of the Bethel congregation. Funeral services were held at the Zion Church, with Fred Gingerich, Sam Schrock, and Jonathan Zook officiating.

Oberholtzer, Bertha D., daughter of the late Benjamin and Mary (Drace) Haldeman, was born near Elizabethtown, Pa., Oct. 26, 1889; died at her home, after a two-year illness, Sept. 6, 1959; aged 69 y. 10 m. 11 d. On Nov. 15, 1909, she was married to Christian D. Oberholtzer, who survives. The couple had celebrated their 50th wedding anniversary only three weeks before her death. Surviving are 5 children (Menno, Anna Mae—Mrs. LeRoy Hilsher, and Glenn, all of Elizabethtown, Pa.; Dorothy—Mrs. Lloyd C. Myers, Willow Street, Pa.; and Grace, at home), 8 grandchildren, 2 great-grandchildren, one brother (Ervin, Elizabethtown, Pa.), and one sister (Stella Oberholtzer, Rheems, Pa.). She was a member of the Elizabethtown Church, where funeral services were held Sept. 10, in charge of W. L. Keener, Jr., and Jacob Horst; burial in Mt. Tunnel Cemetery.

Roth, Brenda Kay, daughter of Vernon and Lois (Kauffman) Roth, was born at Washington, Iowa, Jan. 5, 1957; died at her home, as a result of mumps and meningitis, Jan. 19, 1960; aged 3 y. 14 d. Surviving are her parents, 2 sisters and 4 brothers (Joanne, Lowell, Stanley, and Phillip, at home; and Rebecca and James, Hess-

ton College, Hesston, Kans.), and her maternal grandmother (Mrs. Mabel Kauffman, Hesston, Kans.). Funeral services were held Jan. 21 at the Bethel Mennonite Church, in charge of Vernon S. Gerig and Willard Leichty; interment in Bethel Cemetery.

Ruby, Aaron, son of Joseph and Elizabeth (Yantzi) Ruby, was born in Perth Co., Ont., Aug. 1, 1880; died Dec. 31, 1959, at the Hubbard Memorial Hospital, Bad Axe, Mich.; aged 79 y. 4 m. 30 d. At the age of 8 he moved with his parents to eastern Colorado. In 1915 he was married to Catherine Swartzendruber of Tavistock, Ont. His family was born and raised in the Thurman, Colo., community where he lived for 58 years. Surviving are his wife, 5 daughters (Mrs. Emma Riemenschneider, Pigeon, Mich.; Marie, Anton, Colo.; and Edith—Mrs. Leon Swartzendruber, Pigeon), 2 sons (Joe and Walter, both of Pigeon), 4 grandchildren, and one sister (Mrs. Bena Roberts, Denver, Colo.). Twelve years ago he with his family moved to Pigeon where all are currently members of the Pigeon Mennonite Church. Funeral services were held at the church on Jan. 3, with Donald King and Manuel Swartzendruber officiating.

Shetter, Paul Edwin, son of the late John H. and Lizzie B. (Burkhart) Shetter, was born May 29, 1913, near Chambersburg, Pa.; died of pneumonia Nov. 22, 1959, at the Carlisle (Pa.) Hospital; aged 46 y. 5 m. 23 d. On Dec. 25, 1932, he was married to Dorothy Seylar, who survives. Also surviving are 6 children (Norma—Mrs. Maurice Horst, Stevens City, Va.; Paul E., Jr., and Vonda—Mrs. William Morrison, both of Chambersburg; Donald, Shippensburg; Gary Duane and Joyce Ann, at home), 7 grandchildren, one brother (Eber, Ronks, Pa.), and 5 sisters (Ruth—Mrs. George L. Brubacher, Gap, Pa.; Ada—Mrs. Roy C. Yeager, Chambersburg; Emma—Mrs. Harry S. Wadel, Shippensburg; Cora—Mrs. Ambrose Patterson, Upper Strasburg; and Anna—Mrs. Paul B. Byers, Sheldon, Wis.). His father preceded him in death by 4 months. He had been a member of the Pleasantview congregation, but in recent years he fellowshiped with the Bethel Pentecostal Church, from where funeral services were held, with Samuel Weidler in charge; burial in Norland Cemetery.

Sites, Enoch R., was born July 5, 1882; died of a heart attack Dec. 7, 1959, at the Rockingham Memorial Hospital, Harrisonburg, Va.; aged 77 y. 5 m. 2 d. He was married to Alma Heishman, who survives. Also surviving are 6 children (Francis, Edgar, Ray, Perry, Betty Jane, and James Francis), 2 stepsons (Ray and Harold Heishman), 2 sisters (Mrs. Jennie Whetzel and Mrs. Traphine Simons), and a number of grandchildren and great-grandchildren. He was a member of the Bethany Church. Funeral services were held on Dec. 9, in charge of Lloyd S. Horst and Joseph D. Heatwole; interment in Bank Mennonite Cemetery.

Slagell, Edward Lee, son of Robert and Ruth (Zehr) Slagell, was born at the Mennonite Hospital in Bloomington, Ill., Nov. 8, 1959; died at the Children's Memorial Hospital, Chicago, Ill., Jan. 8, 1960, after undergoing surgery for a congenital heart condition; aged 2 months. Besides his parents, he is survived by his grandparents (Mr. and Mrs. Milo Zehr and Mrs. Lovina Slagell) and his great-grandmother (Mrs. Elizabeth Roeschley). Funeral services on Jan. 10 at the Waldo Church were in charge of Edwin J. Stalter.

Slagle, Fannie, daughter of Isaac and Rachel Shantz, was born Aug. 21, 1885, at Culton, Ill.; died of a stroke Jan. 14, 1960, at the Pleasant View Home, Kalona, Iowa; aged 76 y. 4 m. 24 d. She was married on Dec. 21, 1904, at Bloomington, Ill., to James Henry Otho Slagle, who died June 13, 1938. To this union were born 2 daughters and 5 sons (Pearl—Mrs. John Stutzman, Thomas, Okla.; Lillie—Mrs. Dan Yutzy, Arthur, Ill.; Henry, Wellman, Iowa; Jesse, Clinton, Okla.; Arthur, Albany, Oreg.; Vernon, Manson, Iowa; and Charles, Atlanta, Ga.). Also surviving are 21 grandchildren, 11 great-grandchildren, one brother, and 4 sisters. She was a member of the Wellman, Iowa, Church, where funeral services were held, in charge of Max Yoder, George Miller, Alva Swartzendruber, and Noah Landis.

Smith, Irvin S., son of the late Leonard and Martha (Swords) Smith, was born in Mt. Joy Township, near Elizabethtown, Pa., Sept. 9, 1879; died Nov. 15, 1959; aged 80 y. 2 m. 6 d. On June 12, 1904, he was married to Tillie S. Frey. To this union were born three children. His wife and two children preceded him in death. On May 4, 1910, he was married to Lizzie H. Risser, who died in 1953. Surviving are one daughter (Anna, at home), 2 foster sons (Martin Risser, Lancaster, Pa.; and Donald Stonesifer, Myerstown, Pa.), and several foster grandchildren. He was a member of the Elizabethtown Mennonite Church, where funeral services were held Nov. 18, in charge of Clarence E. Lutz and W. L. Keener, Jr.; interment in Mt. Pleasant Cemetery.

Snider, Maryann, daughter of Christian and Mary (Weaver) Burkhart, was born at Lancaster, Pa., July 25, 1866; died at Ruth's Convalescent Home, Petoskey, Mich., Jan. 5, 1960; aged 93 y. 5 m. 11 d. Death was caused by pneumonia and complications of old age. She was married to Noah Snider in Elkhart Co., Ind., Nov. 27, 1887. He preceded her in death May 29, 1944. Surviving are 3 daughters (Minerva—Mrs. Aaron Derweiler and Fannie, both of Petoskey, Mich.; and Alma—Mrs. Abraham Reist, Alberta, Canada), one son (Irvin, Davidson, Mich.). 14 grandchildren, 21 great-grandchildren, and 4 great-great-grandchildren. Two sons and one daughter preceded her in death. She was a member of the Maple River Mennonite Church, Brutus, Mich. Funeral services were held Jan. 8, at the Stone Funeral Home, Petoskey, in charge of Earl Hartman, Clyde Kauffman, and Emerson Eby; interment in Maple River Cemetery.

Snyder, Cathrine, daughter of the late John S. and Magdalena (Snyder) Frey, was born March 31, 1880, near Breslau, Ont.; died at the Didsbury Hospital, Dec. 4, 1959; aged 79 y. 8 m. 3 d. She was married to Abram H. Snyder, who preceded her in death. Surviving are 3 sons (Wilfred E., Aylmer J., and Loyal A., all of Didsbury, Alta.), one daughter (Madlin—Mrs. Herb Dedels), 4 grandchildren, 5 brothers (John H., Jeconiah, and Amsey, all of Alberta; Benjamin, White Rock, B.C.; and Clayton, Sarnia, Ont.), and 2 sisters (Susanna—Mrs. Norman Krempien, Waterloo, Ont.; and Mrs. Margaret Moyer, Elmira, Ont.). Four brothers and one sister preceded her in death. Funeral services were held at the Didsbury United Missionary Church on Dec. 7.

Snyder, Chris R., son of William and Laura (Shoup) Snyder, was born Nov. 25, 1902, at Neutral, Kans.; died of a heart attack at his home at Cheraw, Colo., Dec. 23, 1959; aged 57 y. 28 d. On Nov. 12, 1925, he married Neva E. Morehead of the Holbrook community. To this

Darwin, Evolution, and Creation

EDITED BY PAUL A. ZIMMERMAN

One hundred years ago, on Nov. 24, 1859, the first edition of Charles Darwin's **The Origin of Species** was published. Since then the name "Darwin" has become a household word; and his theory of evolution a subject of unceasing debate.

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union were born 3 children (Alfred, Philip, and Janet), all of whom survive. Also surviving are 3 brothers (Charles and Harve, of La Junta; and Bert, of Cheraw), 2 sisters (Jennie—Mrs. Marion Hartzler, Goshen, Ind.; and Grace—Mrs. John Rhodes, La Junta), and one granddaughter. He was a member of the East Holbrook Church, where funeral services were conducted on Dec. 26 by Clifford King, assisted by Alvin Kauffman and Emery Coltrin.

Steinberger, Clarence G., son of George and Rose (Brady) Steinberger, was born Jan. 28, 1905, in Dauphin Co., Pa.; died of complications Nov. 21, 1959, at the Harrisburg (Pa.) Hospital; aged 54 y. 9 m. 24 d. He was married on Aug. 18, 1939, to Dorothy Nye, who survives. Occupation: truck driver. Also surviving are 3 daughters (Bertha, Anna Mae, and Ruth). He was a member of the Steelton Mennonite Mission. Funeral services were held Nov. 24 at the Clyde B. Coble Funeral Home, Middletown, Pa., in charge of Cecil Patrick, Samuel Longenecker, and Russell Bair; interment in Geyer's Church Cemetery.

Swartzendruber, Sadie Rebecca, daughter of Joseph and Mary (Troyer) Yoder, was born Jan. 10, 1872, near Benton, Ohio; died Dec. 29, 1959, near Wellman, Iowa; aged 87 y. 11 m. 19 d. She was married on Dec. 13, 1896, to Eli J. Swartzendruber, who died May 25, 1933. No children were born to this union, but they had one foster son (Edgar Swartzendruber). She lived with one of her nieces, Ida King. She was a member of the Wellman Church, where funeral services were held Dec. 31, in charge of Noah Landis and George Miller; interment in West Union Cemetery.

Taylor, Rosie R., daughter of John and Ellen (Wherzel) Heinick, was born June 26, 1880, at South Fork, W. Va.; died Jan. 6, 1960, at the Petersburg (W. Va.) Hospital; aged 79 y. 6 m. 11 d. She was married to Bayard Taylor, who survives. Also surviving are 5 sons (Dewey Heinick, Moorefield, W. Va.; Ray, Cumberland, Md.; Charlie, LaValle, Md.; Frank, Cresaptown, Md.; and Haze, Eckhart, Md.), 3 brothers (Benjamin and Warren, both of Moorefield, and Charley, Rio, W. Va.), one sister (Mrs. Sadie Boswell, of New Mexico), 13 grandchildren, and 4 great-grandchildren. She was a member of the Pleasant Grove Church. Funeral services were held Jan. 10 at the funeral home in Moorefield, W. Va., in charge of Lloyd Hartzler; interment in the family cemetery at South Fork.

Weaver, Enos B., son of Aaron and Susan (Houser) Weaver, was born in Strasburg Twp., Pa., Dec. 13, 1865; died at his home near Lancaster, Pa., of cerebral thrombosis, Dec. 2, 1959; aged 93 y. 11 m. 9 d. In 1899 he was married to Susan S. Shenk, who preceded him in death in 1955. He was a farmer by occupation and attended market for more than 70 years. Surviving are 3 children (Mary S., at home; Mrs. Elizabeth McFarland, Lancaster, Pa.; and Walter S., White Marsh, Md.), 4 grandchildren, one great-grandchild, and 4 sisters (Mrs. Fannie Brubaker, Ida—Mrs. Amos R. Landis, and Ella—Mrs. Jacob T. Harnish, all of Lancaster; and Mrs. Annie Shultz, Strasburg, Pa.). He was a member of the Landis Valley Mennonite Church. Funeral services were held Dec. 5, at the Herr Funeral Home, Lampeter, Pa., in charge of Ira D. Landis and Levi M. Weaver; interment in the Strasburg Mennonite Cemetery.

Weber, Anna, daughter of Deacon Noah and Susanna Bowman, was born in Berks Co., Pa., Feb. 10, 1875; died Jan. 15, 1960; aged 84 y. 11 m. 5 d. She was married to Samuel M. Weber, who died in 1939. Surviving are 5 children (Elizabeth—Mrs. Christian Good, Enos, Edna—Mrs. Tilman Hurst, Mary Hahn, with whom she resided, and Stephen), a foster son (Thomas Lockard), 30 grandchildren, 71 great-grandchildren, one great-great-grandchild, and 7 brothers and sisters (Joseph, Susie Horning, Jacob, Noah, Henry, William, and Sallie Redcay). She was a member of the Bowmansville Church, where funeral services were conducted by Howard Good and Moses Gehman.

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ITEMS AND COMMENTS

BY THE EDITOR

The Methodist Board of Temperance has announced that it has broadened its field of concern to including smoking, in light of mounting evidence that smoking is harmful to health. The Board is distributing a booklet, "Should You Smoke?" issued recently by the American Cancer Society, pointing out the research findings which link cancer and heart disease to the frequency of smoking. The agency also releases literature dealing with gambling, indecent literature, narcotics, and dangerous driving.

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The Tennessee Baptist Convention has refused to lift racial bars in three hospitals which it operates.

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More than half a billion paper-backed books are now coming from American presses each year. Of these, 150 million are available for export across the world. Some of these paperbacks, of course, are excellent books. But since so large a part of them is occupied with violence and sex, it is no wonder that Britain is expressing a worry concerning the influence of American paperbacks in that country and on the continent.

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There are now more than 1700 African students in this country. Almost half of them are being assisted by their own governments. The education of these young people who will go back to their countries with ideas secured here is one of America's greatest opportunities.

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Negro workers in Philadelphia, says the New York Times, receive lower salaries, have fewer opportunities for on-the-job training, and are promoted less frequently than white workers. The Philadelphia Commission on Human Relations is authority for these conclusions.

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President Dahlberg of the National Council of Churches chided Westerners for permitting the "materialistic, God-denying communist, Nikita Khrushchev," to pirate the church's role as the herald of peace and to plagiarize its message of "universal disarmament, world friendship, reconciliation, and good will. These are our words, Christian words," said Dr. Dahlberg.

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Almost 71¢ out of the taxpayer's dollar in the United States this year will go for war, either military preparation or the cost of past conflicts, according to the Friends Committee on National Legislation. The last Congress appropriated funds for military and atomic energy programs that will take 63½¢ out of the tax dollar. In addition, there is the cost of veterans' benefits, survivors pensions, maintenance of military cemeteries, etc., which comes to 7½¢ of the tax dollar. This does not include interest on the national debt, most of which was incurred during the time of war. Foreign aid of a nonmilitary nature will cost us 3¢ of the tax dollar. The Department of Agriculture programs take 6¢ and the total program for social security, health, education, and welfare takes 5¢.

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The United States will issue a commemorative postage stamp on April 7, 1960, to mark American participation in the World Refugee Year. "Issuance of this stamp," said the postmaster general, "will again confirm this country's long tradition of aid to the world's homeless and destitute."

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The Vatican, it is reported from Rome, is planning the creation of a small merchant fleet. The fleet would be used chiefly for the transportation and distribution of clothing, food, and other supplies to relieve distress in stricken areas. Prince Rainier, of Monaco, is said to favor harboring the Vatican fleet in his small country.

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In Rome the Vatican-sponsored **Encyclopedia of Sin** has condemned the dropping of the atomic bomb on Hiroshima as a moral wrong. The 1,000-page volume was published last October. According to the Encyclopedia, even though the bomb was aimed at hastening the end of World War II, and war itself is listed as a sin, it was a sin to drop the bomb, to order it to be dropped, and to manufacture it, knowing it was going to be dropped.—**Canadian Mennonite.**

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A Soviet radio broadcast, says the New York Times, has attacked Judaism with a charge that it teaches that the Jewish people have been "chosen by God to rule the entire world."

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Recently released figures by the Missionary Research Library show a total of 25,058 United States and Canadian missionaries abroad, which is 10,000 more than in 1950. Of this number, two out of every three are women.

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Harold Ockenga, well-known evangelical leader, says that publishing houses like Harper, Macmillan, and Scribner's "which formerly shied away from evangelical work, are now courting evangelical scholars." This is but another evidence of a changed situation in American religious thought.

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American churches have 250 agricultural missionaries serving abroad.

Gospel Herald

TUESDAY, FEB. 23, 1960
VOLUME LIII, NUMBER 8

By reason of the indwelling Spirit, Christ and the Father can be in us. The divine unity forms the marks of unity in us.

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The Work of the Spirit in Maintaining Unity

By Chester K. Lehman

Four times in the high priestly prayer of our Lord He asked the Father that His disciples may be one even as He and the Father are one.[1] In the last request He greatly deepened and intensified its meaning. He prayed that they may be perfected into one. The final goal of perfection is oneness. Its model is the oneness of the Father and the Son. We begin to grasp the meaning of this in observing that the Father is in the Son and the Son is in the Father. Christ desired to be in the disciples in the same manner as the Father is in Christ.

The idea of unity is staggering. It takes us into the mystery surpassing human understanding. It is that of the oneness of the Godhead. We know something of the distinctions of Father, of Son, and of Holy Spirit, but how shall we interpret their oneness? What do the words, "Thou, Father, art in me, and I in thee," mean? They certainly declare the unity of the Father and the Son. They are one. This oneness is spiritual.

Let us attempt to fathom this unity of the Godhead. A little study may lead to a number of characteristics, elements, or ingredients of this unity.

One in glory. Concerning the incarnate Word John said, "we have beheld his glory, glory as of the only Son from the Father."[2] Keeping in mind that Christ's sonship asserts His deity, hence His oneness with the Father, we see the basis for the divine glory shining through Christ. The glory of the Father and of the Son is one glory.

One in grace. The Son was full of grace. Paul began his benediction, "The grace of the Lord Jesus Christ."[3] It is in entire accord with the form of Paul's language to understand that grace is common to the Lord Jesus, the Father, and the Spirit. And so we read repeatedly and become conscious of the utmost meaning attached to the grace of God and the grace of our Lord Jesus Christ.[4] It is entirely natural, then, that this grace reaches the human heart by the Spirit of grace.[5]

One in truth. The Son was also full of truth. He said, "I am . . . the truth."[6] The truth manifested by Christ was from the Father. It is a matter of indifference to Paul whether to say "the truth of God," or "the truth of Christ."[7] Naturally again it is the Spirit of truth who guides us into truth.[8]

One in life. Jesus declared His oneness of life with the Father in the words, "As the Father has life in himself, so he has granted the Son also to have life in himself."[9] Paul completes the picture by speaking of "the law of the Spirit of life in Christ Jesus."[10]

One in love. Again from Paul's benediction we hear, "the love of God, the Father." And from John, "God is love."[11] It was the love of Christ that constrained Paul,[12] and he makes an appeal by the love of the Spirit.[13]

One in name. The oneness of name appears in the Great Commission, "bap-

Take Joy

BY ELAINE SOMMERS RICH

My sister's tears burn.
My brother's heart lies split in half.
I laugh.
What?
A member of Christ's body,
Do I not ache, bleed, feel?
I feel,
Kneel.
But joy remains the heritage
Of light. Joy is right,
Joy the genuine
Gift.

tizing them in the name of the Father and of the Son and of the Holy Spirit."[14] The three are one in name.

One in fellowship. Finally, the great word "fellowship" marks the relation of believers both to Christ and to the Holy Spirit.[15] To take one more look at Paul's benediction we should note that fellowship may properly be referred alike to Son, Father, and Holy Spirit.

Thus at least seven words describe the oneness of the Father, the Son, and the Holy Spirit. They have to do with the very nature of God. That which makes God one centers in these ingredients.

Two incidents in the earthly life of our Lord may illustrate this unity and may serve also as a steppingstone from the oneness of the Godhead to the oneness of the believers with God. The first incident is Jesus' temptation.

The Spirit led Jesus into the wilderness to be tempted by the devil. Each encounter was a test which challenged the oneness of Jesus with the Father. In the first temptation Jesus' obedience to the Father was tested. If Jesus had yielded to the devil, He would have destroyed His unity with the Father. The second temptation was a proof of Jesus' trust of God. Lack of trust on the part of Jesus would have severed His oneness with God. Satan's boldest attack tested Jesus' patience of faith. The kingdoms of the world and the glory of them were rightfully our Lord's to be given Him by the Father after the humiliation of the cross. Satan offered immediate ascent to power and glory, but it was at the price of worshiping the devil. How could Jesus cease from worship of God and still be one with God? Through the power of the Spirit, Jesus continued to be one with the Father.

In the garden Jesus was struggling with bloody sweat. Soon, very soon, He was to suffer the anguish, the pain, and the horror of the cross. This was the way the Father was leading. According to the Father's will He was to drink this cup. Not to do the Father's will was to sever oneness with the Father. But Christ "through the eternal Spirit offered himself without blemish to God," and by so doing proved His oneness with the Father.

These incidents bring us nearer to our theme. They reveal the terrific tensions experienced by our Lord in order to preserve His unity with the Father. The victory was possible because Jesus in the power of the Holy Spirit preserved oneness with the Father. The glory, the grace, the truth, the life, the love, the name, and the fellowship of unity remained. So it must be in us. Human experiences are also filled with tensions which would destroy the marks of unity between us and Christ.

Let us return to the prayer of Jesus. He asked that the disciples may be one as He and the Father are one. This will be achieved when we, baptized with the Spirit, manifest through the power of the Spirit the same ingredients of oneness as found in the Father and the Son. In the following discussion note the recurrence of the seven marks of unity. Through the indwelling Spirit the *glory* which the Father gave the Son, the Son in turn has given to the believers.[16] The *grace* and *truth* which came through Jesus Christ are imparted to us through the Spirit of grace and the Spirit of truth.[17] Just as the Father granted the Son to have *life* in Himself, God gave us eternal life, and this life is in His Son.[18] This is accomplished through the Spirit of life to those who are in Christ Jesus.[19] To say it very simply, the Spirit gives life.[20] Through the Spirit God grants repentance unto life.[21] The *love* of God the Father has been poured into our hearts through the Holy Spirit which has been given to us.[22]

We noted earlier that it makes no difference whether we speak of the *name* of the Father, or of the Son, or of the Holy Spirit. But since all authority in heaven and on earth was given to Jesus, the uniform and frequent reference in the Acts and the Epistles is to the name of Jesus.[23] As a result of the Pentecostal outpouring

(Continued on page 165)

Our Readers Say—

Many, many thanks for today's editorial in the HERALD (Jan. 12). What, anyway, is a failure? Surely not what many think, and not what I used to think, for that matter. Elijah fleeing from Jezebel; Hosea going down to the slave mart to buy back a wife "whom he had no business marrying in the first place" (to hear the neighbors tell it); Moses—General Moses, mind you, tending sheep, banished from his native land, seventy-five years old; Paul in prison; and more. Their present standing in the Scriptures would tend to obscure the contemporary viewpoint of their day. I imagine it was harsh indeed. But "they believed God," and had more faith in Him and the ultimates than they had in themselves and their own integrity. They could thank God for what was rather than for their part in what was, essentially, HIS program to advance. They could challenge Him to do it too, and were on familiar terms with Him.—J. Paul Sauder, Elkridge 27, Md.

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"Putting Our Hands to the Plow," by Tilman R. Smith (Jan. 12), again brings out the importance of Christian education. I agree that just adding Bible to the curriculum does not necessarily make the school Christian. If our schools have a right to exist, the Christian philosophy must permeate every aspect of our schools.

I feel that many of our schools (especially smaller elementary) sense the need for a stronger educational program. In line with "Attention, Teachers!" by Stanley Kreider (Jan. 5), a stronger teachers' organization should help us gain worth-while goals.

However, we teachers cannot do the job alone. We need the support of everyone to implant the Christian philosophy into the lives of the boys and girls.—Martha K. Kauffman, Souderton, Pa.

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"A Father's Bequest," by J. L. Stauffer (Jan. 19), is a beautiful tribute to the faith so dear to his heart. It should be cherished and preserved by his larger family, who loved him for his courage and convictions in the church of his choice. —Elam Longenecker, Manheim, Pa.

• • •

More on ministerial support.

Be it easy or hard to accept, there is an ideal behind total support. The Presbyterian Church, U.S. (south) looks at it this way: the minister has no service to sell, nothing to offer for purchase. He is only the servant of God. All he has belongs to God; nothing is for hire or sale. The church believes, however, that as a servant of God in a particular parish among God's people, he should be freed from "worldly cares and vocations." To inform the minister in advance how much the congregation feels is necessary to relieve him from "worldly cares and vocations" is not considered to be inconsistent at all. That the Mennonite mission boards operate on this ideal in fields abroad is beyond question and accepted as both right and necessary. One hears no complaints about "salaried" missionaries, yet, at home, where the need for a full-time ministry is growing more acute each year, there is but little disposition for support. Isn't the old adage, "What's good for the goose is good for the gander," still true?—Herman R. Reitz, Richmond, Va.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, MILLARD LIND, CONSULTING EDITORS BOYD NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Our Missions Giving

Reports indicate that some special concern needs to be given to our missions giving. The Mennonite Board of Missions and Charities (Elkhart) had on Jan. 31 an operating deficit of about $42,000, about the same as last year on that date. But total giving through the special Missions Week effort is off sharply from what it was last year. That means that regular missions giving must be very good if the Board is to come to the end of the fiscal year (March 31) without a total operating deficit.

Why was Missions Week less productive this year? We know that farmer income is down, and that living costs continue to rise. But with an increasing number of people in vocations other than farming, that is no longer as great a factor as it used to be. Many of our people have increasing incomes, and are able to give more liberally than before.

The steel strike and resulting unemployment and poor business no doubt has had its effect. But no considerable number of our people are in steel or steel-related business.

Some have felt that Missions Week was not adequately advertised and promoted this year. It is true that we did not carry on the same type of front-page promotion as in some former years. But it was felt that, if Missions Week is a good way to raise missions money, then it ought by this time to have got into the regular thinking and planning of our people, and should not require high-pressure promotion. One can't keep pushing emotional levels up and up.

We like to think that an important factor in decreased Missions Week receipts is the spreading practice of planned giving in our congregations. An increasing number of churches are sitting down to figure what their fair share of support for our varied church program is, and then week by week are contributing to the total cause. Where this plan is carried out conscientiously and efficiently, there will not be a great bulge in giving at any one time, but rather a steady flow of funds throughout the year. Since one of the purposes of Missions Week is to make a special effort to bring us up to the level of giving required by the work our mission boards are doing, this special effort obviously becomes less necessary as our giving motivation and methods improve. It in fact should become primarily informational and promotional.

There is now an operating deficit because more of us are below rather than above the *average* figure of $26 ($20 for missions, $6.00 for relief) given us by the Elkhart Board (a little higher for Salunga). If we are behind in our budgeted giving, a special effort may be necessary to send in the required funds before March 31. (Consider the time necessary for going through district treasurers.) Those of us who do not have a budget should do some careful figuring to make sure we have done our share this year.

Our treasurers are hopeful that, as in other years, our people will rise to the occasion and put the figures in the black. How dare we do anything else? We are spending on ourselves and on our local church programs at an unprecedented rate. In this hour of unprecedented world need, when everything depends on our faithfulness in a world witness, how dare we ask our mission boards to cut down the program, our missionaries to drawin and do less? We can meet our mission board obligations, and we believe we will.—E.

Unity of Spirit

In this issue, as the leading article, we publish the first of our series of articles on the theme which the Commission for Christian Education has selected for this year, "The Unity of the Spirit." We urge its careful and prayerful reading.

The striving for unity is always timely. That we should be one in Christ is a leading emphasis of the New Testament. For this our Lord prayed. For this the apostles labored, rebuking those who hindered unity and giving a constant exhortation to love, understanding, and working together. Faith and love are always the twin virtues.

And there is a perversity in human nature that always puts unity in jeopardy. Human limitations of understanding and human selfishness are constantly putting a strain upon our unity. Only by spiritual care and constant effort will it be possible for us to live in unity. And so an emphasis on unity is timely.

But this emphasis is especially timely for the Mennonite Church just at this time. As has happened so often before in our history, schism is again raising its ugly head among us. Whatever the causes may be, and wherever the blame may lie, some of us are finding it impossible to walk together. We do not seem to think alike, and we cannot tolerate the differences we find. Some of our conferences have lost congregations and ordained leadership through withdrawal. Once again strong words of condemnation and accusation are being spoken and written, which shame us and will astonish the historians of tomorrow.

A lack of unity must always be the occasion of sorrow. Churches and families and communities are torn asunder. The world looks on in wonder as the professors of love refuse to fellowship. There is a great need for prayer, and soul-searching, and repentance, and for seeking to understand one another. Whatever else we may have done against the Lord, for which we accuse each other, we are all sinning against Him and against each other when we think we are virtuous because we are schismatic. Our lack of unity is sin.

It is good to start our thinking where Bro. Lehman leads us. The Spirit of God, the Holy Spirit, is the Spirit of unity. We cannot have the unity of the Spirit unless the Spirit of unity reigns within us. Unity is His work within us and among us. When we go our separate ways, it must be because we are not following His leading. We have not fellowship with each other because we have not fellowship with Him. We judge and condemn each other because we will not hear the Spirit's condemnation of us. Our relationship to each other is all awry because our relationship to the Spirit is so very imperfect, or is altogether lacking.

May the Holy Spirit of the One God convict us, and search us, and lead us to confession and forgiveness. Then we may learn the way of peace and love and unity.—E.

Walking with Jesus

"Walking with Jesus" is the theme for our 1960 Mennonite summer Bible schools. We will use the regular Herald Summer Bible School series of manuals for teachers and pupils, but a new leaders' guide containing worship materials, promotional help, and program plans is being provided.

The theme, "Walking with Jesus," will also be used on a new, large poster, invitation cards, and a leaflet to be used in the solicitation of pupils.

The Commission for Christian Education encourages all church leaders to:

(1) Plan early,
(2) Train workers,
(3) Reach out,
(4) Use Herald SBS materials all the way.

February is a good time for initial planning. Pastors, church leaders, and special committee people should meet to develop all the plans that can be made in advance.

For effective work teachers should be prepared. This may be done with regular training classes, workshops, conferences, and the use of adequate reading material.

With thousands of children having no Bible school opportunities, and with many indifferent parents, we need to reach out. Our SBS plans should include every home in our area. Canvassing, soliciting, and forming of outpost schools need our attention this year.

The best materials are our own Herald SBS Series with the records and publicity helps provided for same.

The Commission is ready, through Paul Clemens, R. 1, Lansdale, Pa., Secretary of Summer Bible Schools, to help you arrange for workshops and training conferences. Our Mennonite Publishing House at Scottdale, Pa., has a filmstrip with record to help your congregation and workers understand and use Mennonite materials to the best advantage.

February or March is a good time for local groups to send for and use the filmstrip on summer Bible schools before the busy season when everyone wants to use the film at the same time. This will help you to get started early and to plan more completely for a successful summer Bible school year. Write today and use all the materials that are available for you.

—J. J. Hostetler, *Acting Field Secretary* Mennonite Commission for Christian Education.

Preparing for Old Age

BY JOHN L. MUSSER

[*The author, a 79-year-old brother who has read the* GOSPEL HERALD *since it was first published, here contributes a few lines for our readers.—Ed.*]

One who lives long cannot avoid getting old. A person can make old age easier, however, by the things he avoids and the practices he allows throughout his younger years.

Some would advise not to work too hard, but there are many things more harmful than hard work. If from youth up a person consciously avoids hasty words, foul, wicked thoughts, and shady deeds, he has gone a long way toward assuring himself a satisfying old age. Having formed the habit of not becoming offended at apparent slights or neglects and refusing to harbor grudges are also important.

We would even do well to consider the matter of overeating. Everybody knows that drunkenness is sin. Fewer people realize that Jesus condemned surfeiting along with drunkenness.

A helpful habit in preparing for old age is the practice of storing up Bible promises—single verses or whole chapters—in one's mind to help him at future times. Having learned many Gospel hymns and songs of praise is helpful, too. These need to be mastered before the powers of the mind weaken. Some say they cannot memorize. I know one person who could have learned more than he did. Perhaps there are others.

Prayer habits established in younger days can be the source of tremendous blessing in older years. To have a long prayer list and to follow it faithfully brings many a blessing to oneself as well as to those prayed for. Pray for all church leaders and missionaries at home and overseas. Mention them by name, one by one, remembering that they, being human, need your support.

"*By prayer and supplication with thanksgiving let your requests be made known unto God*" *(Phil. 4:6).*

"*Bless the Lord, O my soul*" *(Psalm 103:1).*

East Earl, Pa.

Our Bodies—Trifles or Temples?

BY DORIS GERBER

There are two conflicting ideas today of what man really is. One basic view has been expressed by a writer in a popular periodical: "That diminutive, insignificant speck called man . . . made up of the basic elements found throughout the universe . . . certainly has no right to feel superior to other forms of life."

That is the man of the materialist: diminutive, insignificant, a dollar's worth of chemicals, of no more value than a caterpillar or a jellyfish.

A better outlook is found in Haydn's oratorio, *The Creation:*

In native worth and honor clad,
With beauty, strength, and
courage formed;
Toward heaven raised uprightly
stands a man—
The Lord and king of nature all
His broad and arching noble brow
Proclaims of wisdom's deep abode,
And in his eyes with brightness
shines the soul,
The breath and image of his God.

This better view of man will have two very good effects on the moral life of those who hold it: they will respect the rights and dignity of other human beings, who also are made in the image of God; and they will take good care of their own bodies, remembering the words of Paul, "Know ye not that your body is the temple of the Holy Ghost?"

If we believe our bodies are entrusted to us by a wise Creator, and that He wishes to make them His temples on earth, then we will be interested in keeping them in the best possible condition.

Consider, for instance, the current "tranquilizer" craze. The tranquilizers, in the hands of a competent physician, are wonderful tools for relieving many kinds of suffering. But let us beware of their use as emotional crutches, or for escape from life's realities. The Christian needs no "escape" from life. Through Christ he can face every circumstance squarely and confidently.

Or what about tobacco? Does the use of this narcotic agent ever benefit God's temple? True, there is much confusion and difference of opinion in medical circles today as to what part tobacco has in causing lung cancer or other disorders in the body. But in view of what *is* known, and what is so strongly suspected, should any normally intelligent person take chances?

There is also the question of "social drinking." We know that beverage alcohol has very good medicinal qualities, if administered properly. But we also know that there are thousands of alcoholics who wish they could be free from its slavery. True, not everyone who drinks becomes a drunkard. But will you gamble with God's temple? Aren't the stakes too high?

There are also wrong habits of eating. There is the teen-ager who exists on a diet of candy, hamburgers, and soda pop. There are also those of us who just plain overeat, especially on holidays or special occasions. The uncomfortable feeling that comes to us afterward should be proof enough that nature has passed judgment on this practice. There are also those of us who grab too hasty a breakfast, then force our bodies to operate at half efficiency all morning. God's temple requires more respect than that.

There is something rather wrong, too, about exposing our bodies to drastic weather changes without proper clothing, or inviting disease by keeping late hours or overworking. And if we let secular activities tire our bodies until we have no strength for spiritual activities, we have also dishonored God's temple.

It's all in how you look at it—is the human body a meaningless trifle to be exploited and abused, or a temple of God? Our actions betray our belief.

Kidron, Ohio.

A German proverb: "Better to go to heaven in rags than to hell in embroidery.

THE WORK OF THE SPIRIT IN MAINTAINING UNITY

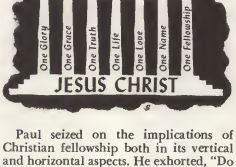
(Continued from page 162)

of the Holy Spirit, Peter commanded men to repent and be baptized in the name of Jesus Christ for the forgiveness of sins, and then added, "you shall receive the gift of the Holy Spirit."[24] This is exactly in accord with what Christ had said in speaking of the Father's sending the Holy Spirit in Christ's name.[25] Repeatedly in Acts the receiving of the Holy Spirit is linked with being baptized in the name of Jesus.[26] Thus all who are baptized in the name of the Lord Jesus and have received the Holy Spirit are one in Christ.

Finally and climactically, oneness of the believers with God is marked by *fellowship*. This word in the Greek is one of a family of very expressive words. A noun form means partaker, partner, or companion. The verb form means to have a share in something with someone, or to take a part in. The word usually translated fellowship means sharing, or giving a share, or communion. Most significantly the word "fellowship" is used almost exclusively in the New Testament to mark the distinctive relation of believers with one another and with God. The body of new believers at Pentecost devoted themselves to the apostles' teaching and fellowship.[27] Luke gives a graphic account of this fellowship.[28] The believers were together and had all things in common. They distributed material things to those in need. Daily they attended the temple together and broke bread in their homes. They partook of food with glad and generous hearts. They praised God and found favor with all the people. And the Lord added to their number day by day those who were being saved. In this picture we see that something bound the body of believers together. Outwardly there was a sharing of material things. Inwardly there was a spiritual bond, marked first by a common vertical relationship of communion with God. By reason of this vertical bond a horizontal tie existed among the group. By sharing in their fellowship with God they were knit together in their praise of God.

It was Paul who gave this word distinctive and significant meaning. The vertical relationship stands first. "God is faithful," Paul says, "by whom you were called into the fellowship of his Son, Jesus Christ our Lord."[29] This gives special meaning to the communion table. The cup of blessing is a participation in the blood of Christ and the bread a participation in His body.[30] Fellowship with Christ was the all-absorbing passion of Paul. He counted everything as loss because of the surpassing worth of knowing Christ. He suffered the loss of all things in order that he might gain Christ. He purposed to know Him and the power of His resurrection and the fellowship of His sufferings. This could be achieved alone by becoming like Christ in His death.

We have already noted the words, "fellowship of the Spirit." It is on the basis of this fellowship of the Spirit that Paul made appeal to the Philippians to complete his joy, "by being of the same mind, having the same love, being in full accord and of one mind."[31] In this quotation Paul passed from the vertical aspect of fellowship to the horizontal. The inseparable relation of the two is immediately apparent. Fellowship of the Spirit must issue in the horizontal relationship of oneness among the believers.



Paul seized on the implications of Christian fellowship both in its vertical and horizontal aspects. He exhorted, "Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols?"[32] Here are two realms absolutely opposed the one to the other. Only one course is possible—complete separation of the two. There is no common ground. Herein is the exclusiveness of Christian fellowship.

The last word on fellowship was given by John and it is quite definitive. The purpose of his message is this, "that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ." Forthrightly he adds the conditions of fellowship: "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."[33]

Follow now the practical aspects of how the Holy Spirit maintains unity. We begin with the initial experience of being born of the Spirit. With one Spirit we are all baptized into one body.[34] By reason of the indwelling Spirit, Christ and the Father can be in us and we can be in the Father. Through this oneness the Spirit forms the marks of unity in us.

In the great classic on the work of the Spirit, Rom. 8, the dynamic for achieving deliverance from the law of sin and death is none other than the Spirit. Those who are in the flesh cannot please God. Only they who are led by the Spirit of God are the sons of God.

The church at Corinth was rent with dissensions and quarreling. The way to unity was through the Spirit who searches the depths of God. Only through the Spirit could the marks of unity be produced.

In Galatians Paul gave the solution to the disunity caused by the works of the flesh. Briefly it is, "walk by the Spirit, and do not gratify the desires of the flesh." Here, then, is the deathblow to the manifold forms of sin. The fruit of the Spirit, on the other hand, is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control—all active ingredients of unity.

The central passage on the Spirit's work in maintaining unity is Eph. 4. This pen picture of unity is sublime. But Paul's purpose is pre-eminently practical. He gets very near to the inner workings of the Spirit in one's life. The general appeal is to lead to a life worthy of our calling. The inner attitude of the heart must be that of "lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." None of these graces alone is sufficient to overpower the forces of disunity. The combined strength of all is necessary to achieve unity.

Paul made a similar appeal in Phil. 2. Here the ingredients are: being of the same mind, having the same love, being in full accord and of one mind, doing nothing from selfishness or conceit, in humility counting others better than ourselves, and looking to the interests of others. In a word, these form in us the mind of Christ.

Space forbids the extending of this study to all the Scriptures bearing on unity. In all this body of teaching the work of the Spirit in maintaining unity is paramount. By way of summary, I point again to the ingredients of unity which are found in the Father and the Son and the Holy Spirit, which elements must be found in us if we would be one in them. May the Spirit effect in us these ingredients: glory, grace, truth, life, love, name, and fellowship in order that we "may become perfectly one" in Christ.

FOOTNOTES:

1 John 17:11, 21-23.
2 John 1:14, R.S.V.
3 II Cor. 13:14.
4 Acts 20:24; Rom. 3:24; 5:2, 15; 16:20, 24; Gal. 1:6; etc.
5 Heb. 10:29.
6 John 14:6.
7 Rom. 3:7; II Cor. 11:10.
8 John 16:13.
9 John 5:26, R.S.V.
10 Rom. 8:2.
11 I John 4:8.
12 II Cor. 5:14.
13 Rom. 15:30.

14 Matt. 28:19, R.S.V.
15 1 Cor. 1:9; II Cor. 13:14; Phil. 2:1; etc.
16 John 17:22.
17 John 1:17; Heb. 10:29; John 14:17.
18 John 5:26; I John 5:11, 12.
19 Rom. 8:2.
20 II Cor. 3:6.
21 Acts 11:16-18.
22 Rom. 5:5.
23 Acts 2:21, 38; 3:6, 16; 4:10, 12, 18, 30; etc.
24 Acts 2:38, R.S.V.
25 John 14:25.
26 Acts 8:15, 17; 10:44-48; 19:1-6.
27 Acts 2:42.
28 Acts 2:43-47.
29 I Cor. 1:9, R.S.V.
30 I Cor. 10:16.
31 Phil. 2:1, 2, R.S.V.
32 II Cor. 6:14-16a, R.S.V.
33 1 John 1:3, 6, 7, R.S.V.
34 I Cor. 12:13.

Harrisonburg, Va.

Let Us Go On

BY J. MARK STAUFFER

The church of Christ has a record all its own; no other institution has ever called men and women to a more noble cause demanding complete commitment, absolute bravery, and unswerving fidelity. The church has had to carry on when education and the powers of the state signed off; her paths have led intelligent, consecrated people to leave their family and home for a ministry in the crowded city or in the lonely mountain; many have sailed the seven seas for foreign service. Her paths have been those of the martyr-trail where, following hard in the steps of the Master, the complete, final price was gladly paid.

Jesus, who came to this earth to die for the sins of men, founded the church; He dearly loved His creation of twice-born men and predicted the enduring quality of its fellowship. When Peter confessed so properly, "Thou art the Christ, the Son of the living God," Jesus responded with the strong promise, ". . . upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:16-18). Here is thematic material for those who are discouraged and dissatisfied with the church. This is not wishful thinking on the part of the church's founder; it is the voice of God, declaring unreservedly that, despite the changing fortunes of time, the church will persevere and arrive in God's own time and way.

But men are human; their wills are very weak and their loyalty vacillating. Who of us has not marveled at his own infidelity and waywardness? Like the honest old prophet Isaiah, we have often had to confess, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. . . ." In our discouragement with ourselves and our fellow churchmen, let us take a look at our Saviour.

Jesus had good cause for despondency. His own people refused His ministry; His enemies tried to entangle Him; He was falsely accused and misrepresented. Added to all this, and more, were the troubles within His own circle of disciples: their concern about greatness in the kingdom, their intolerance, and their lack of faith. It was Peter who cursed and swore that he never knew Jesus; and Judas confessed, in despair, "I have betrayed . . . innocent blood." Yet Jesus marched bravely on even to a death on the cross.

There is much talk today about the condition of the church—some of it is wholesome; some is not. No thinking, traveled man could deny that the Mennonite Church has drifted, is drifting, and probably will continue to drift away from the Anabaptist idealism; we have too many people among us with little or no anchor for their faith. We should, however, note that not all change is departure from the faith. Having said this, we are properly concerned about certain deviation from known Scriptural standards, such as questioning the authority of God's Word, failing in the area of Christian stewardship, our love for the world and the things of the world, our lack of love for the brethren, and our unconcern in the area of missions and evangelism.

Some sincere people have become emotionalized about the condition of the church; they feel something definite and drastic must be done. What can they do? What are the possibilities?

First, they might leave the Mennonite Church and take up membership in another denomination. I simply ask, Where could they go and not find similar, or even greater, problems for the Christian conscience?

Second, they might start another splinter group of "potentially" like-minded brethren. This may appear to be the solution until it is discovered that they were too optimistic; individual differences will eventually appear.

Third, they may ignore the church—to try to live as if it did not exist. To attempt to "go it alone" has its hazards too. Unsustained by the fortitude from Christian fellowship, they may become fit candidates for every wind of doctrine.

There may be other alternatives, but we had better stay with the church. There will always be conditions within the church that give just cause for concern, but God has a hand on His people. Hear Paul speaking in a comparable situation. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his . . . " (II Tim. 2:19). Despite the unfortunate trends that may exist in our denomination, we, with Joshua of old, can always say, ". . . but as for me and my house, we will serve the Lord" (Josh. 24:15). Satisfied with this noble decision, let us turn to the unfinished task that remains for us.

The future is going to call for consecrated, trained leadership as never before. We must remind ourselves that the battle is the Lord's, but we dare not fail Him with our part. We need the vision and dedication that characterized Borden of Yale in his discipleship. He died as a young man en route to the China mission. The Egyptian nurse who entered the room after his death found this brief statement of his personal philosophy, "No reserves, no retreats, no regrets." We can safely enter the future days and years with a faith like his.

Harrisonburg, Va.

Prayer Requests

(Requests for this column must be signed)

Pray for David Angelo, Pico Rivera, Calif., who accepted Christ, but because of group and home pressure is going to catechism at the Catholic church.

Pray that the radio program, *Luz y Verdad*, may be effective in the Corpus Christi, Texas, area, in winning souls to Christ and enrolling students in the Spanish correspondence courses.

Pray for Fidencio Hernandez, a native of Mexico who after conversion felt the call to preach. He entered seminary but left because of certain doubts. He is taking a Spanish Bible correspondence course and seeking spiritual help.

Pray for the leading of the Lord in the annual meeting of Mennonite Publication Board at Scottdale, Pa., March 4-6. This is one of the three general boards which carry a major responsibility in our denomination's work program.

Billy Graham's Africa Crusade

On Jan. 20 Billy Graham began his ministry in Africa by speaking to over 8,000 Liberians in Monrovia, where a large number from the upper class were attracted to the meeting.

After three days in Liberia, Graham moved on to Accra, Ghana, where 15,000 thronged the new seaside sports arena to hear him proclaim the love of Christ. There were 500 decisions the first night. In Accra, Billy called on Prime Minister Nkrumah, with whom he had a cordial visit and was assured that it is the purpose of the Ghanaian government to continue to give full freedom of religion. In Kumasi a crowd of 8,000 was scattered when a violent rainstorm interrupted the outdoor meeting, shorting out the loud-speakers and sending the crowd for cover.

From Ghana, Evangelist Graham went on to Nigeria where he ministered until Feb. 10.—EFMA Missionary News Service.

OUR SCHOOLS

HESSTON COLLEGE

In the chapel service on Jan. 27 Willard Conrad, teacher of English, gave the second semester address. Mr. Conrad spoke on drifting—or voyaging purposefully toward a goal. He pictured the effects of drifting—the daily deterioration in character and the long-range hopelessness of it—and in contrast, creative purposeful striving with "our hands in the hand of God. That shall be better than the light or a known way."

President Smith received notice from L. R. Simpson, Kansas State Chairman for the North Central Association, that the high-school department of Hesston College has again been given an "unqualified recommendation" for accreditation by N.C.A.

Feb. 1-4 was service Emphasis Week at Hesston College. Merrill Raber and Ned Miller were on the campus representing the Mennonite Central Committee to point out needs in foreign relief services, including Pax and refugee aid. Dan Hess and Dorsa Mishler represented the Mennonite Board of Missions and Charities. Throughout the week these representatives presented needs to the young people in the chapel services and counseled with any interested students throughout the day. They set up attractive displays in the hall of the Administration Building.

During the Jan. 29-31 weekend the Executive Committee of the Mennonite Board of Education met on the Hesston College campus to orient the newly appointed Board of Overseers in their duties. The members of the Executive Committee of the Board of Education are A. J. Metzler, president; Nelson Kauffman, vice-president; Melvin Lauver, treasurer; Forrest Kanagy, secretary; Abram Hallman, financial agent; and Milo Kauffman, sixth member. There are eight members of the new Board of Overseers for Hesston College. By drawing numbers, it was decided that Dr. Clayton Diener and Allen Erb, who is president, will serve one year; Paul Martin, Albert Weaver, and A. Lloyd Swartzendruber will be members for two years; and Lyle Yost, Glen Widmer, and Dean Kuhns, who is secretary, are to serve for three years. The new Board of Overseers took a tour of all the campus buildings and were each given a file of information to study in preparation for the next meeting.

On Friday, Jan. 30, the Hesston College staff met for a fellowship hour with the Executive Committee of the Mennonite Board of Education and with the new Board of Overseers.

From Jan. 27 to Feb. 1 officers and committee chairmen of the Y attended a conference of Mennonite college YPCA's held on the Eastern Mennonite College campus. Hesston students attending were Wesley Richard, Don Troyer, Elaine Amstutz, Faye Bowman, James Jones, Elva Mae Vogt, and Marcus Yoder.

On Saturday, Feb. 6, Milton Smith, the brother of President Smith and the education consultant for the Presbyterian Church Board of Higher Education, met with the Hesston College Administration and the Board of Overseers to discuss development programs common to small church colleges. There are forty-five Presbyterian colleges in the United States.

On Thursday, Feb. 4, at 7:30 p.m., in spite of weather and roads, a quite full representation met in the high-school reading room for the scheduled parent-teachers' meeting. Concerns of mutual interest were discussed openly and informally.

MICHIGAN MENNONITE BIBLE SCHOOL

The enrollment this year was 43; distribution by states was as follows: Michigan, 31; Indiana, 7; Ohio, 4; Nebraska, 1.

Four students met the requirements for graduation—Velma Brubacher, Sharon Rhinesmith, Carolyn Stalter, and Phyllis Stoddard. Commencement exercises were held on Feb. 12 with Harry Diener, Yoder, Kans., delivering the commencement address.

The different subjects presented in the Lecture Course were: "Islam," a study of the Moslem religion by Homer Yutzy; "Keeper of the Heart," a contrast of the reigns of Joash and Josiah, by Oscar Leinbach; "Three Men," a live man dead, a dead man alive, and a living man, by T. E. Schrock; "The Man of Sin Revealed," the Antichrist from Scripture and prophecy, by John Garber; "Choose the Best," the choice of Timothy and his family, by Harry Diener; and "The Triumph of Purpose," by Clarence Ramer.

A chorus program was given by the regular school and the ministers' school combined, conducted by Oscar Leinbach.

The evening school had an average attendance of 150. This was held the first four weeks on Monday and Thursday evenings. There were six sections each evening.

The ministers' school had an enrollment of 15. Those attending were Floyd, Otis, and Willard Bontrager, Harold Christophel, Menno Esch, Harvey and Willard Handrich, Lloyd and Victor Miller, Leonard Smucker, Raymond Swartz, Mose Steiner, and Clarence, Floyd, and Jesse Yoder.

GOSHEN COLLEGE BIBLICAL SEMINARY

The eighth annual Goshen College Biblical Seminary Ministers' School was held Feb. 2-19 in the newly completed Seminary Building on the Goshen campus. Thirty ministers attended, about the average over the past seven sessions.

Milton G. Brackbill of Paoli, Pa., served as visiting instructor, as he has since the beginning of the schools. John C. Wenger, Professor of Theology, served as director of the school this year. The regular director is Paul M. Miller, who was unable to serve, due to work on his doctoral dissertation.

The ministers who attended were from eight states—Ohio, Indiana, Michigan, Iowa, Illinois, New York, North Dakota, and Oregon. The sessions of the school were held four days per week, Feb. 2-19, for three weeks, from Tuesday, 8:00 a.m., through Friday, 3:20 p.m.

The men who attend the sessions find that the experience serves many purposes. Primarily it enriches their own ministry through having their minds and spirits refilled through Bible study. They also find class discussions and free periods valuable in widening their acquaintance with men from the various areas of the church.

Other instructors in the school besides Bro. Brackbill were Nelson E. Kauffman, Secretary of Home Missions of the Mennonite Board of Missions and Charities; and J. Lawrence Burkholder, Howard Charles, Dean Harold S. Bender, John D. Zehr, and John C. Wenger of the seminary faculty.

Classroom work included several Bible studies, evangelism lectures, and other courses. Represented among them were courses entitled "Lessons from Mennonite History," "Witnessing in the City," and "Doctrines of Sin and Salvation."

The Goshen College Biblical Seminary annually organizes and sponsors the school. Tuition is provided free, and room and board are given at a very modest fee.

These ministers attended the Annual Ministers' School at Goshen College.
Back row, l. to r.: Olen E. Nofziger, J. L. Hostetler, Menno Erb, Donald Jantzi, Cleo A. Mann, David W. Mann, Ray Keim, Melvin Leidig, LeRoy Bechler, J. Alton Horst, Willis E. Miller, Clarence Troyer.
Front row, l. to r.: Roy E. Sauder, Emanuel Birky, Amsa H. Kauffman, Milton G. Brackbill, J. C. Wenger, D. A. Yoder, Rudy Borntrager, Harold D. Myers.
Not Shown: Homer F. North, A. J. Steil, Nelson Kanagy, John Yoder, Willis L. Breckbill, Jency L. Hershberger, Clayton Sommers, Roy A. Ingold, Edwin J. Yoder, LeRoy D. Yoder.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

From One Death—Two Births

By Laurence M. Horst

On Dec. 3, 1893, mission work was begun in Chicago in a hall which had originally been intended for a tavern. The Mennonite mission was the first venture in city missions by our church. There were 64 present on the opening day.

On Jan. 5, 1919, a new building, located at 1907 South Union Avenue, was dedicated. It was called the Mennonite Home Mission because it was at that time the only mission of our church in the homeland.

With the increase of traffic, it became necessary in the 1950's for the city to plan another expressway. After numerous surveys by the city it was decided that the expressway should run south along Union Avenue at the Nineteenth block south. This would terminate the existence of the Mennonite Home Mission building which had been a light for Christ in Chicago for many years.

To prepare for this event the congregation decided to move 49 blocks south to a building vacated by the Baptists. This new location was fairly central for the congregation, although only two of the families lived in the vicinity of the church. This move of the Home Mission congregation (or Union Avenue Mennonite Church, as it was later called) took place in October of 1957 and work was opened with 60 present for Sunday school on the first day. The congregation at the new location was named the Englewood Mennonite Church.

Since there were many in the Union Avenue community who would not be coming to the Englewood Church community for Sunday school and church, it was decided to continue a Sunday school in the old building until it was torn down. Because of the delay of federal funds for the expressway project, the old Home Mission building stood for another two years, and a rather strong rally took place in the Sunday-school work there. Wayne D. and Clara King led in the work with Sadie Oswald as a full-time staff worker. Regular services were continued with Sunday school, preaching, summer Bible school, winter Bible school, graded crafts, and youth program.

It then became apparent that work should be continued in the community, even when the church would be demolished. So in October, 1959, the work of the Union Avenue community was moved to rented quarters at 1113 West Eighteenth Street. The congregation at this location is called the Mennonite Community Chapel.

Grandma Elizabeth Lehner, who was one of the first to join the Mennonite Church in Chicago and who was perhaps the most faithful to the work, in both the sacrifice and the spirit with which she gave herself, lay on her deathbed as they pulled up the wrecker beside the Union Avenue church building in November, 1959, and the day of her burial, the building was taken down. It seemed that two of the Lord's landmarks in Chicago went down together.

The work at the Mennonite Community Chapel has been encouraging, even though it has suffered from lack of pastoral leadership. A student is serving until a full-time leader can be found for the work. At this writing it is of special prayer concern that God's man for the work can be found. The prayer warriors of the church are encouraged to place this needy community on your prayer list. Sister Sadie Oswald continues on as a full-time worker, and three teachers come in weekly from Indiana to help with the work. They are Marilyn Hartzler, Miriam Weldy, and Thelma Kauffman. Their help has been the difference between a good stable program each Lord's day and one completely understaffed. The Lord has provided in a way beyond human understanding. Since the doors of witness in the community have been kept open in such a way as to indicate the will of Christ in a continuing witness, it is the conviction of the Mennonite Community Chapel staff that God will provide for their needs.

Chicago, Ill.

♣

Mussoorie, India. Last fall Jos. D. Mattsson-Boze had an interview with the Dalai Lama of Tibet who is in exile here. Mr. Mattsson-Boze described the Dalai Lama as a "young man of 23 and very congenial." In the course of the interview the Dalai Lama described himself as a follower of Buddha and declined to be called the reincarnation of Buddha. The Dalai Lama assured Mr. Mattsson-Boze that if he is ever reinstated as the ruler of Tibet his country will be open to Christianity.—EFMA News Service.

Union Avenue Mennonite Church, Chicago, Ill. Dedicated Jan. 5, 1919. Demolished Nov. 18, 1959. The message of Christ had gone forth from this church for 40 years and had found effective place in hundreds of lives.

Pastor Laurence M. Horst is standing where the church once stood. In the background remains a lower portion of the Union Avenue Church and further back the neck of the giant crane which was used to level the building to make way for an expressway.

New Look in I-W Services, Part 2

Church Relationship in I-W

By Boyd Nelson

The I-W Study discovered many positive aspects of I-W. (See GOSPEL HERALD, Feb. 16, 1960, page 148.) Appreciation for our government's liberal and sympathetic legal provision, for our I-W's excellent work which has satisfied employers almost universally, and for our I-W's general good witness, was commonly expressed during the study.

In spite of these positive expressions, one thread of concern ran through most of the committee's work and discussion. Does I-W have enough church relationship? How can we provide church relationship to strengthen the good witness of the vast majority of I-W's? What are the causes for the feelings of weak church relationship expressed by so many I-W's and evident in the lives of others? This second article will attempt to provide the background and recommendations which emerged.

Why Church Relationships?

The decentralized program of Selective Service, in which each state and many local boards assign men under their own arrangements and policies; the general assumption that men are "free" to get their own jobs, to find places to live, and to move ahead otherwise with no reference to church; the feeling that since men are assigned as individuals, the church has no more basis for concern about them and their job than it does for any other member; the process of "urbanization" inherent in a I-W moving to the city—all contribute to a certain looseness of I-W structure.

This looseness may seem inevitable. Anyone who leaves a community in which patterns are pretty well ordered and moves out into a society where most standards of behavior appear to be flexible tends to experience feelings of insecurity. Some of this should be expected. Ex-I-W's and I-W's contacted in this study, however, frequently expressed disappointment that there was too little "organization" in I-W. The committee was told that we need a program with "teeth" in it. Men should be forced to have the certification of their bishops or congregations before they could become I-W's, it was said. The church should remove inconsistent men from I-W because they spoil our witness, it was implied. I-O's or I-W's should meet certain minimum standards or the church should send them to the army, others said.

Recognizing validity in these concerns, the committee sought for ways to meet them. Asking Selective Service to reclassify a man could make the church a type of appeal board and place it in administrative relationships which would ultimately mean being an arm of the state. If a man is not "fit" for I-W, what kind of Christian is he? If the church accepts him as a member, can the church ask Selective Service to reject him for I-W? Clearly the problem rests somewhere in the relationships of a man to his home and in-service congregations, to his home pastor and I-W sponsor, to his in-service and home conference. If this is so, answers must be sought on these levels, along with attempting to deepen his personal Christian commitment and experience. This clearly called forth specific and precise recommendations at numerous points.

Generally, one might outline these recommendations under three key concepts: identification, concern, and structure.

Identification

Essential to any plan for church relationship in I-W is establishing the concept of I-W as a Christian witness in which each

(Continued on page 170)

Cleo Mann, I-W sponsor in Indianapolis, Ind., and his wife. They are a symbol of the concern the church has felt for the I-W's who go out into new and difficult situations. Sponsors have been designated in the areas where I-W's serve to provide advice on employment, housing, etc., as well as spiritual counsel. Cleo is also pastor of the First Mennonite Church.

Missions Today

Cause for Thanksgiving

BY J. D. GRABER

The Shantipur Leprosy Homes and Hospital held their annual Thanksgiving service on Jan. 31. Communion was also observed after the thanksgiving, thus making a very full and a very significant Sunday forenoon for the congregation. The method of gathering funds for a Thanksgiving project is unique. A small wooden box, about 6 x 8 x 10 inches in size, with the cover firmly fastened with screws and containing a coin slot in the top, is brought to each Sunday morning service throughout the year. Between Sundays the entire box is kept in the institution safe. When the proceeds were counted, Rs.351 (equals about $75.00) were found in the box.

A birthday or other cause of thanksgiving usually means a contribution to the special box, and this has become a regular feature of the Sunday morning service. On one occasion a woman patient with a sad countenance brought a sizable offering. The pastor asked her the reason for the gift. She said she had just received word from her distant village home that her own daughter had been murdered by her husband and she wanted to bring this gift as an expression of her faith in God and as a means toward obtaining the grace of God she needed in this hour of trial. "I have found no such faith, no, not in Israel."

Flood relief in Japan was the project selected for the proceeds of the box this year. One year it went for relief in Java, the year that Bro. Suhadiweko Djojodihardjo was present to tell them of the Mennonite churches on that island. Next year it may be for a project among the patients of a leprosy home in Nigeria. Who are these brothers and sisters in the faith at Shantipur who exercise such a world-wide vision? They are extremely poor, mostly illiterate people, suffering from leprosy.

The "Jesus touch" they find at Shantipur, which means "City of Peace," is to them a most unusual and a highly satisfying experience. Such love and acceptance they have missed in their village environment ever since they became "lepers."

"Jesus **touched him** [the leper] and said, 'Be thou clean,'" takes on special significance in such a service at Shantipur. I shed a tear as I saw crippled patients bring rupee notes (equivalent to dollar bills in our American economy), wedged between fingerless hands, and drop them into the offering plate. We then shared with them the service in which we remembered the broken body and shed blood of our common Lord.

Elkhart, Ind.

CHURCH RELATIONSHIP IN I-W

(Continued from page 169)

I-W is an ambassador of Christ and a representative of the church. For brevity's sake, we refer to this as identification. The youth determines his "identity" and then "identifies" himself with others of like mind and faith. While this must operate very broadly in every aspect of church life, I-W's are in a position of special responsibility since they find themselves in contexts where Mennonite Christianity is not known. Their work and lives will provide the only understandings of serious and vital Christianity which many thousands will know. Our goal must be that each I-W is a convinced and committed Christian, living the life of a disciple, and being articulate in explaining it within the limits of his native ability.

Therefore, each youth is being asked to deepen his relationship with Christ, while pastors and parents are being asked to assist and counsel each boy or young man to that end. He is asked to regard I-W as a time of witness for his Lord and of representation of the brotherhood. Parents are asked to exemplify the type of Christianity at home that we are asking of our youth away from home.

The Peace Problems Committee has been asked to strengthen our educational program in the area of peace and its relationship with all other expressions of holiness of life. MYF has been encouraged to consider its relationship to the I-O and I-W men of our brotherhood. The Secondary Education Council is being encouraged to plan a I-W orientation course for use in our church high schools. The Elkhart office (and Salunga, Pa., for Lancaster men) will continue regular mailings. Camps, retreats, and youth groups will be encouraged to study, think, and pray about this area of concern.

Concern

Once the youth identifies himself with Christ and the church, a second factor of church relationship begins to operate on a different level. At this point the church has taken on another responsibility. The youth may have some problems in understanding clearly all the implications of this identity and the relationships within it. Since he is a youth, the church also has some responsibilities in regard to him. These we have called "concern."

This concern manifests itself in seeing each boy (long before I-W) as a person rather than as a statistic on the church or Sunday-school rolls. Establishing a wholesome relationship with him and demonstrating a personal interest in him are two facets of this concern. Farewell services, continued prayer during absence in service, recognition and acceptance on return, and regular letters from a broader circle than the immediate family all contribute to demonstrating personal interest. Congregations are being asked to help pastors visit each I-W at least once during his two years of service, at the place of service if possible. Visits in his family home during vacations would be worth while, too.

This may sound so elementary as to be taken for granted, but over and over, the committee was told that men felt as if the only important thing was their getting a I-W classification and thus avoiding the army. "We don't count [as persons]," they would say. "What happens to us after we enter service or what we are doing there just doesn't seem to be important to the folks at home." One mother commented that her son was in I-W for seven months before his pastor recognized that he was gone.

Structure

In our home communities, we usually live closely enough together that we develop ways of working which are generally understood and accepted as the way to do things. This was more true a few years ago than now, but there is still a kind of "structure" which supports and helps us in our lives if those ways are good ways. In weak communities or weak church settings, these may be detrimental to us. For the I-W, however, moving into an entirely new situation (usually a large city), working in a large institution, and having little or no sense of belonging to any stable group, this "structure" may not exist beyond the eight-hour working day, which usually is limited only to his work duties and does not relate to behavioral or spiritual concerns of the church. Even with good identification on the part of a man and with vital concern on the part of the church, how can we keep these things in focus during two years of erosion in I-W service? An over-all structure is imperative and is now approved. This will be outlined next week in Part 3 of this series.

Elkhart, Ind.

MISSIONS

Broadcasting

Broadcast Influence Growing in Puerto Rico

Carol Glick, director of the Spanish radio singers and assistant in the Bible course department, and her sister, Grace, made several calls on listeners and Bible correspondence students on Jan. 3.

Their first contact was at a Methodist church in an area where many are enrolled in Bible courses. They were having their Christmas program and the leader was a young lady who graduated from all four of the Spanish courses. They met the pastor, who was very enthusiastic about the Bible courses and had those stand in the church who are enrolled. There were five, including a strapping, 16-year-old youth.

After being served a light lunch at the pastor's house, Carol and Grace visited in two other homes of students, where they had opportunity to witness.

Summarizing, Carol says, "This little trip has convinced me that there are large areas of co-ordination of the work of Luz y Verdad with local churches that we have not, as yet, explored. May the Lord be able to accomplish His large purposes of salvation and Christian joy in the lives of thousands and thousands of students and listeners as Luz y Verdad continues forward in the Spanish-speaking world."

Webster Helps Define Mennonites

One listener from Pittsburgh, Pa., after hearing the broadcast, was much impressed and curious to know who the Mennonites are. She found out "by looking in Webster's Dictionary. I found your secret of power. Webster says: 'One of a denomination of evangelical Protestant Christians . . . who have stood for nonresistance, plainness of dress, restriction of marriage to members of the group, and the rite of footwashing.' "

Ukrainian School Uses Printed Messages

A Sunday-school superintendent of a Ukrainian Orthodox Church in Minnesota wishes to use the January radio talks heard on The Mennonite Hour in his Sunday school. He says his church "does not preach the Gospel and being a born-again believer, I feel a need for these people. Oh, I'm so glad I turned the radio on when I did. Thank you for everything."

Kitchener Station Airs the Mennonite Hour

Latest Mennonite Hour release is CKKW, Kitchener, Ont. (1320), at 8:30 a.m., Sunday, starting Feb. 21. This should prove to be more desirable to many who found the 7:30 a.m. time on CHML, Hamilton, too early. For years a more desirable time was being sought, and this availability comes as a godsend. CHML will continue to release the broadcast at least for another six months.

New Releases in Texas and Pennsylvania

KOPY, Alice, Texas (1070), on Feb. 21 began airing The Mennonite Hour every Sunday at 1:00 p.m. This program is being supported by a number of Texas churches and a group in Franconia.

WEZN, Elizabethtown, Pa. (1600), began on Feb. 6 to broadcast The Mennonite Hour every Saturday morning at 9:30. Please help pass on this news to others.

Heart to Heart to Norfolk

Heart to Heart since Feb. 14 is broadcasting in the Norfolk, Va., area on WCMS (1050) every Sunday at 12:00 noon. This area has been extremely difficult to enter, since time availabilities are at a premium. At one time the broadcast was released in Norfolk and since then there has been real interest from former listeners to have the program resumed in the area. It is now being sponsored by women's groups from the Warwick and Fentress congregations.

via MBI, Harrisonburg, Va.

A silent vigil has been maintained since July 1, 1959, at Fort Detrick, Frederick, Md. It is a protest against the preparations being made there for mass killing through biological and chemical warfare. The vigil was initiated by the Fellowship of Reconciliation. Thirteen members of the Boston University faculty recently signed a statement of sympathy with this protest.

RELIEF AND SERVICE

Summer VS Opportunities

Elkhart, Ind.—Three VS women are needed for Camp Sholom, Kearney, Ont., to serve from July 1 to Aug. 31. Jewish families come here for vacations. Although many are not Christians, the opportunities to tell of Christ are many. VS-ers help with work among the children. For further information about this challenging area of service, write to Summer VS, 1711 Prairie St., Elkhart, Ind.

New VS Assignments

Salunga, Pa.—Norman Bechler, Milford, Nebr., began his service with the Washington, D.C., VS unit on Feb. 1.

Lloyd and Emma (Snader) Oberholdtzer, Reinholds, Pa., are the second couple serving at the new VS unit in Augusta, Ga.

Trainees Meet in Goshen

Goshen, Ind.—Thirty-eight MCC-sponsored trainees from seven foreign countries attended a conference at the Eighth Street Mennonite Church, Feb. 19, 20, to reflect on issues which have occurred to them since their arrival in America and which will confront them when they go back to their homelands. They also shared working and living experiences.

The theme of the conference was "Abundant Living." Participating in the sessions, besides trainees, were John D. Mumaw, president of EMC; Albert Meyer, a Goshen College professor; and Robert W. Hartzler, pastor of the Eighth Street Church.

News in Brief

Chicago, Ill.—When I-W Dan Gerber, Dalton, Ohio, first came to Chicago in August, 1959, he took his first day off (from work at Alexian Brothers Hospital) to look up the nearest Mennonite church. Since then, he has been worshiping with the Bethel congregation. Now, his wife (the former Virgie Rediger, Milford, Nebr.) is filling an urgent need by teaching three-year-olds in the Bethel Day Nursery. The fellowship at Bethel appreciates their radiant testimony very much. This is a good example of the contribution I-W's can make, if they identify themselves wholeheartedly with a local Mennonite congregation.

Homestead, Fla.—Fine green crops, all ready to harvest several weeks ago, were blackened by frost which hit this area. It destroyed approximately 70 per cent of the crops, leaving thousands of migrants without jobs and food. VS-ers are assisting in the food line.

Athabasca, Alta.—The Calling Lake VS unit started a new boys' club for the seven to eleven age group, and 16 of them showed up for the first meeting. About eleven are also coming to Sunday school. They received copies of the New Testament (donated by someone in Ohio) and, during the church service afterward, used them to follow the sermon. Pray for this group, that VS-ers may be able to reach and challenge them.

Souderton, Pa.—Wayne Kratz, I-W sponsor and editor of *The Coastal Compass*, a monthly newssheet for various eastern I-W units, recently received a letter from John H. Eberly, New Windsor, Md., who is associated with the Brethren service program. He says, "I want to acknowledge receipt of the mimeographed sheets put out by the I-W's of the east coast. We want to congratulate you and your group for the unity and the co-operation that make possible this effort together. . . . We are pleased to see always a Christian spirit and purpose in your little newssheet."

New York, N.Y.—VS-ers here have been stepping up their visitation program in an attempt to contact homes of builders' club youngsters. Quite a number of parents have indicated strong interest in having more regular community get-togethers, such as the one held at the center at Christmas.

I-W's from uptown New York City and those at Wiltwyck School for Boys, in upstate New York, shared with the VS unit in a taffy pull, games, and a worship period on Feb. 6. The group feels that more such meetings would be very good.

Athabasca, Alta.—Hilda Eby, R.N., Guernsey, Sask., held a film night for mothers and mothers-to-be in the Youth Center in January. She has also begun a weekly nursing education class.

Colorado Springs, Colo.—Jacob F. Weirich, I-W sponsor, met with the group here and helped them to form a I-W Council. This consists of the senior I-W plus one other person elected by the group. They will meet with the sponsor in an effort to give direction to unit life and activities. I-W's on the current committee are Donald Lile, Perryton, Texas, and LaMar Lantz, Goshen, Ind.

Akron, Pa.—To study further ways in which Menno Travel Service can serve mission boards, MTS sent Paul Ruth, Managing Director, on a study trip to Africa. On Feb. 9, he left to spend several days in Leopoldville, Belgian Congo. There, he will consult with O. O. Miller, Akron, Pa., in the interest of setting up an office to assist missionaries in their travel arrangements. Other stops on his itinerary include Tanganyika, Ethiopia, and Israel, where he will confer with missionaries to determine ways in which MTS can be helpful.

Kansas City, Mo.—VS-ers here are actively involved in the work of the Kansas City Mennonite Fellowship, which is a result of the VS witness in that community. Henry and Bernice Collins are a community couple who have been members there for some time. Recently, when Bernice had to have surgery, the three Collins children stayed at the Service Center.

The VS-ers make a conscious effort to keep aware of what is going on in the community around them (homes where the mother is ill, widows and out-of-work families who need financial help, the discouraged and despondent). They make as much of a contribution to the work of the church by these informal contacts as they do as Sunday-school teachers, club leaders, etc.

Norma, N.J.—VS-ers are continuing to visit homes in the Vineland and Norma area. Presently, each couple visits a different home each month, trusting that the people contacted will in turn come to services at the Norma Mennonite Church. They are also laying the groundwork for a series of evangelistic meetings next spring. Pray for this work.

WMSA Weekly Notes

World Day of Prayer

Is your group ready for the World Day of Prayer on March 4? If for some reason there is no scheduled meeting in your community, why not take the initiative in inviting some neighbors in sometime that day? A small, kitchen-table fellowship may turn out to be more meaningful than a large gathering. The program (for ideas, at least) is printed in the January WMSA Monthly and in the Feb. 2 GOSPEL HERALD.

Added Meaning

Pueblo, Colo., WMSA sends us a copy of a simple and beautiful dedication service conducted by their pastor when they brought together their Christmas bundles for MCC. It would do us all good to put more such thought into our giving—"Be sure that nothing you do for him is ever lost or ever wasted" (I Cor. 15:58b, Phillips).

Timely Request

Before you store (or burn!) this year's Christmas cards, read this: Ruth and Rhoda Ressler (Kamishoro cho, Kato gun, Hokkaido, Japan) report that they and everyone else in the Japan mission "scraped the barrel" this year for cards. Select only those with pictures illustrating the Biblical account of the birth of Christ. Cut off the front picture and send it, or else cut out the middle section and leave the front and back joined, if there is no writing on the back. Send them as printed matter, with no commercial value, to any of the missionaries in Japan.

Organized

The Glenwood Springs, Colo., WMSA makes schedules for visitation at a nursing home, letter writing to those of their group away from home, and visiting the sick. This is a fine way to avoid oversights and to secure larger participation in such projects.

Richer

By the end of this coming year each member of the Bethel WMSA, Albuquerque, N. Mex., will be richer in mind. They purpose to buy six books from the new WMSA suggested reading list and circulate them during the year, placing them in the Sunday-school library when all have finished reading them. How much better this is than merely putting the books on the shelf right away!

Reliable Resource

We hear from the Crystal Springs (Harper, Kans.) WMSA that an 85-year-old grandma, Mrs. Fanny Stutzman, is still keeping their sewing circle supplied with all the quilt and comforter tops that they can use! Her daughter, who reports the item, says: "As far back as I can remember she was always vitally interested in the work. Seldom does she miss a meeting. I only wish some of us younger members had the same enthusiasm!"

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Pentecostal Church of God, Joplin, Mo., is promoting vacation Bible schools this year for the first time. They will be using only the Herald SBS series. They are also promoting the Herald Nursery School material, and are now getting an imprint edition of Story Friends.

Speakers in the annual instruction meeting at Weavers, Harrisonburg, Va., on Feb. 7 were Chester K. Lehman, Glendon Blosser, Earl Hartzler, and Harold H. Lehman.

Bro. Daniel Kauffman, Hesston, Kans., spoke on the financial program of the church at Fort Dodge, Iowa, on Feb. 7.

Sister Alta Mae Erb spoke at Monterey, Bird in Hand, Pa., on Feb. 8 and at Neffsville on Feb. 9. She spoke also to the Weaver Book Store staff on Feb. 9 concerning children's literature.

Bro. Warren Blackwell from Virginia spoke at the Lancaster Mennonite Church for the Deaf on Jan. 31. Forty-five deaf people from Sunbury, York, Lebanon, Harrisburg, and Lancaster attended. He also spoke the same day at the Salem Mennonite Brethren in Christ Church in Philadelphia, where thirty deaf people attended.

Bro. George R. Brunk, Denbigh, Va., spoke at the annual Tabor College Bible Conference, Hillsboro, Kans., Jan. 31 to Feb. 7.

The Warden Park congregation in Toronto has adopted a five-year program to provide adequate accommodation for an expanding congregation, to assume a full share of the annual conference budget, to purchase a parsonage, and to seek affiliation with the Ontario Conference as an independent congregation. The congregation is now under Ontario Mission Board.

Prison worker Duke Deitzinger uses our Mennonite Home Bible Studies in his work. A man in the Mississippi State Prison was recently saved. He hopes to complete several of the Bible lessons before his scheduled execution on Feb. 19.

Bro. Norman Derstine, associate pastor of The Mennonite Hour, is showing a new film, "Faith Comes by Hearing," which depicts the work of the Mennonite Hour Broadcast. He was at Leo, Ind., on Feb. 1; at Wakarusa, Ind., on Feb. 2; at Goshen, Ind., on Feb. 3; at Kokomo, Ind., on Feb. 4; and at Tedrow, Wauseon, Ohio, on Feb. 5.

Curriculum Committee of the Commission and Publication Board in semiannual meeting at Scottdale, Feb. 18, 19. Members of the committee are Paul Mininger, Edward Stoltzfus, Noah Good, Don Augsburger, Laurence Horst, and Paul M. Lederach.

The members of Good's congregation, Elizabethtown, Pa., are worshiping at other places while their church building is being remodeled.

Bro. William Stauffer, General Conference Mennonite minister from Sugarcreek, Ohio, spoke at Morton, Ill., on Jan. 31.

Bro. J. W. Birky, Strang, Nebr., preached at Phoenix, Ariz., on Feb. 7.

Bro. Marvin Yoder, of the I.M.S. faculty, and a Gospel team from the school, gave a program at Iowa City on Feb. 7. On Feb. 9 Edgerton Nix of the American Sunday School Union spoke at Iowa City.

Bro. Andrew Brenneman, Elida, Ohio, celebrated his eighty-fifth birthday on Feb. 7. An old-fashioned hymn sing in the evening service was a feature of the celebration.

A mission study course on Africa with Bro. Ora Keiser as instructor is meeting at East Union, Kalona, Iowa.

Bro. Richard Fahndrich has been licensed as a minister for the work at Pico Rivera, Calif.

The second annual Jamaica Church Conference at Kingston, Feb. 28, 29.

Bro. Willard Roth, of the MCC Information Office, was in Scottdale recently to arrange for the insertion of an MCC report in a future issue of the GOSPEL HERALD.

Sister Elizabeth Hostetter, Harrisonburg, Va., who has spent seven years in MCC service in Europe, was in Scottdale last week in orientation for her next assignment. As an appointee of the Eastern Mission Board she is being loaned to the Mennonite Publishing House for work in the bookstore at Addis Ababa, Ethiopia. Sister Hostetter spoke of her MCC experiences in Holland to the Goodwill Circle of the Trissels congregation in Virginia on Feb. 23.

A number of Publishing House editorial and administrative personnel are attending the annual meeting of the Protestant Publishing Association at Hot Springs, Va., Feb. 22-25.

Builder is the name approved on Feb. 13 by the Executive Committee of the Mennonite Publication Board for the new leadership magazine. The proposed publication, to begin October of this year, will replace **Program Builder**, **Christian Ministry**, and **Herald Teacher**. In a few weeks the GOSPEL HERALD will publish an article telling more about **Builder**.

A meeting of Colorado ministers in January recommended taking further steps toward the formation of a Rocky Mountain Conference.

Sister Ruth Roth, Secretary of Church Libraries in the Christian Workers' Cabinet of Illinois, spoke at Peoria on Feb. 14, presenting a display of materials. On Feb. 17 the speaker at Peoria was Glenn W. Wagner of the Pocket Testament League.

Bro. Ernest Bontrager, Estacada, Oreg., is instructing in music at Nampa, Idaho, Feb. 22-26.

The Co-ordinating Committee of Mennonite General Conference met at Harrisburg, Pa., on Feb. 10 with a number of brethren representing employing agencies of the church. Principles for the remuneration of church workers was the subject of discussion. Another meeting of this type will be held in Chicago on May 26.

Bro. J. H. Yoder, Elkhart, Ind., spoke in a vesper service at Oak Grove, Smithville, Ohio, recently.

Bro. C. L. Graber and wife returned to their home at Goshen, Ind., on Jan. 20 after an absence of four months. Bro. Graber served the MCC in Morocco, setting up projects for Pax units.

The Wellman, Iowa, congregation has purchased a house near the church to be used as a parsonage. The present pastor and bishop is Bro. Noah Landis. Other ministers of the congregation are George S. Miller and Max Yoder.

Bro. John F. Mishler, Talcum, Ky., is attending Lees College at Jackson, Ky., the second semester.

Guest speaker at Alpha, Minn., on Feb. 21 was Bro. William Kurtz, Loman, Minn.

Announcements

The address of the Frank Byler family is Escalada 1195, Bragado, FNDFS, Argentina.

John R. Mumaw in weekend mission conference, March 4-6, at Forks, Middlebury, Ind.

Alta Mae Erb, Scottdale, Pa., speaking in a Sunday-school convention at Steinbach, Man., March 17-20.

Terry CPS reunion, Kempton Ranch, two miles south of Terry, Mont., Aug. 27, 1960. —Elmer Johnson and Lloyd Hostetler, Bloomfield, Mont.

An invitation Family Worship Conference will be held at Goshen, Ind., on March 15. It is sponsored by the Mennonite Publishing House in preparation for the forthcoming family worship magazine to be released in April, 1961.

Telephone number for John Otto, Leonard, Mo., is POrter 2-3182.

Calendar

Biennial Joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-6.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Annual meeting, Eastern Mennonite Board of Missions, Ephrata, Pa., March 8-10.
Annual Mission Board and ministers' meeting, Iowa-Nebraska Conference, Kalona Church, March 7-10.
Spring Missionary Day, March 13.
Semi-annual meeting of the Lancaster Conference, East Petersburg, Pa., March 17.
Midwinter Illinois Ministers' Fellowship, Flanagan, March 22, 23.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 4.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings, with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 1-3.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual convention of General MYF, Hesston, Kans. Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

Inter-Mennonite relief sale at Congerville, Ill., March 12. All money goes to MCC relief.

Program by Bible Translation and Literacy Association with Phebe Yoder, Tanganyika, as speaker at East Chestnut St., Lancaster, Pa., evening of March 6.

Myron Augsburger, Harrisonburg, Va., in Bible Conference at East Chestnut St., Lancaster, Pa., March 30 to April 3.

Bible instruction meeting at Salem Ridge, near Greencastle, Pa., with Harold Eshleman, Harrisonburg, Va., and John S. Hess, Lititz, Pa., as speakers, March 5, 6.

Open house for the new wing at Rockway Mennonite School, Kitchener, Ont., 2:30 to 5:00 p.m., March 6.

Simeon Hursts, just returned from Tanganyika, at Elmira, Ont., Feb. 24.

Missions Week speakers at Neffsvillé, Pa.: Miller Stayrook, Algeria, March 13, and Fred Augsburger, Youngstown, Ohio, March 19, 20.

A Cappella Chorus, Western Mennonite School, at Portland, Oreg., Feb. 28.

J. Otis Yoder, Harrisonburg, Va., Missionary Day and Bible conference instructor at Steelton, Pa., March 13.

Lamont Woelk, Fairfield, Pa., General Conference Mennonite Church, at Bethel, Gettysburg, Pa., Feb. 28.

Ontario Camp Workshop, United Mennonite Church, Waterloo, Feb. 26, 27. Speakers: Vincent Craven, director of Pioneer Camps for Ontario, and Jess Kauffman, Secretary of Church Camps, Commission for Christian Education. The workshop is sponsored by a number of Mennonite groups.

Annual meeting of Association of Mennonite Aid Societies at Atlantic Hotel, Chicago, Ill., March 3, 4. Speakers include J. Lawrence Burkholder, William Snyder, J. J. Peters, Ralph Hernley, Harold Schmidt, J. Winfield Fretz, Wayne S. Martin, John Sawatzky, and J. J. Vela. This association maintains regular contact with 91 Mennonite aid organizations in the United States and Canada. The chairman is H. L. Swartzendruber of Goshen, Ind.

Ralph Palmer, 309 Lucas Creek Road, Denbigh, Va., has a large supply of highway Gospel signs ready for sending out. Congregations or individuals may obtain signs, free and postpaid, by writing Bro. Palmer. Individuals and congregations interested in this work have made possible the making of these signs. Placing them along busy highways is a good project for youth groups and interested persons.

Evangelistic Meetings

Roy Bucher, Metamora, Ill., at General Conference Mennonite, Normal, Ill., March 6-11. **John Landis**, Hesston, Kans., at Barlow, Oreg., General Conference Mennonite, beginning Feb. 8. **Norman Beechtel**, Spring City, Pa., at Hinkletown, Ephrata, Pa., Feb. 7-14, and at Fairview, Reading, Pa., Feb. 28 to March 6. **Milton Brackbill**, Paoli, Pa., at Albuquerque, N. Mex., Feb. 21-27. **Richard E. Martin**, Elida, Ohio, at Morton, Ill., March 6-13. **Allen H. Erb**, Hesston, Kans., at Pennsylvania, Hesston, Kans., March 13-20. **George R. Brunk**, Denbigh, Va., at North Clinton, Pettisville, Ohio, Feb. 28 to March 6, and at Cedar Grove, Greencastle, Pa., March 19, 20. **Lewis Showalter**, Broadway, Va., at Hebron, Fulks Run, Va., Feb. 21.

Mission News

The Foreign Missions Office of the General Mission Board has announced that Prof. Howard Charles of the Goshen College Biblical Seminary will be going to Japan for the year 1960-61 to help with an intensive Bible teaching program in the Mennonite Church in Hokkaido.

For a time it looked like a victory for the devil. A former member of the Rehoboth Mennonite Church, St. Anne, Ill., beat his wife in a drunken rage and she, a fine Christian, decided it was best to leave the community. The husband was put on probation, their goods were divided equally, and the suitcases were packed, but the Spirit was at work. On the day she was to leave, the husband broke down in penitence and confession, begging forgiveness. It took him a day to convince his wife that he was sincere. The following Sunday they both gave their testimonies—words ringing with peace and sincerity. During the morning service on Jan. 31, he was received into church fellowship once more. The victory was Christ's.

The third annual Three Love Institute (love for God, love for man, love for soil) was held at Nakashibetsu, Japan, Jan. 4-14. A total of 28 were registered for the course, some of them part-time. It was planned as a study of farm life and methods of Japan, Europe, and America. Local agricultural leaders and teachers from the Obihiro Agricultural and Nopporo Christian Agricultural Colleges served as instructors. There was good unity and co-operation among the students, and good interest in the daily chapel service and Sunday worship. Almost all the students purchased Bibles or hymnbooks and several expressed a deep desire to learn more of Christ. Pray for God's leading in specific methods of reaching the great potential of farm young people at their level of interest and needs.

The strike of mail clerks and post-office employees in Argentina has been settled; so it is again possible to send mail to this country.

Pray for Ram Lagan Mahato, a Hindu who has attended the Daltonganj Union Church in Bihar, India, for six months. He recently accepted Christ and is receiving instruction. He has been witnessing to his relatives who live in the Satbarwa area, and may prove to be the "bridge" to this community.

Staff members and board of directors of Adriel School, West Liberty, Ohio, met on Jan. 2 for an evaluation session with E. C. Bender (Secretary for Health and Welfare for the General Mission Board), Virginia Baker (Department of Special Education, Columbus, Ohio), and Dr. Richard Cove (Superintendent of Ohio State School). The group reviewed the historical development of the school and noted its present activities. Miss Baker discussed how a private school can fit into the developing program of special education in the state of Ohio, bringing out the fact that Ohio has 55,000 children who need to be in special classes, but has facilities for only 12,000. Many retarded children of the age served by Adriel School (12-18) are encouraged to leave school because there is no place for them. These children are old enough to realize their deficiencies, and their differences are accentuated in family and school life. They need the help of interested adults and can profit by association with other children who are their equals.

Members of the church in **Puerto Rico** enjoyed an evening of song with Prof. Walter E. Yoder, Goshen College, Goshen, Ind., on Feb. 1. He pointed out the beauty and historical setting of each song. These introductory remarks, along with his inspiring interpretation of each hymn, were a thrill to everyone who participated.

Nelson Litwiller, field secretary for South America, will be attending the Young People's Institute in Trenque Lauquen, Argentina, Feb. 24-26, and another Young People's Institute in Montevideo, Uruguay, March 1-6.

Mrs. Henry Becker, missionary on furlough from Bihar, India, spoke to the Fairview, Western, East Fairview, Lebanon, Brownsville, and Plainview WMSA's at Fairview, Oreg., on Feb. 4. She told about the medical work which is being established in Bihar. The Beckers have been presenting the Bihar work at a number of the Oregon churches. Bro. Becker is serving on the faculty of Western Mennonite School during his furlough.

The H. James Martin family arrived in Montevideo, Uruguay, after a year's furlough in the U.S. Their address is Casilla de Correo 2130, Distrito A-5, Montevideo, Uruguay.

Your Treasurer Reports

One of the major parts of the Mission Board budget is devoted to the support of the missionaries. Without workers dedicated to the task of evangelism, there would be no mission program, either in foreign lands or in home fields.

The cost of maintaining workers continues to rise as living costs increase. Many needs of the mission staff are supplied to the worker as a part of field budget, such as housing, travel, and basic equipment. Other costs are met by the missionary from an allowance received. This is the cash support given and is the basis used for the missionary support program.

During the past several months the General Board has reviewed support schedules in all fields and has made increases to help meet rising costs and increased needs of the workers. This will mean a change in the support program. We believe the brotherhood will want to meet this additional cost and to assure the mission workers of our readiness to meet their needs. We are grateful for those congregations and individuals who are contributing the funds to support particular missionaries. We trust that the support of each missionary can be continued and increased to meet the additional cost. Anyone interested in contributing for missionary support should write to the Elkhart office for details.

H. Ernest Bennet, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

God's Protecting Providence

Sunday School Lesson for March 6

(Acts 22:30—23:35)

The class study might begin with a discussion (illustrated) of what is meant by God's protecting providence.

See how God has been protecting Paul. At Damascus the "Jews took counsel to kill him." How was he delivered? 9:24, 25. What happened at Jerusalem (9:30); at Antioch (13:50); at Iconium (14:5); at Lystra (14:19); at Philippi (12:26); at Jerusalem (21:31, 32)?

Paul was now a prisoner for Christ in Jerusalem. He was being held by the chief captain in the castle, who had been unable to gather any specific charge against Paul. He couldn't properly hold him for a trial without a charge against him. The mob couldn't bring charge because they were too bloodthirsty and went into confusion. He couldn't learn from Paul's address because it was in Hebrew. He tried to bring confession by scourging but was thwarted there. So he decided to call the Jews' own court, the Sanhedrin, to fix the charge. Paul was released from his bands for this trial. This was the first of a series of five trials Paul would undergo.

The study of the trial shows that Paul was directed to help himself at the same time that he depended on God. God gave Paul wisdom to confuse his enemies and made it impossible for them to agree on a charge. How did Paul use his wits? Paul knew the great points of difference between the Pharisees and Sadducees. It was wisdom to use this intelligence. Fearing lest Paul be torn in pieces by the mob, the captain had him rescued and put in the castle again.

Who of the Christians were with Paul in this trial and in the castle? Perhaps no one. Was he singing even though alone? Perhaps he was a bit sad and confused. But we are sure he prayed and God was very near. Just when we need Him most Jesus is near. What did the Lord speak? We must remember that our help will come at the time it is needed. Paul was God's servant and He would take care of him by life or death. Paul was assured that death would not come in Jerusalem. Better yet, he was assured of opportunity to witness at Rome.

Undoubtedly Paul was not surprised to learn of further plans to kill him. He knew the hatred a Jew can have for one who witnesses to Christ. What was the plot? How did God demonstrate His power to protect Paul? The nephew heard by God's providence. He was very courageous. The Roman officer was very wise in removing Paul at once from the possibility of death. How many people were involved in Paul's rescue? The guard God gave was strong indeed. The civil government was a minister of God to Paul for good. (See Rom. 13:4.)

Each of us faces trouble at times. What does Paul tell us about the way to face trouble? Did he lose control of himself? Did he get discouraged and give up? Did he worry? Did he forget whom he was serving? Was he willing to die if God willed? God doesn't always give life. Paul saw Stephen die for his faith. Did he appreciate the help his nephew gave? God's providence is constantly about us. He works through our own intelligence, through special words from Him, and through our friends. Psalms 46 and 117 tell of our faithful Lord. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Heavens Declare, by Maurice T. Brackbill; Astral Society, Eastern Mennonite College, Harrisonburg, Va.; 1959; 128 pp.; $2.75.

This little gem from the pen of Maurice T. Brackbill should be read by all who have an interest in astronomy. Written from the Christian point of view, this book shows some of the wonderful harmony existing between God's world and His created universe.

A very fine introduction by Armand N. Spitz, director of Spitz Laboratories, points out that Professor Brackbill is a teacher of unusual inspiration. Spitz continues as follows: "He is a quiet, unassuming individual, in a quiet, unassuming college, representing a quiet, unassuming faith, in a quiet, unassuming community. Yet his influence has spread throughout the years."

The book is divided into seventeen short chapters and can be easily read by any teenager or an adult who may have little scientific knowledge. However, to gain a complete comprehension, the reader should have taken a standard course in astronomy.

For the critical reader it should be pointed out that there are two errors of fact. On page 44 the mass of the sun is given as 6.6 times ten to the twenty-first power tons. This number really represents the mass of the earth, while the sun has a mass of 2 X 10^{33} tons. Then on page 106 it is stated that the entire number of subatomic particles is 10 raised to the exponent 100. This number is much too large. According to data available today this number does not exceed 10 raised to the exponent 80. This is a very serious error, for the number given by the author is one hundred billion billion times the more correct number.

In order to allow you to catch the flavor of this wonderful book, allow me to quote, "Moreover, God has His signatures all over the sky, identifying Him, and authenticating every star, a divine masterpiece, but it seems not all can decipher it, just as not everyone can recognize a Rembrandt painting or a Stradivarius violin. As a painting reveals its painter to the expert who knows the artist, and the statue reveals its maker to the master who knows the sculptor, so the heavens reveal their Creator to them who know their Originator.

"The Bible writers did not include any Galileos, Newtons, Eddingtons, or Einsteins, but they did have God! They did not have telescopes or spectroscopes or photographic films, but they did have the Holy Spirit."

A most fascinating chapter is entitled, "If the Stars Shone Only One Night Every Thousand Years." Note the intense anticipation of the star viewers as they shout, "The stars are coming! The stars ARE coming! THE STARS ARE COMING!" Professor Brackbill continues: "And amid the 'Ah's!' and 'Oh's!' and other exclamations from millions of throats along a pole-to-pole front, presently in the East, Sirius shines out, palely at first, and then Rigel and Capella. Star after star breaks through, singly, then by twos, by threes, soon by dozens, by fifties, by hundreds, bespangling the heavens in the deepening night. Oh, what a sight! What a ravishing vision of loveliness!"

"Concerning a Star and Me" is the title of another lovely chapter. Here the writer causes one to smile as he says, "Stars don't know anything. They don't even know that they are stars. No star ever had ideas about anything, not even about themselves. A star is an idealess thing. Not so I. I have ideas. Really. Well, you are reading some right now."

The chapter on the Bethlehem star concludes as follows: "If on Christmas Eve we cannot see Venus or a Nova, or a comet, or a conjunction as prototype of the Bethlehem star, we can see the Cross planting itself upright in the low West, symbol of the purpose of Christ's coming two millenniums ago, its head pointing to Cepheus, the King, and its foot pointing to Sagittarius, toward the center of our galaxy where peradventure, God has His throne, where Jesus likely went to His departure, and where He will come again. And who knows, it may be tonight."

This book should be read by everyone who loves both God's Word and His world. I can highly recommend it for its humor, scientific interest, and its Christian message. It honors both our God and his Son Jesus Christ. The closing message it takes from Psalm 148:

"Praise ye the Lord from the heavens:
Praise him in the heights. . . .
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
Hallelujah! Hallelujah!"

—H. Harold Hartzler, President,
American Scientific Affiliation.

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A religious survey in one of the counties of Long Island reveals large numbers of what the survey calls resisters. They are people who never go to church or synagogue, yet in a census will identify themselves as members of a denomination or institution. In this county there are 73,000 such Catholic resisters and 100,000 Protestant resisters.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baer, Glenn and Lucille (Risser), Harrisburg, Pa., first child, Melanie Ann, Feb. 8, 1960.

Bauman, Maurice and Verna (Shoemaker), Elmira, Ont., fifth child, fourth son, Eric Blake, Jan. 23, 1960.

Bomberger, Clair N. and Anna E. (Bauman), Lancaster, Pa., eleventh child, seventh son, Jay Leonard, Jan. 15, 1960.

Brydge, Silas W. and Rachel (Ellinger), Lyndhurst, Va., second child, first daughter, Karen Joy, Jan. 24, 1960.

Christner, Truman and Jeanette (Krabill), Iowa City, Iowa, fifth child, third son, Eric Lee, Jan. 5, 1960.

Diller, Lester and Ella (Hege), Hagerstown, Md., second child, first son, Marvin Daniel, Jan. 21, 1960.

Drawbond, Amos and Lois (Hauder), Bellflower, Calif., second son, Jeffrey Allen, Dec. 8, 1959.

Eberly, Amos W. and Lucy W. (Martin), Reinholds, Pa., fifth child, third daughter, Debra Lou, Jan. 12, 1960.

Esmonde, Larry and Sue (Bowshar), Denver, Colo., second child, first son, Michael Allen, Jan. 26, 1960.

Frey, Kenneth and Ellen (Nannie), Akron, N.Y., third child, second daughter, Rebecca Lynne, Dec. 30, 1959.

Frey, Marvin J. and Delphine (Kennel), Goshen, Ind., fourth child, second daughter, Dawn Marie, Dec. 5, 1959.

Garber, Leonard W. and Doris (Reesor), New Dundee, Ont., fourth child, second son, Steven Ernest, Feb. 5, 1960.

Gehman, Dr. J. R. and Dorothy (Landis), Omer, Mich., seventh child (sixth living), Daniel Paul, Jan. 23, 1960.

Godshall, Ray W. and Liz (Derstine), Franconia, Pa., second child, first daughter, Christine Colleen, Jan. 27, 1960.

Graybill, Lloyd and Hazel (Apple), McAlisterville, Pa., second son, Karl Eugene, Jan. 28, 1960.

Headrick, Melvin and Clara (Esch), La Junta, Colo., fifth daughter, Rachel Anne, Feb. 2, 1960.

Hertzler, Elmer and Esther (King), Riverson, Pa., fourth child, second son, Joseph David, Jan. 21, 1960.

Huber, John and Martha (Knechtel), Petersburg, Ont., third child, second daughter, Mary Elaine, Jan. 17, 1960.

Jantzi, Maynard and Wilma (Theander), Denver, Colo., second child, first daughter, Eileen Marie, Jan. 5, 1960.

Kauffman, Jesse and Lorene (Stone), Belleville, Pa., third child, second son, Arlan David, Jan. 21, 1960.

King, Joseph S. and Catharine (Scheffel), Cochranville, Pa., second daughter, Yvonne Jolene, Jan. 17, 1960.

Leichty, Lowell and Ruth (Earnest), Wayland, Iowa, second son, Phillip Lynn, Jan. 9, 1960.

Litwiller, Lloyd Joseph and Sara (Mast), Delavan, Ill., fifth child, fourth son, Clifford Joseph, Jan. 17, 1960.

Martin, Vernon and Eileen (Gingrich), Alma, Ont., fourth child, third son, Brian James, Dec. 19, 1959.

Metzger, Abner and Eleanor (Martin), Elmira, Ont., first child, Kathy Marie, Dec. 1, 1959.

Nesselrodt, Forrest and Patsy (Dove), Harrisonburg, Va., first child, Deloros Ann, Oct. 7, 1959.

Neuenschwander, Willis and Delpha (Geiser), Dalton, Ohio, seventh child, fourth daughter, Myrna Kay, Jan. 30, 1960.

Roth, Calvin and Marilyn (Perry), West Point, Nebr., third daughter, Lori Lynn, Jan. 1, 1960.

Stauffer, Roy W., Jr., and Anna Mary (Martin), Lititz, Pa., fourth child, first daughter, Joanne, Jan. 17, 1960.

Steckle, Peter and Reta (Martin), Zurich, Ont., first son, Darrell Wayne, Jan. 28, 1960.

Steiner, Raymond and Lucile (Zimmerman), Dalton, Ohio, first child, Karen Sue, Jan. 31, 1960.

Stoltzfus, Donald and Grace (Tillman), Christiana, Pa., second child, first daughter, Anita Faye, Jan. 8, 1960.

Stoltzfus, Jay and Pauline (Cavanaugh), Gap, Pa., first child, Susan Yvonne, Jan. 18, 1960.

Stoltzfus, Neil S. and Martha (Stoltzfus), Parkesburg, Pa., third child, second daughter, Karen Joy, Jan. 9, 1960.

Witmer, Clyde W. and Betty (Weaver), Greenwood, N.Y., third child, second daughter, Cynthia Beth, Nov. 25, 1959.

Yutzy, Raymond E. and Alta Mae (Shetler), Hutchinson, Kans., third child, second son, Philip Ray, Dec. 14, 1959.

Zehr, Carl and Yvonne (Wilson), Newfane, N.Y., third child, second daughter, Carla Yvonne, Dec. 6, 1959.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Engle–Horst.—William J. Engle, Cochranville, Pa., Homeville cong., and Miriam G. Horst, Blue Ball, Pa., New Holland cong., by Mahlon Witmer at the New Holland Church, Jan. 30, 1960.

Horning–Sauder.—Reuben O. Horning and Sarah Ann Sauder, both of Ephrata, Pa., Metzler cong., by Mahlon Witmer at the church, Feb. 6, 1960.

Magnuson–Anderson.—Donald Magnuson, Morton, Ill., and Carol Jean Anderson, East Peoria, Ill., both of Pleasant Hill cong., by Roy Bucher and Wayne D. King at the church, Nov. 20, 1959.

Sauder–Guthrie.—Gene Sauder, Archbold, Ohio, and Linda Guthrie, Stryker, Ohio, both of the Central cong., by Jesse J. Short at the church, Jan. 24, 1960.

Anniversaries

Glick. Henry J. and Minnie N. (Miller) Glick were married Dec. 12, 1909, at the Fairview (Mich.) Church by Bishop Menno Esch. They observed their fiftieth wedding anniversary at their home, Lampeter, Pa., Dec. 12, 1959, with open house in the afternoon and evening, sponsored by their children. Even though there was almost a continuous rain during the day, more than 100 friends called to extend best wishes. They have lived in Pennsylvania almost all their married lives, and are members of the Vine Street Mennonite Church, Lancaster, Pa. One daughter (Ruth) died at the age of 14. They are the parents of five living children (Elva—Mrs. George Cramer, Barrington, R.I.; Carl, Kenai, Alaska; Naomi—Mrs. Amos Harnish, Willow Street, Pa.; Harold, Lampeter; and Paul, Lancaster). They also have 2 foster children (Mary—Mrs. Jay Aument, Rothsville, Pa.; and David Hartman, Newburg, Pa.), 9 living grandchildren, 2 great-grandchildren, and 6 foster grandchildren. All were present for the anniversary except Carl.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, Daniel J., son of Jacob and Mary (Yoder) Brenneman, was born June 10, 1890, at Wellman, Iowa; died Jan. 10, 1960, at Phoenix, Ariz., of a heart ailment; aged 69 y. 7 m. He was married on April 5, 1942, at North Pomona, Calif., to Sadie Myers, who survives. Also surviving is one sister (Mrs. Anna Horst, Wellman, Iowa). He was a member of the Wellman, Iowa, Church. Funeral services were held Jan. 14 at Upland, Calif., in charge of Sherman Maust and Geo. M. Beare; interment in Bellevue Cemetery, Ontario, Calif.

Curry, Ella, daughter of Samuel B. and Margaret (Richmond) Jones, was born Aug. 16, 1865, at Pittsfield, Ill.; died Jan. 4, 1960, at Hannibal, Mo.; aged 94 y. 4 m. 19 d. She was married to Eugene Curry, who died in 1949. Surviving are two children (Ellis, Maynard, Ill.; and Mrs. Peter Wiebe, Dearborn, Mich.). One son also preceded her in death. She was a member of the Lyon Street Church, Hannibal. Funeral services were held Jan. 7 at the Smith Funeral Home, with Daniel Kauffman officiating; interment in Mt. Olivet Cemetery.

Detweiler, Sophia W., widow of Abraham L. Detweiler, was born Nov. 30, 1872; died Dec. 31, 1959; aged 87 y. 1 m. 1 d. Her husband died in January, 1959. Surviving are 4 daughters and 7 sons, 19 grandchildren, 39 great-grandchildren, one sister, and 2 brothers. Two children also preceded her in death. Funeral services were held at Community Towamencin Church, Kulpsville, Pa., in charge of John E. Lapp and Ellis Mack.

Elliott, Fannie Groff, daughter of Jacob B. and Amanda (Groff) Huber, was born in Manheim Twp., Pa.; died Nov. 6, 1959, in Lancaster Co., Pa.; aged 79 y. 7 m. 15 d. She was married to Enos S. Elliott, who died 34 years ago. Surviving are one son (Jacob K., Pittsburgh) and one daughter (Ellen E.—Mrs. Frank C. Newcomer, with whom she resided). An infant daughter and one sister preceded her in death. She was a member of the Millersville Church, where funeral services were held, in charge of Benjamin C. Eshbach and the ministers of the church.

Erb, Marion F., was born Aug. 26, 1872, at Goshen, Ind.; died Jan. 17, 1960, of complications, at Elkhart, Ind.; aged 87 y. 4 m. 22 d. He was married on July 14, 1896, to Mary Ellen Miller, who died June 5, 1958. Surviving are 4 sons (Wayne, Elkhart, Ind.; Rollin, Seaside, Calif.; Merlin, Tempe, Ariz.; and Earl, Denver, Colo.), one daughter (Mrs. Ruth Kile, Elkhart), one half sister (Mrs. Henry Cripe, Elkhart), 9 grandchildren, and 25 great-grandchildren. He was a member of the Prairie Street Church. Funeral services were held Jan. 19 at the Hartzler-Gutermuch Funeral Home, in charge of Howard J. Zehr.

Frey, Christian, son of Christian and Fanny (Long) Frey, was born Feb. 20, 1863, in Greene Twp., Franklin Co., Pa.; died Jan. 20, 1960, at his home in Green Twp., after an illness of several years; aged 96 y. 11 m. On Aug. 8, 1895, he was married to Annie Landis, who preceded him in death. Also preceding him was one son. Surviving are 3 sons and 2 daughters (Henry, John, and Christian, all of Chambersburg, Pa.; and Catharine and Fanny, at home), 11 grandchildren, and 22 great-grandchildren. He was a member of the Chambersburg Church, where funeral services were held Jan. 23, in charge of Harvey Shank and Omar Martin.

Geiser, Elizabeth M., daughter of John and Mary (Frey) Beller, was born May 13, 1884, near Graymont, Ill.; died following surgery at the St. James Hospital, Pontiac, Ill., Jan. 3, 1960; aged 75 y. 7 m. 21 d. She was married on Feb. 4, 1909, to Curtis Geiser, who died Feb. 12, 1951. Surviving are 4 children (Ralph, Glen Ellen, Calif.; Merle, Pontiac, Ill.; Myrna Marie—Mrs. Kenneth Blagg, Joliet, Ill.; and Betty—Mrs. Marvin Kreiger, Pontiac), 12 grandchildren, 6 sisters (Katie—Mrs. Joseph Orendorff and Mary —Mrs. Edd Yordy, Flanagan; Barbara—Mrs. Leslie Middelton, Alhambra, Calif.; Lena—Mrs. L. J. Hartzler, Goshen, Ind.; Emma—Mrs. Eli Roeschley and Lovina—Mrs. Leo Roeschley, Graymont), and her stepmother (Mrs. Sarah Beller, Eureka). She was a member of the Waldo Church. Funeral services were held Jan. 6 at the Harris Funeral Home in Pontiac, with Edwin J. Stalter officiating; interment in Memorial Park Cemetery.

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Herr, Zonya Marlene, daughter of Earl S. and Ruth (Weaver) Herr, Silver Spring, Md., was born June 20, 1959, at Washington, D.C.; died at the Freedman Hospital, Washington, D.C., from a heart condition, Nov. 16, 1959; aged 4 m. 27 d. Surviving are her parents and her grandparents (Mr. and Mrs. David O. Weaver, Ephrata, Pa.; and Mr. and Mrs. Elmer H. Herr, Quarryville, Pa.). Services were held Nov. 19 in Washington, D.C., in charge of Isaac Baer.

Hershey, Henry H., son of Jacob R. and Fannie (Huber) Hershey, was born March 9, 1872; died Jan. 15, 1960, after a lingering illness; aged 87 y. 10 m. 4 d. His wife, Ella Hostetter Hershey, preceded him in death 15 years ago. Surviving are 9 children (Mabel—Mrs. J. Daniel Eshleman, Landisville; J. Harry, Lititz, Pa.; Dorothy—Mrs. Amos L. Keener, D. Paul, and A. Frank, all of Lititz; Mary—Mrs. Amos K. Martin, Mt. Joy; Clara—Mrs. A. Ray Landis, Mohnton; Esther—Mrs. Ray J. Lehman, Holwood; and Martha—Mrs. John K. Hershey, York), 31 grandchildren, and 46 great-grandchildren. He was a member of the Lititz Church, where funeral services were held Jan. 16, in charge of the home ministers.

Kennel, John K., son of Joseph and Rosina (Kipfer) Kennel, was born in Perth Co., Ont., Nov. 24, 1872; died at the Milford (Nebr.) Rest Home, Jan. 21, 1960; aged 87 y. 1 m. 27 d. He lived near Shickley, Nebr., since 1904 until five years before his death, when he went to the Milford Rest Home. On Nov. 11, 1896, he was married to Katie Lichti at Longmont, Colo., by Joseph Schlegel. They had one daughter (Rosa Meta—Mrs. William Saltzman, Limon, Colo.). His wife died on March 5, 1911. On Feb. 2, 1915, he was married to Mary Lichti at Shickley by Peter Kennel, Sr. They had 5 children (John Christian, who died in infancy; Donald, Pocatello, Idaho; and Beatrice—Mrs. Sam Gross, Shickley, Nebr.). He also leaves 17 grandchildren, 36 great-grandchildren, and 5 great-great-grandchildren. He was a faithful member of the Mennonite Church.

Kinsinger, Mary Ethel, daughter of the late Joel L. and Linnie (Custer) Kinsinger, was born near Grantsville, Md., Jan. 11, 1905; died at the Memorial Hospital, Cumberland, Md., Jan. 24, 1960; aged 55 y. 13 d. Surviving are 3 brothers and one sister (Paul, Ralph, Roy, and Mrs. Jervis Resh, all of Grantsville, Md.). Her parents, 2 brothers, and 2 half sisters preceded her in death. She made her home with her brother Ralph. She was a member of the Casselman Church, where funeral services were held Jan. 27, in charge of Paul Bender and Clarence Moyers; interment in Grantsville Cemetery.

Lantz, Jonas P., son of the late Jonathan and Lydia (Stoltzfus) Lantz, was born Oct. 24, 1903, near Monterey, Pa.; died of a heart attack Dec. 7, 1959, while visiting at the home of a nephew in Ronks, Pa.; aged 56 y. 1 m. 13 d. Occupation: plumber. Surviving are his wife, the former Fannie Fisher, 5 children (Samuel F., Ronks; Elsie Mae, Alvin Jacob, Anna Mary, and Jonas, Jr., at home), one grandson, 4 sisters (Susie—Mrs. Samuel Lapp, Elizabeth—Mrs. Eli King, Lydia—Mrs. Christ King, and Hannah Stoltzfus), and 5 brothers (Henry, Benjamin, Jonathan, Amos, and Isaac). One brother and 2 sisters preceded him in death. He was a member of the Maple Grove Church, Atglen, Pa., where funeral services were held Dec. 10, in charge of Aaron F. Stoltzfus and Abner Stoltzfus.

Loucks, Irena Bell, daughter of Henry and Catherina (Weber) Culp, was born June 5, 1874, near Nappanee, Ind.; died Nov. 18, 1959, at Troh Bros. Homestead, Sturgis, Mich., where she made her home since Nov. 16, 1953; aged 85 y. 5 m. 13 d. She married Jonas Loucks on Sept. 6, 1911. He was a minister in the Yellow Creek Mennonite Church until his death on Aug. 20, 1938. Surviving are 2 stepchildren (Mrs. Aaron Mumaw and Ephraim Loucks, both of Wakarusa, Ind.), several grandchildren, and a brother (Emanuel Culp, Tiskilwa, Ill.). She was a member of the Yellow Creek Church, where funeral services were held Nov. 21, in charge of Ralph R. Smucker and John David Zehr.

ITEMS AND COMMENTS

BY THE EDITOR

The Religious News Writers' Association listed the following ten religious news stories as the top stories for 1959 in this order:

1. The religious aspects of the birth control discussion.
2. The pope's announcement of an ecumenical council.
3. Debate over the likelihood of a Roman Catholic being nominated or elected to the presidency.
4. Improvement in Catholic-Protestant relations.
5. Reaction of religious leaders to the Khrushchev visit.
6. Denominational mergers.
7. Existence of a moral crisis as disclosed by television show scandals.
8. Dedication of the national shrine of the Immaculate Conception in Washington.
9. Retention of the Christian label in the terms of the Unitarian-Universalist merger.
10. A tie between the elevation of eight cardinals, including two Americans, and Bishop Dibelius' successful defiance of communist authorities in East Germany.

Five of the top ten were inter-faith stories. Three were purely Catholic in origin and three originated in the Protestant faith.

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Martin Luther King, Jr., Negro integration leader, is moving to Atlanta, Ga., where he will be assistant pastor in his father's church and will be able to devote more time to the campaign of the Southern Christian Leadership Conference, which he heads.

• • •

Alcoholics Anonymous has celebrated its 25th anniversary. A Wall Street broker decided to quit drinking, after a spiritual awakening. This led to the formation of A.A., which now has 250,000 members around the world.

• • •

A Church of England pastor in Portsmouth, England, took an elderly lady, a member of his church, to a Baptist church and there, at her request, administered to her believers' baptism.

• • •

Anti-Semitism is again finding violent expression in West Germany. Nazi remnants are defacing synagogues and Jewish business places.

• • •

A long period of discord is in prospect in France concerning state support and control of the parochial schools. Though nominally 98 per cent Catholic, France has had free school since 1791. However, more than one fourth of the pupils are in parochial schools, which have great financial difficulties. The Assembly voted recently for support, but with state control over lay aspects of the program.

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November was a record month for Heifer Project, which made 15 shipments of animals and poultry to nine countries, including a "first" to Yugoslavia.

• • •

Eternity magazine quotes President Eisenhower as saying that "What a Friend We Have in Jesus" is one of his favorite hymns. He likes to sing it, he says during his morning shower.

• • •

While income of the country continues to go up, one segment of our population is suffering from reduced income. Net income for farmers in 1959 was something around 15 per cent less than the year before, and farm prices are expected to go down again in 1960. This has special significance for a group like the Mennonite Church, which has a large number of farmers. Since, however, so many of us are no longer farmers, it should not be an excuse for any serious drop in our giving to the work of the church.

• • •

Ruth Barrett, Secretary of the Work for the Blind of the American Bible Society, has been awarded the Migel Medal "for outstanding service to the blind." This is the highest honor that can be received from the American Foundation for the Blind. Helen Keller at the presentation pointed out that through Miss Barrett's work the Bible and detached passages have found their way to the eager fingers of the blind in forty-two languages.

• • •

A Methodist study commission is advising the largest Protestant denomination in America to continue its system of racially segregated jurisdictions. This will continue, probably for many years, the Central (Negro) Jurisdiction, which overlaps all the regional (White) jurisdictions. This is the only way, says the report, that Negroes can have a proportionate voice in church affairs.

• • •

At the beginning of 1960, says an article in Time, the world's population is 2.8 billion. By 2000, predict United Nations experts, this number will increase to 6 or 7 billion. By that time there will be four Asians for every European, and twice as many Americans south of the Rio Grande as north of it.

• • •

Said President Eisenhower at a meeting which was planning a new National Presbyterian Church in Washington: "Our Protestant beliefs can be held forth before the world as one of the truly basic challenges."

Gospel Herald

TUESDAY, MAR. 1, 1960
VOLUME LIII, NUMBER 9

In worship one must remember God's sacrifice. No merely ethical worship can fully encompass the full depth of the God-man relationship.

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Worship as Dedication and Self-Sacrifice

By Paul M. Miller

Sacrifice has always been a part of man's worship, although among the heathen it ran into horrible distortions. In sacrifice, as in all other God-man relationships, God acted first. God loved us to the very death, as is evidenced in the "Lamb slain from the foundation of the world." God faced man whom He had created for heart fellowship and covenant union with Himself and offered His own limitless love. God said to man, as a man says to a woman in the marriage vow, "I'll be yours to the death." Those who are willing to respond and enter vows and covenant with God then turn and face God, much as in a marriage vow, and solemnly answer—"And I'll be yours to the death." Ever since creation God has been wooing man with this offer of love to the death. The whole sacrificial system in worship was to picture God's dying love by which He was wooing man into a vowed covenant with Himself. As the worshiper took his dearest possession, the children's pet, the perfect household lamb, and identified himself with it as he poured out its life blood in a sacrifice to Jehovah, this represented the poured-out life—even unto death—which the worshiper offered in response to God's dying love.

God soon taught His people that, although He was giving His very life, in His Son, man did not need to offer his first-born on a Mt. Moriah altar. Gen. 22:10. Man is called to pour out his life and offer up his family to God, but it is to be the living sacrifice of daily obedience rather than the knife which flashes once on Mt. Moriah. When the Son is lifted up, and God's promise of love to the death is forever demonstrated, this sacrifice becomes the spectacle which is God's magnet to draw man into daily response.

When the believer's love cools until it is no longer the total abandonment of limitless love, love to the death, then the note of sacrifice fades out of worship. Israel offered no sacrifices while in Egypt. But when God's people again respond to God's dying love as pictured on Passover night, then sacrifice reappears in worship.

Many distortions plagued the worship of God's people in the sacrifice part of their worship. The weird notions of the heathen around them were constantly trying to invade. Heathen concepts of propitation, appeasement, magic, human sacrifices, and other superstitions were a threat to the simple two-way convenant of love to the death which God intended sacrifice to symbolize. Almost all of the prophets protested against the substitution of a mere routine system of sacrifices for the heart response and obedience for which Jehovah longed. There is always the danger that some ritual act, some ordinance, some symbol, some costly offering, or some aesthetic experience will be allowed to be substituted for the simple heart covenant of limitless love to the death which must be daily renewed between a man and his Maker. Jesus said that a young man was not far from the kingdom when he grasped that, more than all whole burnt offerings and sacrifices, the thing God demands is the response of the heart which loves with all the soul, all

Peace at Calvary

BY LORIE C. GOODING

Who is he that says that the
heart cannot know
When it is made free from sin?
Who is he that says that the
soul cannot rest
With perfect assurance within?
Let him come and go with me.
We will visit Calvary.

We shall see there our Saviour,
the one Sacrifice,
And the streams of His blood that flow;
The blood of the Lamb that has
power to make
A soul as white as snow.
Come with me and hear Him cry,
"It is finished," ere He die.

Say, did He suffer so much in vain?
And was it in vain for you?
The Spirit of God who dwells in our hearts,
He beareth a witness true;
Says, "Sin and death are overthrown,
And you may know that you are His own."

Now let us accept His Word by faith,
And fearful doubts will cease.
Be sure He accomplished His
mission for you,
And walk henceforth in peace.
Say, how could you stand at Calvary
And see that crimson flow,
And turn away from Calvary
And say, "I do not know"?

Killbuck, Ohio.

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the mind, all the strength, and the neighbor as oneself. Mark 12:34.

What are the ways which the Christian worshiper can express his poured-out life and love, his act of response to God's dying love? Paul suggests that as believers walk daily in sacrificial love for one another, they can offer this life of poured-out love for the brother as a sacrifice to God. Eph. 5:2. The writer to the Hebrews says that God is well pleased with the sacrifice of doing good and communicating, sharing what one has with those in need. Heb. 13:16. When one's lips are constantly acknowledging God's name, and praises are being offered up continually, this is called a sacrifice to God. Heb. 13:15. When one pours out one's entire life and strength in intercession and evangelism so as to bring unredeemed ones to faith in Christ, this is called sacrifice. Phil. 2:17. When worshipers bring their love gift for church extension, pouring out their gift gladly, sacrificially, and beyond their power, then this is an odor of a sweet smell, a sacrifice acceptable and well pleasing to God. Phil. 4:8. As the missions offering basket is passed, God knows which gifts are fragrant because they represent sacrificial giving and devotion and which represent the loose change left over after all luxuries are indulged in.

The sacrificial pouring out of one's own entire life to God in response to His poured-out love is the only reasonable act of worship or service. Rom. 12:2. When God's mercies are newly surveyed within the worship meeting, and in response the worshiper presents, to God his body, his entire personality, then God renews the mind, and transforms the character so that the worshiper is better able to discern the holy and perfect will of God. The only person who is prepared to be nonconformed to the world is the one whose mind has been transformed, whose discernment of God's holy and perfect will has been renewed (sprouted out afresh as at springtime), because he has presented his body anew to God within a worship experience, as his response to the panorama of God's mercies recounted there.

The worship act is not complete until the heart responds, "Here am I; send me." Worship must climax in offering back to God the life He has given with all of its abilities and resources. The giving of the tenth in tithes and offerings can help symbolize the bringing of one's whole life, the ten-tenths, all of one's time and energy, to God as a living sacrifice.

The worshiper must accept the prophetic demand that God desires mercy more than sacrifice. Hos. 6:6. He knows that to obey is better than big gift sacrifices. He agrees when Isaiah, Jeremiah, Amos, and others warn against a cultic substitute for obedience and ethical living. But he also humbly admits that all his obedience cannot bring perfect righteousness before God. Here before the face of God he is aware that self-seeking creeps into the noblest causes. The most dedicated Christian is liable to borrow a halo from his noble task for the Master. "Those who serve the greater cause can make the cause serve them." He needs the priestly as well as the prophetic note in worship. He should not stand too erect as he brings his obedience before God. The psalmist is correct when he cries, "The sacrifices of God are a broken spirit: a broken and a contrite heart" (Psalm 51:17). Beyond his own best obedience and poured-out sacrificial love for God, he must look away to Christ's sacrifice on Calvary.

In worship one must remember God's sacrifice. No merely ethical worship can fully encompass the full depth of the God-man relationship.

Goshen, Ind.

Our Readers Say—

I appreciate the article by Bro. Bender, "When May Christians Disobey the Government?" (Jan. 12). Whether it was written as a sequel to "Another Alternative for Draft-Age Youth" I do not know. But it well serves that purpose. It answered a number of questions formed in my mind after reading the last-mentioned article.

I always enjoy and benefit from the "Our Readers Say" column. It seems well to hear both sides of an issue that may be in question. —Mrs. Allen Beachy, Salisbury, Pa.

• • •

To your editorial, "Lost in the Shuffle" (Jan. 19), I would say, Amen. From many years of experience and observation I would place the blame heavily on our pastors.

A pastor having spiritual charge of his congregation surely must keep in close touch with his people to know their associations what they are doing. If any go to a different locality, the pastor should follow up in a desperate effort to find them a church home, and the pastor in the new locality should be vitally interested. This is a vital period when the world has appealing inducements to offer. We should be taught the dangers of being from the fellowship of the church, even though it may be for a short time. You only need to look around you to know what I mean.

The brotherhood is responsible too. May we meet the challenge of our responsibility.—John Ryan, Wooster, Ohio.

• • •

Your editorial, "Which Church" (Jan. 26), is the kind one reads to the rest of the family before eating his dinner. It is especially good for two reasons: (1) "the shoe fits" just about everybody; (2) but after trying it on I am challenged to wear it myself, for my own good.—Ervin N. Hershberger, Meyersdale, Pa.

• • •

I was greatly inspired by your editorial a few weeks ago, "Ring Out, Ring In" (Dec. 29). . . . I also appreciated the guest editorial by J. Irvin Lehman, "Schism."—D. Lowell Nissley, Mission, Kans.

• • •

. . . I'm glad there are some people who devote their lives to producing Christian literature. Only in the last few years have I become aware of the deluge of degrading print being produced —and read. . . .—Enos H. Shirk, Centereach, N.Y.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, MILLARD LIND, CONSULTING EDITORS BOYD NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA MITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

"Rushians" at Worship Time

Guest Editorial

Our morning routine had been interrupted. We were definitely behind schedule. The morning devotions had to be squeezed into the few remaining minutes before school bus time. We hastened through a short Scripture reading (too hurriedly for concentration) and knelt for prayer (with our mind partly on the school bus!).

We made it! The devotions were finished before bus time! We had gone through the procedure, but didn't feel right. Our spirits were not refreshed. My conscience squirmed, and then sprang upon me with an accusing phrase I had never heard: "... too much of a 'rushian' at the family altar!"

The term is no reflection upon Russian Christians, whose devotional sincerity, we are told, puts American Christians to shame. It does imply, however, that our American "rushianism" has too much in common with Bolshevism. Both are materialistic. Their interests revolve around self. Neither gives God His rightful place in their life.

Deadlines must of course be met. The question is not, "Shall we make the school bus wait while we have our morning devotions?" Nor is it, "Should we be late for church rather than hurry our family worship?" The problem must be solved elsewhere in our schedule. The alarm clock, for one thing, should be set to allow for a reasonable number of unexpected delays.

There is nothing worshipful about a habitual last-minute rush at church time. It is worse yet to be a few minutes late Sunday after Sunday. It is no less important to meet God at an appointed time than it is to meet a train on schedule.

What if God were late for church! Numerous Scripture passages could be cited where devout men of God *waited* for the Lord. Nine days they waited in the upper room! Not because God was late, but because they themselves needed the stimulation which comes only by waiting and praying. Then, and not before, were they ready for Pentecost. But to those who expected the Lord to wait, Jesus said, "Follow me; and let the dead bury their dead."

If we would always follow the Lord, the *dead things* of this world would not crowd in upon our worship periods. There would be ample time for family worship before bus time. And we could enjoy the blessing of at least a few minutes of worshipful waiting at the house of God before church services begin. There would seldom be any need to *rush in* like a "rushian" who made it just on time, nor to straggle in like a *"what's-the-difference"* who didn't make it on time.

"They that wait upon the Lord shall renew their strength" (Isa. 40:31).

—*Herold der Wahrheit.*

Beyond the Sacred Page

"Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word."

Thus do we often sing in the well-loved hymn. What do we mean? Is not the Word which we read the divine revelation, and thus the ultimate in spiritual reality? Why need we seek for anyone or anything beyond that?

The answer is found in the experience, all too familiar, in which we read the words of the Bible, but we do not make any contact with the living Word. It is not that we do not understand the language. We may parse all the words, analyze all the sentences, make a proper interpretation of the meanings. And yet the Word has not spoken to hearts. We understand, but we do not believe. We get the ideas, but they do not get us.

The Old Testament tells of people who have ears, but they do not hear. Jesus rebuked those who searched the Scriptures with diligent scholarship, but they never found Him of whom Moses and the prophets and the psalmists wrote. Paul spoke of those who have a veil over their hearts.

When Jesus, who is indeed the living Word, was here, there were people who heard Him teach, but what they heard only increased their unbelief and their hatred of Him. Their trouble was not linguistic. They heard His words plainly enough. But there was a quality of heart, an attitude of life, which shut their ears to the true meaning of what He said. The word came to them in the deadness of the letter, not as the living Bread from heaven.

Literacy is a good thing. It is important that people learn to read. It is a wonderful day when a man can first read the Bible in the language he understands the best.

But literacy is not the whole answer. Hearts must be opened, as well as eyes and ears. Some people have heard Bible passages so often that they just race through them without thinking. And some have sinful attitudes which are a moral barrier to true reception.

The Bible can be a dead book. Our hymns may be mere sound. The sermon may be only mumbo-jumbo to us. The one who leads in prayer may not take us with him at all. We may even be trained exegetes of the Word, and yet never hear God speaking to us. The fault is not in the Book; it is in us. A man may be so dry of heart that the waters of the Word may wash over him without soaking in.

And so it is well that we pray for the discerning mind, the understanding heart, the penetrating spirit which can find within the Word which God has given to all the world, for all time, that specific Word which He has given just to us for this particular moment.

Begin the day with the prayer, "What is your Word for me, today, O Living Word?" Go to church with the deep desire for the morsel that can this day be your daily bread. Open the Word expecting the thrill of a Word fresh from the Lord. There is Someone behind the Sacred Page. Go, find Him.—E.

Economic Developments in Paraguay

By J. W. Fretz

To many it may be a surprise to discover that there is an organization of North American businessmen who have founded a corporation known as Mennonite Economic Development Associates (MEDA) for the purpose of encouraging industrial development among the Mennonites in Paraguay. This corporation has over the past five years established two model dairy farms, a tannery, a shoe factory, and a foundry.

The beginning of this organization was possible because of the wide interest North American Mennonites have in their South American brethren. In the spring of 1952 a small group of business and professional men flew to Paraguay. They were referred to in the press as the "Flying Mission." About a year later a second "Flying Mission" made the same

trip. Out of these two trips to Paraguay to discover economic needs and industrial possibilities emerged MEDA. On Dec. 10, 1952, a meeting of the "Flying Mission" group, working in close cooperation with the Mennonite Central Committee, convened in Chicago and decided on the following points:

1. To form a group of investors to develop industry in Paraguay;

2. To find a director for these interests in South America;

3. To ask the Mennonite Central Committee Executive Secretary, O. O. Miller, to work out a plan of organization and a method of operating;

4. To begin with a maximum capital of $50,000;

5. To meet again to effect an organization in April of 1953.

Actual incorporation took place on Oct. 15, 1954. Since that time steady growth has been made toward attaining these objectives. At the present time there are sixteen common stockholders, plus three preferred stockholders.

The corporation meets semiannually to discuss its operations, to hear reports from its South American director, and to plan for the year ahead.

The needs of the Mennonites in South America and the economic opportunities there are so numerous that MEDA, after these successful experimental years, has decided to expand and take in additional stockholders. The officers of MEDA are: Ed Peters, Wasco, Calif., chairman; Erie Sauder, Archbold, Ohio, secretary; and Edward Snyder, Waterloo, Ont., vice-president. The MEDA stockholders are:

Henry Martens, Reedley, Calif.
Ivan Miller, Corry, Pa.
Orie O. Miller, Akron, Pa.
Ed Peters, Wasco, Calif.
Erie Sauder, Archbold, Ohio
C. C. Schrock, Archbold, Ohio
Edward Snyder, Waterloo, Ont.
Howard Yoder, Wooster, Ohio
Jacob Gotwals, Souderton, Pa.
H. J. Pankratz, Mountain Lake, Minn.
John Huxman, Newton, Kans.
Clarence Rich, Archbold, Ohio
Menno Gaede, Reedley, Calif.
Ivan Martin, Blue Ball, Pa.
Sylvanus Lugbill, Archbold, Ohio
Irving Turner, Detroit, Mich.
J. W. Fretz, North Newton, Kans.
MCC, Akron, Pa.
L. M. Jungas, Mountain Lake, Minn.

Additional information is available from the officers or any of the above MEDA associates.

(TO BE CONTINUED)

We influence each other as we meet together in open, honest fellowship.
—Harold E. Bauman.

The Greatest Catalyst

BY LORIE C. GOODING

"Catalyst: a substance which by its presence causes a reaction while not itself changing."

"Catalysis: reaction or change of substances caused by the presence of another and unchanging substance."

These definitions are necessary to this article. It is concerned with Christ, the Eternal Catalyst.

Some personalities act as catalysts. Knowledge or wisdom or another personality passes into their sphere, and emerges changed, improved or deteriorated, enervated or energized, perhaps unrecognizable. But the personality remains unchanged.

As Christians, our personalities should change. We should be ever growing, ever developing, especially as we come more and more into the sphere of the influence of the unchanging Christ. For this Christianity is always a "becoming" thing. "As many as received him, to them gave he power to *become* the sons of God." This is our first reaction to the great Catalyst—a change. But it is not the finished product. Christianity never grows static—it is a growing and developing of life "from faith to faith," "reaching forth unto those things which are before," "from glory to glory." The closer we get to Christ, the greater our reaction is going to be. So then, as we draw nearer we, because of the mercies of God, continue to offer ourselves as a living sacrifice, which is acceptable unto God, and a spiritual service. Which in turn leads to our not following the pattern of this age, but being changed by the constant renewal of our minds, that we may learn that which is good, and perfect, and acceptable in the will of God.

Now we are drawing even nearer, and coming into that realm where we shall even "[bring] into captivity every thought to the obedience of Christ." By this we may know that He is fulfilling His purpose in us, which is that we should be made after the pattern of His Son.

Jesus Christ is the same yesterday, today, and forever. Nothing can change or move Him. And we shall be like Him, for we "shall see him as he is." This catalystic action of the personality of Jesus the Christ upon our personalities the Word of God calls "Christ in you, the hope of glory."

And so long as we are in this world, and in the sphere of His influence, He is going to continue to act upon us, until we, responding from "glory to glory," are made ready to stand in His presence. Now thanks be to God!

Millersburg, Ohio.

25 Years Ago

(from GOSPEL HERALD, *Feb. 7, 1935)*

. . . Jan. 27 . . . Kokomo, Ind., . . . Anson G. Horner was ordained to the ministry.

On Dec. 2 we met in our new church building [Pigeon, Mich.]. Bro. Oscar Burkholder . . . preached the dedication sermon.

(from GOSPEL HERALD, *Feb. 21, 1935)*

. . . Bro. Vernon Roth, Milford, Nebr., and Sister Lois Kauffman, Hesston, Kans., were united in marriage by Bro. Daniel Kauffman, Scottdale.

(from GOSPEL HERALD, *Feb. 28, 1935)*

As an aid in providing self-help for . . . students . . . Hesston College . . . had made plans to operate a broom factory. . . .

Bossler Church . . . Elizabethtown, Pa., . . . Feb. 21, . . . John Kraybill was ordained a deacon.

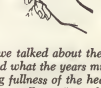
John L. Horst . . . and Emma Zimmerman . . . were united in . . . marriage . . . Feb. 24.

To One of Another Race

BY GRACE V. WATKINS

You helped me plant a little tree.
We spoke of flowers and shared the labor
Of raking leaves, and gradually
I came to call you "neighbor."

Sometimes we talked about the chart
Of life and what the years might send;
And, sharing fullness of the heart,
I learned to call you "friend."



We shared a hushed communion hour,
When, kneeling each beside the other,
We found a cleansing, healing power;
And now I call you "brother."

Fargo, N. Dak.

Sowing the Seed Through Literature Mailings

By Barbara Hess Hershey

There was an unusual women's meeting held at the Lititz Mennonite Church. Sponsored by the "Homebuilders," it was designed to inform the churches, particularly mothers' classes, about the new project of mailing literature to new mothers.

In spite of unfavorable weather, registration showed that 212 women were present. They came from fifty different congregations and from five counties—Lancaster, Lebanon, York, Dauphin, and Chester. There was one lady from Philadelphia, and our guest speaker came from Virginia.

Many of the women remarked they were tremendously impressed with this project and could feel the presence of the Holy Spirit throughout the evening. One remarked that if all meetings were worked for as hard and prayed for as much as this one was, we would have more Spirit-directed meetings! To God be the glory! How wonderful it is when many women can work together in harmony and love for the purpose of witnessing for Christ to a needy world!

At our meeting the need for prayer in this work was stressed! We would like to see every mother pray every day as she looks over the list of births in her daily newspaper. In this way a tremendous prayer ministry could be inaugurated.

She should pray—

1. For God's leading and blessing in this work.

2. In a general way for each new mother and new baby.

3. Particularly for those families she knows—for Christian families, that this new life might be used mightily in God's hands, and family life strengthened.

4. For a non-Christian mother, that the Holy Spirit might use this packet of literature (and/or other means) to open eyes of parents to the need of salvation through Christ and to spiritual responsibilities in rearing a family.

We ourselves need to be very careful how we live our lives as we attempt to help others! One of the statements Ruth Stoltzfus gave for us to ponder and live is this translation of a verse in Philemon—"I pray that everyone who meets *you* may catch your faith, and learn from *you* how wonderful it is to live in Christ Jesus."

If you are soon to be a new mother, this project should be particularly interesting to you. There are many ways in which you can help just by keeping your ears and eyes wide open while you are in the hospital. If your roommate is a Christian, perhaps of another denomination, tell her more fully about this work. Maybe she will be interested enough to mail a dollar or even inform her Sunday-school class, especially if you call her attention to the note on the back of the tract, that this organization is nonprofit and needs prayer and financial aid in distributing this packet to all new mothers in Lancaster City and County.

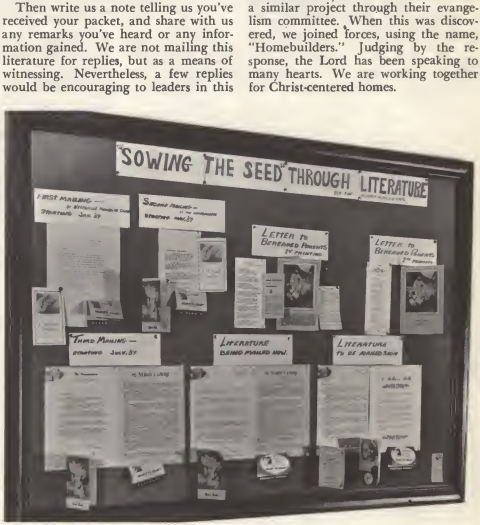
If your roommate is not a Christian, this literature packet can be the door whereby you can engage her in conversation about spiritual realities.

If someone near you has real problems and needs help in her spiritual life, perhaps *you* could suggest that she read this literature carefully and interest her in writing for additional literature.

Then write us a note telling us you've received your packet, and share with us any remarks you've heard or any information gained. We are not mailing this literature for replies, but as a means of witnessing. Nevertheless, a few replies would be encouraging to leaders in this group, and helpful in planning future activities. These responses should come first from our own group. You can have a real part in this adventure in awakening mothers to the responsibility of spiritual nurture of their children.

A lot of hard work and much time have been devoted to this project. Many are interested in this work and scores of prayers have ascended. I am amazed at how the Lord has led and blessed in opening doors, in providing needed finances, and in supplying workers.

I am also deeply impressed with how this work started. The seed for this type of service was sown in many hearts by Ruth Stoltzfus' radio talks, inspiring in us a desire to witness to others in our communities. This seed came into fruitage several years ago when work was begun by the mothers in Bossler's Sunday School, and the Lord used Anna Ruth Longenecker to start the ball rolling. The Lord was speaking to other hearts, too. Unknown to the Bossler group, the Neffsville Menponite Church had started a similar project through their evangelism committee. When this was discovered, we joined forces, using the name, "Homebuilders." Judging by the response, the Lord has been speaking to many hearts. We are working together for Christ-centered homes.



The literature being assembled by Sunday-school classes at the present time includes the following items: a personal handwritten letter of congratulations; "A Mother's Motto," which is a shortened form of the "Mother's Pledge," more attractive, and more readable; a tract, "Your Baby"; a leaflet with suggested Christian books and subscription prices of three magazines including an offer of a free sample copy, and a Heart-to-Heart radio schedule card. These packets are mailed every day to all new mothers in Lancaster City and County, about 500 a month.

We do not know where the Lord will lead, but already some in other areas have expressed the desire to start this work in their community. A group from Stauffer's is sponsoring a project, mailing this literature to mothers in the Hershey hospital. A group from York County would like to start in their area. If you would like more information, write to our secretary, Mrs. Phares Longenecker, Jr., Route 1, Box 225, Elizabethtown, Pa. (By using the same literature, large quantity orders can be given for our supplies, and money saved.)

Ruth Stoltzfus said that one thing that influenced her in writing the Mother's Pledge was her experience in the hospital when their third child was born. Her roommate made the remark that they hadn't been going to church, but since they had this new little baby they wanted to start. They desired to bring the child up right. Ruth said, "If ever a woman can be reached for Christ, it is when she has borne a child. If her heart is ever tender and ever receptive to the Gospel, it is at that time. When she goes into that deep valley to bring a child into the world, she has some serious thoughts; and when she holds that baby in her arms, she has some more serious thoughts." Obviously this is an appropriate time to receive high-quality spiritual literature.

A second phase of this work should be touched upon—that is, mailing literature to bereaved parents.

At our first meeting the suggestion was made that a letter be written to send to bereaved parents. The one thing that had more to do with the writing of this letter than anything else was my hospital experience when our third child was born.

I shared a room with a woman whose baby was stillborn. How my heart ached for her! Especially was this so when I saw that no minister visited her, no sympathy cards came, nothing but disappointment, heartache, and a lot of bills. Thirty-nine days later our beautiful baby daughter died, and then I knew how she felt, and I understood why God had planned for us to be roommates. I wonder, though, how we could have lived through this experience without the help of God, and the comfort and prayers of ministers and Christian friends. When a baby is stillborn or lives only a day or two, the mother cannot even attend the funeral if there is one. And, oh, if a woman's heart is tender and receptive when she has borne a child, how is her heart when she has borne a child and lost it? What an opportune time to send literature! If ever a mother will read spiritual literature, it will be during such an experience. When we lost our baby, my husband (who normally isn't a reader) and I read and reread every scrap of mail received. I now have these cards and letters carefully pasted in a scrapbook.

Two of the verses quoted in this letter being mailed were the texts used at the funeral services for our baby, and many of the thoughts expressed in this letter were first expressed to us in your cards and letters. So just as you have helped in writing this letter, will you continue to help in this ministry by your prayers?

Oh, that all of us together might have a vision of the importance and opportunities of reaching people for Christ through literature distribution! I quote the following statements from the October issue of *Missionary Messenger:*

"The Jehovah's Witnesses last year distributed seventeen and one-half million pieces of literature. . . . Apparently distribution is no problem to them, since in 1954 their people donated eighty million hours for the distribution of their literature. No wonder they are growing at the rate of 400 per cent per year" (Missionary News Service, EFMA).

"Religion and isms are on the march around the world! Roman Catholicism is bidding for more power! Jehovah's Witnesses are indoctrinating over 400,000 families each week. Seventh-day Adventists plan to send out 2,000 missionaries in 1959. *With each group tracts are a vital weapon" (ELO Bulletin).*

"Communism is conquering the world. They now have 933,000,000 souls under their control. The greatest single contributing factor in this incredible advance has been *literature distribution.* It is imperatively urgent that we deluge all mission fields with Christian literature. I know of no other project so desperately necessary, or one that will pay equal dividends in the winning of souls. Paper is paper, and ink is ink. But God's message, clothed in paper and ink, empowered by God's Spirit, has God's promise that '. . . it shall not return unto me void' " (Fred Schwartz, M.D., in *ELO Bulletin*).

May we continue to venture out in faith and prayer, witnessing to new mothers and bereaved parents through the medium of literature.

(Make gifts to this work payable to Mrs. Parke Miller, R. 2, Mt. Joy, Pa.)

NOTE: A meeting of "Homebuilders" is planned for 7:30 p.m., March 22, at Blue Ball fire hall. All women are invited. This will be a work meeting. Plans are to assemble 2,000 packets of literature to be mailed to new mothers. Come, enjoy Christian fellowship, meet old friends, and make new ones!

Manheim, Pa.

Thought for the Week

As we grow in the knowledge of Christ, we also grow in the knowledge of each other as fellow Christians.—E.

Unboundaried

BY VADA STUTZMAN

Life seems to be full of boundaries, barriers, and obstacles. Only people with money enough can own fine homes, wear fancy clothes, and drive big cars. Only people with the right education can hold certain responsible positions, such as doctor, teacher, or lawyer. Only people who "live on the right side of the tracks" can belong to certain social cliques or clubs. Life seems sealed off into watertight compartments.

Many of the world's citizens, because of poor home conditions, too early a marriage, prolonged sickness, or because of some wrong habit they cannot break, of some sin they once committed, are fenced off from many of life's glittering opportunities. They struggle along under disagreeable conditions, wondering if life will ever yield its blessings to them, while a privileged few seem to have all they need and more.

Sometimes there are a few hardy souls who brave the difficulties and cross these social, educational, or financial boundaries to a little better way of life. Even for these, it is often a matter of "getting the breaks." For so many the boundaries of life are decided before they are ever born.

There is one exception. In the *Christian* life there are no predetermined boundaries. Nationality, education, or finances mean nothing. Any soul can advance as far as he wishes in his walk with God. The Christian can live so close to God, if he chooses, that neither sin nor the cares of this world can disturb him. The humblest child of God can become the very greatest in God's kingdom.

We face a panicky world, heart-stricken with fear because of circumstances no one man can control—nuclear bombs, godless nations, dangerous religious sects. The world, so brazenly God-rejecting and yet so helpless in His hands, awaits Christians who will realize that there are no boundaries on what they can do for God's kingdom. The world looks for souls like Daniel, who "purposed in his heart" and no man could withstand him. They seek help from young men like Dwight L. Moody who will, like him, accept this challenge: "The world has yet to see what God can do with one man wholly committed to Him."

How about you? Is your Christian life "unboundaried"?

Wellston, Ohio.

Standards for Christian Dress

BY RUTH GRAYBILL

The problem of dress is as old as the human race itself. After Adam and Eve disobeyed God, they tried to cover their nakedness with aprons of fig leaves. But these were not adequate in God's sight, and He made them "coats of skins, and clothed them."

The Bible (and not fashion designers) must be our authority. (Read 1 Tim. 2:9, 10; I Cor. 11:6, 14, 15; Rom. 12:2; I John 2: 15-17.) I would like to quote I Pet. 3:3, 4 from Williams' translation: "Your adornments must be not of an external nature, with braids of hair or ornaments of gold, or changes of dress, but they must be of an internal nature, the character concealed in the heart, in the imperishable quality of a quiet and gentle spirit, which is of great value in the sight of God."

From the Scriptures we learn a number of standards the Christian is expected to follow in his dress. From our first parents' experience we know clothing is meant to cover the body. This implies modesty, which means that materials must not be too thin or made in such a way as to be suggestive, tempting the opposite sex, but should be conducive to pure thinking and living, safe for others and us.

We should use good taste (sobriety) and dress in a becoming way. The Old Testament teaches against wearing clothing pertaining to the opposite sex. Although this is not repeated in the New Testament, even the world agrees that dropping the sex distinction is not becoming.

We are forbidden in the above verses to wear gold or pearls or anything for ornamentation. One of the basic principles of beauty is simplicity. Home decoration experts watch this. Since ornaments tend to clutter and attract attention, they often have a displeasing effect. Let the attention be on the God-given spirit emanating from a heart filled with His love and goodness. Our dress must not be for show or to attract attention. (Read Isa. 3:16-24, written 2700 years ago. Doesn't it sound as though it was written in 1960?)

Fashion fosters pride and we are to be modest and humble. Do we worship the Goddess of Fashion, which is idolatry, or do we worship God? If we truly worship God, we will obey His Word. Then our lives and appearance will be consistent with what we profess. Long hair is women's glory, a true ornament given by God. It should be fixed suitably for the covering we are commanded to wear. Even non-Mennonites have said the covering does not belong on short hair.

We must consider stewardship of time and money. Our clothing must not be costly, nor extravagant. Remember the many who have not sufficient to keep warm. A dress or suit may be plain and yet too expensive. On the other hand, wearing too cheap clothing may be neither becoming nor economical. We should not follow the fads which soon change and make it necessary to buy new clothing before the old is worn out. Fads and gaudy clothes attract attention and often are distasteful. We should have our clothing reasonably clean and neat, but we can be too fussy and spend too much time washing and pressing. Does our immaculate appearance cause a barrier in witnessing to those who cannot attain our standards? It has been said that a certain woman could not appreciate a public speaker because his suit needed pressing. Later she was told this man was internationally famous and had neither the time nor the money to keep his suits well pressed. He traveled and spoke for God in foreign countries where people resent the "band-box" appearance of Americans. Jesus Himself forbids undue anxiety when He says, "Why take ye thought for raiment" (Matt. 6:28)?

Our appearance should be God-honoring, "[doing] all to the glory of God." It should be natural and not artificial. God created us in His own image and said it was good. How can we honor Him then when we distort our appearance? Solomon had probably more earthly glory and wealth and luxurious array than any other human being, yet Jesus said he was not arrayed as well as one of the flowers God created. Since our bodies are the temples of God, His Spirit dwelling in them, we should honor Him by protecting our bodies. Needless exposure in cold weather, high heels, and tight shoes are not good for us, doctors say.

These principles should apply to all areas of living—to men as well as women —to our church houses, homes, cars, speech, and actions. J. C. Wenger has said, "Dress is both a reflection of the mood of one's culture as well as what the individual himself is." Daniel Kauffman said, "The clothing people wear is but an index of what there is in the heart. Pride, haughtiness, social impurity, and others of this world's sins are all indicated by the manner of clothing worn by people."

How do we want Jesus to find us when He comes again? This is my prayer: *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).*

Freeport, Ill.

A Prayer

FOR THIS WEEK

We confess to Thee, our Father, that we fall short of the example that Jesus set for us. We respond to insults with bitterness, to unkindness with unkindness, and to selfishness with resentment. We confess that many times we know what is right to do, but we do not do it because we are ashamed to suffer disgrace and disapproval for Jesus' sake.

We confess that we are more concerned about what our friends think than about how Jesus must feel when we are ashamed to own Him. Forgive us, our Father, for our cowardice. We need courage, Father, and faith to believe that if we suffer with Christ we shall also reign with Him. For Jesus' sake. Amen.

—Salome Bauman.

Prayer Requests

(Requests for this column must be signed)

Pray that the radio program, *Luz y Verdad,* may be effective in the Corpus Christi, Texas, area, in winning souls to Christ and enrolling students in the Spanish correspondence courses.

Pray for the leading of the Lord in the annual meeting of Mennonite Publication Board at Scottdale, Pa., March 4-6. This is one of the three general boards which carry a major responsibility in our denomination's work program.

Pray for our missionaries in Africa, who in this decade of destiny in that continent are faced with great opportunities and with great problems.

Pray that emphasis on unity throughout the church this year may be blessed of the Lord, and that a Spirit-wrought unity may triumph over every tendency toward schism.

In the Belgian Congo, 45 per cent of the people can read and write, making this the most literate country in all of Africa. This fact is a challenge to missions to concentrate on producing and on teaching Africans to produce material to satisfy the almost insatiable thirst for books and magazines. A cause for praise is the fact that a magazine published in the adjoining and related colony of Ruanda-Urundi, which was suspended a year ago, has been able to resume publication, aided greatly by new press equipment. This has been entirely in answer to prayer. *Pray that God may supply additional personnel needed in the literature program—printers, writers and editors, artists, colporteurs, and bookstore managers.*

—Missionary Mandate.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Spiritual Life Week, Feb. 7-14, brought rich blessing to many hearts on the Eastern Mennonite College campus. John Drescher, Marshallville, Ohio, spoke in the high-school chapel each morning and to the entire student group and Park View congregation in the evening. His penetrating expository messages were used of the Spirit to bring many students to new commitments.

Sanford Shetler addressed the college assembly during the week. Using the Sermon on the Mount as a basis for his messages, he emphasized that "the Sermon" does apply to our times and gives the norm for Christian living today.

Concurrent with Spiritual Life Week on the campus were the revival services at Mt. Jackson and Staunton. The work at these two mission outposts is largely taken care of by the YPCA under the guidance of Linden Wenger and Roy Kiser, the respective pastors.

Harold Fly, Schwenksville, Pa., served as evangelist at Mt. Jackson; Nelson Kauffman, Elkhart, Ind., was evangelist at Staunton. In connection with the meetings at Staunton an evangelism workshop was conducted for Ssecial Bible Term students and others who had enrolled for the workshop. Participants engaged in tract work, religious surveys, and personal evangelism.

John R. Mumaw and Lester C. Shank attended the annual meeting of the Virginia Association of Colleges on Feb. 12 and 13 at Williamsburg, Va.

Emanuel Martin has been appointed to the office of Admissions Counselor. He has been contacting prospective college students in various high schools in the east. During the first semester he served as Acting Director of Public Relations while Lester Shank completed his requirements for the Master's degree at Boston University.

Two snowstorms within a week brought opportunities for outdoor winter sports. Skiing, sledding, and tobogganing on "the hill" brought their share of fun (and minor mishaps) to enthusiastic students.

Tickets are on sale for the public rendition of "The Holy City" at the annual homecoming, April 23. Overflow crowds at this event made it necessary to inaugurate the ticket plan so that those from a distance would not be disappointed in not getting into the auditorium. The tickets may be purchased by mail from the Business Office at one dollar each. A list of recommended motels may also be obtained from the Business Office. Reservations should be made early, directly with the motel.

Religious giving in 1959 for all faiths in the United States reached an estimated $3.9 billion, compared with $3.6 billion in 1958. Total philanthropy, according to the American Association of Fund Raising Counsel, was in excess of $7.5 billion. Religious contributions were 51 per cent of the over-all total.

The Ideal Teacher

BY SANDRA NAFZIGER

Who can find a virtuous teacher? His price is far above money.

The principal and school board do safely trust in his decisions, for they know they have no need to fear wasted money.

He will do them good and not evil for the rest of his teaching days.

He seeketh diagrams, outlines, and illustrations, and worketh with his hands.

He is like a merchant's ship; he bringeth his knowledge from afar.

He riseth up also while it is yet night and giveth meat to his skeleton outline.

He considereth a book and buyeth it; and with his knowledge he planteth a vineyard of information in the minds of his students.

He girdeth his loins with understanding and strengtheneth his knowledge.

He findeth that his teaching method is effective; he burneth the midnight oil.

He layeth his hands on the blackboard eraser, and his hands hold the chalk.

He stretcheth his hands to the poor learner; yea, he reacheth forth his hands to those who need spiritual help.

He is not afraid of the testing day for his pupils: for all his pupils are well instructed in his classes.

He maketh himself friends of the students. His graces are those that attract good friends.

Because they have studied in his gates, they are well known among the rulers of the land.

He writeth great manuscripts and selleth them; and delivereth them to the printer's shop.

Love and thoughtfulness are his clothing, and he shall rejoice in time to come.

He openeth his mouth with wisdom, and in his tongue is the law of kindness.

He looketh well to the ways of his institution of learning, and eateth not the bread of idleness.

His students arise and call him blessed; his superiors also, and they praise him.

Many teachers have done virtuously but thou excellest them all.

Favor is deceitful and beauty is vain, but a teacher that feareth the Lord, he shall be praised.

Give him of the fruit of his teaching; and let his own works praise him in the gates.

Kalona, Iowa.

These Hands . . .

BY MOSES G. GEHMAN

A writer has recently remarked that there are three major temptations a preacher faces: the temptation to shine, the temptation to whine, and the temptation to recline. In luxurious America even Mennonite preachers are faced with that third urge—to recline and to enjoy the benefits and privileges that come their way because of their position.

But Paul said, "These hands have ministered unto my necessities, and to them that were with me" (Acts 20:34). It is true that Jesus had said, "The workman is worthy of his meat" (Matt. 10:10). It was Paul himself who quoted Deut. 25:4, "Thou shalt not muzzle the ox when he treadeth out the corn," and applied it to those who preached the Gospel. But preacher Paul displayed his callous fingers in front of his Ephesian colleagues and reminded them that "these hands" had been busy earning his keep.

What a message for present-day Christian workers—God wants your muscles as well as your minds.

God gave dignity to work when He placed Adam in the Garden of Eden. He was "to dress it and to keep it." This suggests that work was a part of the blessedness of Paradise.

The prophet Samuel made it plain in his day that judging and prophesying for God's people were not to be done for material reward. "Here I am," he told his flock. "Witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" And no one accepted the challenge. Samuel was not accountable to any man—only to God.

Jesus said of His ministry, as a proof of its authenticity, "the poor have the gospel preached to them." Today the poor still need its message. Can a preacher comfortably live on the "deepfreeze" level, when many of his members cannot even afford a secondhand refrigerator, or can he ride to visit bus-commuting families in a $3,000 car? Paul gives us the answer: "I have shewed you all things, how that so labouring ye ought to support the weak" (Acts 20:35). And again, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves . . . even Christ pleased not himself" (Rom. 15:1, 3).

The hands that opened the door of the Gospel to a poor, hungry, troubled world were hands gnarled with work, hands that supported themselves and others. Today it is still how much we sacrifice, how much we lay aside even our legitimate rights, that determines how effective and lasting the fruits of our labor will be.

CHURCH MUSIC

A Song Leader's Musicianship

By Paul Brunner

There are few that would deny that the most important component of a hymn is the words, since in them are embodied the thoughts and images that reach across into the life and mind of the one who sings a given hymn. However, words alone do not make a hymn; they must be joined with music. This second component of a hymn needs adequate attention. It is music that creates the mood, speaks to the emotions of those who sing, and augments the over-all impact of a hymn. Music can stir and stimulate; it can ignite a fire of emotional purpose, or it can lull one into quiet meditation. However, to fulfill the purpose of the hymn there needs to be able musicianship. The mood of a perfectly good hymn can be shattered by flagrant violation of its tempo or dynamics.

A song leader's attitude toward his musicianship must always remain balanced between the extremes of indifferent lack of concern on the one hand, and always demanding perfection on the other. A happy balance will be maintained only as it rests upon the more important facts of spiritual sensitivity. A song leader dare never become so much of a musician that he becomes hypercritical, yet at the same time he must always be attempting to improve himself and the musical abilities of his congregation.

Musicianship must be cultivated. Certainly some have more innate ability than others, but in order to become most effective, there are certain disciplines one must undergo, certain basic facts and methods which must be mastered. This is essential in order to realize one's full potential. In plain words, *to deal with music, one must know music.* It is necessary for a song leader to have at least a limited ability to converse in musical terms. This is only fair to himself and to the group that he leads. I am convinced that people *want* to be led in singing. They will respond to good leadership; they are looking for good leadership.

Therefore a song leader should at least be prepared well enough that there is no hesitancy or doubt in any of his actions as he stands before the congregation. His musicianship should secure the confidence and respect of the congregation. It is then that one truly leads a group into real worship experiences. Such is hardly the case if there is embarrassing fear whether or not the song leader will get started without having to start over, or whether the sopranos will be able to reach the high notes.

To avoid such embarrassing and worship-shattering experiences, a song leader must have some basic fundamentals at his command.

1. Enough knowledge of key signatures to get a true pitch. *An estimate is not close enough.* The only way to have real confidence as one gets up to lead a song is to have this basic knowledge.

2. A knowledge of the various note values. This is essential for the mastery of the rhythmic pattern of the hymn. This is important, since rhythm and melody are of major importance in music.

3. A familiarity with the directing patterns for the hands. Since most of us do not have big enough voices to lead a congregation with the voice alone, using the hand to direct is necessary.

4. A sensitivity to melodic line (nature of the melody). This may not be a basic requirement, but should come early in one's continued growth.

5. The ability to read syllables. This is very valuable to a song leader and should be encouraged.

These basic fundamentals may be learned in music classes and music conferences. Our church schools, I believe, should include such a unit of training as this. Older song leaders might well be on the lookout for young potential and do a bit of private tutoring, or younger persons might solicit the aid of an older and experienced song leader. The home is a natural place to learn.

But it must be remembered that things mentioned above are only basic ones and that it is the song leader's responsibility to go even farther in training himself. What are some of the things that a song leader as a musician might be developing?

1. "Musical sensitivity." This is the sort of knowledge that comes naturally with continued exposure, and as one becomes more familiar with the delicate nuances in musical form. This is not so much rules as it is instinctively reacting to music.

2. A development of a greater mastery of rhythm. Noting rhythmic changes and what this does to the music, and helping the congregation respond to this effect.

3. Learning to observe and interpret key modulation and melodic sequence and form.

The last thing one should say about musicianship is simply this—music should become your servant. You should have a mastery of music to the extent that is necessary to meet adequately the musical needs of your congregation. Nothing less. How much more depends upon you.

Wooster, Ohio.

The Singing Faith

By Roy F. Stevens

Music began with God before the creation of man. The ancient religions of Egypt, Assyria, and Babylon made use of music in their temple rites, but it remained for the Hebrews to refine and beautify this art, and make it fit for the worship of the only true God.

In the heart of the Bible is the Hebrew hymnbook, 150 psalms. The faith of the early church was deeply embedded in their psalms and singing. They were known as a singing people. The precept of the early church was, "See that what thou singest with thy lips thou believest in thine heart also; and what thou believest in thine heart thou practicest also in thy life."

Since to sing is a good thing,
Let everybody learn to sing.

Jesus and His disciples sang a hymn in the shadow of the cross. Paul and Silas sang in the dungeon at midnight. Savonarola chanted a psalm on his way to the stake. The praises of the martyrs have been carried to heaven on the rising flames of their fires of torture.

The Reformation roused a sleeping world with song. "Whole cities," said the priests, "are singing themselves into the new faith." Huss in Bohemia, Luther in Germany, and later John Calvin in Switzerland sought everywhere for words and music for all the people to sing. We are singing Luther's great hymn today, "A Mighty Fortress Is Our God."

England and Scotland were likewise vocal with song. The Pilgrims, landing at Plymouth, brought their *Psalm Book.* In the eighteenth century, "the two W's" helped the English-speaking world to worship in song, Isaac Watts with his six hundred hymns and Charles Wesley with six thousand. Now Christians in all lands and in all tongues are singing "Jesus, Lover of My Soul," "When I Survey the Wondrous Cross," "Joy to the World," "Love Divine," and many other hymns written by Watts and Wesley.

There is no period in the Christian life when some element of praise is not present in the soul. Great hymns have always served as great bulwarks to man's spiritual, mental, and physical needs. Man can always find a great hymn or Gospel song to comfort and sustain him. When joy, sorrow, success, or failure attend him, when the heart desires to express

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FOR OUR SHUT-INS

Shut In?

"Shut in?" Not I, just laid aside
For some special work to do.
"Weary?" Yes, but satisfied,
Tho' nothing but heaven to view.
"Griefless?" No, there's sorrow
along the way.
"Tears?" Yes, many are shed in a day.

"Sorrowful?" Yes, life holds much
sorrow for me,
But through sorrow I can give sympathy
To others who sorrow in their lot.
The sorrow-laden I have not forgot.

"Sad?" But there are hours of gladness,
And so I'm glad for the sadness
That is mine today;
The sun seems so much brighter,
The heart seems so much lighter
After the clouds have passed away.

"Shut in?" Yes, maybe today;
My prayers go out to you
Who are beset with trials and cares,
That you may gain strength anew.
—By a Sister.

"These Wheels May Run Again"

BY J. PAUL SAUDER

"These Wheels May Run Again"—this is the substance of the ad which Grandpa put in the community paper. What wheels? The wheels of children's wagons, "trikes," scooters. As he explained it to me, "It is as serious a matter to a child when his wagon breaks down as the breakdown of the family car is to the parents." Therefore this grandfather of my acquaintance inserted this ad.

So wheels and broken toys began to congregate at Grandpa's house. If the children were local or the items were surplus or potential junk, the assembling, repairing, and painting were done free. For this was not a shop set up for dollar profit. The pay was in other coin, as per the contract between Grandpa and his Lord. I know the terms of that contract, for Grandpa told them to me. Suffice it to say that the Lord has kept up *His* payments and Grandpa has kept up *his* work; my eyes told me so.

Somebody had gathered crates and crates of outworn Bibles; that day I saw a new use for strawberry crates. "Outworn Bibles," did I say? They certainly looked it, but Grandpa had a way with a scissors in cutting the edges of covers back flush, binding those edges with a special kind of tape, and gluing back what had come loose. Then into a vise went a Bible to have its edges stained. Now it was fit for presentation to prisoners or others who would promise to read it.

And the little things made of scrap wood and the things made from pieces of cutout sink tops! The housebuilders thereabouts gave him these formica-covered sink cutouts and these pieces were cut on the jig saw so that puzzles, bookshelves, and footstools resulted.

Sounds as if Grandpa was an intelligent salvager, doesn't it? Well, I suppose that is so. He has done one thing more that is a still more valuable service than these. But if I told that, I would be revealing a little too much. I am permitted, however, to reveal one thing more.

Grandpa has also salvaged himself. When his bodily affliction overtook him some years ago, he made a compact with his Lord. These were the terms. If Grandpa could no longer pursue his accustomed activities, he would not sit in a rocking chair, patiently waiting for the end; he would do what he could, within the limit of his restrictions, depending on the Lord to preserve his bodily safety, even if he does sometimes wake up on the floor of the shop, the machinery still running. "So far, no physical harm," he said, "and I praise the Lord for His preserving watchfulness. To these forms of service I have been preserved, according to the agreement with my Lord."

I came away from that interview singularly impressed. Since I have received blessing myself during a period of restricted activity, my eyes have been somewhat opened to a mine of uncounted wealth, largely unexplored. I refer to that vast potential for good which lies before those whose activities are restricted. That vast potential is in the hands of the old folks, the ill, those shut out from the stream of ordinary activity, and any others who have spare time for service. For Christians, even self-pitying shut-ins, should not have "time on their hands"; they should *have time for the tasks in their hands.*

This summer we visited an old couple who collect stamps. They were city missionaries once; now they are simply on exhibition as a couple of lovable four-score-year-olds. They are now also used-stamp collectors, salvaging stamps for sale so that churches may be built across the seas. But over and above all that, they have the marvelous ministry of prayer, for they were widely traveled, served much, and can now intelligently represent needs to their Father.

Yes, "these wheels may run again," and those who are excluded from some form of activity may function in another, you may be sure. Just like the grandpa who is "retired" (?). I suppose "re-treaded" would be a better word, for (and I know Grandpa will understand) there's many a mile for the Lord in the old carcass yet. But, and mark this well, Grandpa's compact with the Lord came first. Grandpa would be willing to do what the "hand findeth to do," and the Lord would attend to the matter of showing the possibilities. The result? "I have more than I can do," says Grandpa.

My pocketknife is sharp, for I asked Grandpa to sharpen it. I told him that I wanted something for which I could be repeatedly grateful after I left him. For Grandpa sharpens knives too, for free.

Elkridge 27, Md.

Idea Exchange

Restricted one—What can you do?
What can others do?
Maybe you, like Grandpa, would enter compact with your Lord and want to serve others in His place. Perhaps you do not quite know what to do. Volunteer your services or address your inquiries to

Service Fellowship
c/o Gospel Herald
Scottdale, Pa.

ALWAYS WANTING MONEY

The Bishop of Nelson (New Zealand) told of two men who met recently, and one asked the other for a subscription for his church. The reply was that the church was always wanting money. The other friend said, "When my lad was a boy, he was costly; he always wanted boots and shoes, stockings and clothes, and wore them out fast, and the older and stronger he grew the more money had to be spent on him, but he died, and does not now cost me a shilling." "Yes," said the bishop, "a live church always wants money."—*Sunday School Times.*

EXPRESSION OF APPRECIATION

We wish to take this opportunity to thank relatives and friends for kindnesses to Hettie Weaver during her illness, in our home and in the hospital, and since her passing, for the prayers offered, letters and cards and love gifts, and every act and deed of kindness. May God richly bless each one of you.—John and Martha Landis, Millersville, Pa.

The counselor to Protestant students at Columbia University said recently that lay people should have the same right to clerical garb as clergymen have. Laymen in clerical garb, he thought, would "sweep away all clerical pretensions to superiority and all clerical claims to special privilege."

TO BE NEAR TO GOD

Some Prayers of Moses

Sunday, March 6

Prayer of Position. Ex. 3:1-5.

"Here am I," said Moses. That was the typical statement of a servant who placed himself in position to do his master's bidding. We so commonly think of prayer as "talking to God." But talking with someone implies listening, and listening over 50 per cent of the time when the other person "has the news." Has the Almighty news for you? In this burning bush interview Moses' speech to God was only about one seventh of the prayer period spent before the burning bush.

Sing—"Tread Softly."

Monday, March 7

I Will Send. Ex. 3:6-11.

"I am," "I am come down," "I have . . . seen," "I will send thee"—that is God's order for deliverance for Israel. Yet God will not do it from the skies but on the earth, and do it through a man. God's difficulties in getting things done usually stem from the great scarcity of listening, "Here-am-I," willing men. Like unclogged pipes such men are the convevors of God's will. And God usually holds back His program until such men have put their spiritual house in order and geared themselves for obedient action. But that takes listening prayer. Moses did not open his mouth once in this interval of prayer. In fact, some people would not even call this a prayer, so accustomed are we to "Give me," "Bless me," "Grant me," and even that with a minimum of thanksgiving.

Sing—"Lord, Speak to Me."

Tuesday, March 8

I'm Hardly Fit. Ex. 4:10-14.

Moses, if God had not wanted you, He would have gone to some other person to start with. Even if you haven't addressed audiences for forty years, the God of the Unusual is able to handle the speech question, is He not? Or must you, Moses, preside over the Almighty's program and suggest that He send "somebody" after He had plainly commissioned you to go?

No wonder God became angry at the man. Yet so many of us say virtually the same thing when our actions proclaim that we want the Lord's work to be done by somebody, so long as that somebody is somebody else. God cured Moses of that attitude; do you want to be cured of it, should it happen to be your attitude also?

Sing—"Trust and Obey."

Wednesday, March 9

As a Friend. Ex. 33:11a.

Why, oh, why do we bear our burdens alone, even in "church work," when the Lord could be petitioned in the manner in which Moses did so petition? (Perhaps some of our problems are so difficult to petition about because they lie outside God's objectives for us or for others.) Prayer, demanding, self-in-the-balances prayer, brought results here. And all this in the very geographical area where Moses had tended sheep for forty years, alone, yet not alone. Here he had recalled the past, both his own and God's people's past. Here, too, he may have written the Book of Genesis, recording God's many promises, largely unfulfilled at this time. And how God honored Moses' demands! Moses demanded that God honor His own name. Do you want anything for the vindication of God's name alone? Then demand it. How simple is this largely unused tool!

Sing—"We Praise Thy Name, O God."

Thursday, March 10

Formula from God. Num. 6:24-26.

Today, the day you read this, many an infant's hunger will be appeased by a carefully mixed "formula." And it will be real nourishment, too, bone-building, nerve-building, muscle-building, healthful food for the physical well-being of the growing child.

Today, for you, if you are one of God's true Israel, the "Aaronic benediction" which was given to listener Moses is yours to enjoy, absorb, and assimilate until, like food, it is not only yours, but a part of you.

Sing—"The Lord Bless Thee and Keep Thee."

Friday, March 11

Intercessory Prayer. Num. 14:11-21; Ex. 32:31, 32.

Many men would have jumped at the chance God offered Moses. To be the head of a great nation, to have one's name perpetuated as the father of God's chosen peo-

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Before Governors and Kings

Sunday School Lesson for March 13

(Acts 24–26)

Whom did God tell that Paul (Saul) was to be "a chosen vessel unto me, to bear my name before . . . kings"? These kings Paul met in courts of the Roman Empire. In our lesson Paul appears before three Roman officials. We will see how he witnessed or bore the name of Christ before these men.

Before Felix. Where was Felix' headquarters? How did Paul get to Caesarea? Paul knew what a notoriously bad administrator Felix was. While he waited five days in Herod's judgment hall, he and God could plan how to meet this dissolute man. Jesus had promised His disciples.

One day the high priest and elders came with a Roman lawyer to accuse Paul at a trial. They brought three false charges—sedition, heresy, and sacrilege. Paul easily disproved these charges and while answering confessed to being a Christian, which was not illegal. At other times Paul preached to Felix and caused him to tremble. But Felix didn't act on Paul's case.

Before Festus. After two years Festus came into Felix' office. This man was very ignorant of Jewish things. He permitted the Jews to come again and lay their charges before him. Paul's answer was very satisfactory to Festus. However, to please the Jews, Festus suggested that Paul go to Jerusalem to be judged. Paul knew this was a plot against his life and appealed to Caesar.

Before Agrippa. This man was a king in a northern district of Palestine. He was Jewish and knew the Jewish laws. Festus told the king about the man Paul whom he was holding. A day was set for a listening. It was really not a trial. Festus hoped that from hearing Paul, he could get some charge to write to the court at Rome.

Paul made a masterly speech. He seemed inspired to make a last effort to testify to the Gospel of salvation before he left Palestine forever. What had he said previous to the "whereupon" of verse 19? Read Paul's courteous approach to Agrippa. Verses 2, 3. What did Paul tell about himself? (His life as a Jew without Christ, his conversion, and his commission from God.) There was no lack of reality in Paul's experience and so he has a clear message and therefore courage to tell it well. Also he had wisdom to tell it convincingly as to a king. "I was not disobedient." He respected Agrippa's knowledge of "the prophets and Moses." Festus couldn't catch the argument and interrupted. But with courtesy and cool poise, Paul readdressed his message to Agrippa and made a personal appeal.

What was the king's reaction? Should Paul have pressed the king for a commitment? Perhaps we, in a similar situation, would not. Why do you think Paul did ask for faith? All people can be saved only by faith. Paul's great interest was to save men, all men, even kings. What was the verdict in regard to the charges by the Jews against Paul?

We can take courage from Paul. We need not shrink from any opportunities to tell how Christ has changed us from sinner to saint. If we truly believe, God will give us words to speak. Salvation is for all.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
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The Church Grows in Sertaozinho

By Glenn and Lois Musselman

Yes, our congregation in Sertaozinho, Brazil, is having real "growing pains." At our annual New Year's Eve supper and watch-night service, the church was packed with over 100 people. There were many new faces this year. All appreciated the fellowship—eating, playing, and praying together. Testimonies were given and new goals for the new year were made. One poor lady wants to give 1,000 bricks for the church. One man offered to accept responsibility in the church.

Recently the first meeting of our newly formed church council convened in our home. This includes four members in addition to Glenn, the pastor. Plans for church construction and methods to raise money were discussed. A feeling of unity and a desire to work hard together were expressed. Praise God for these four who are assuming new leadership. The council feels it would be wise to start church construction perhaps in March, even though we have only 30,000 cruzairos. Membership of the church is now 21.

Farm Work Continues

It was felt necessary to limit services on the plantation farms to only once a month, in order to give more time to the expansion of our Sunday-school work and visitation program in the city. So once each month we go to the Sao Pedro farm, the Palmital farm, and the Sao Geraldo sugar cane farm. This work is among poor people, many of whom cannot read. On one of these farms the people have no medical care, no schools, and no stores. They have to walk to town for these things.

One family walks two hours to come to Sunday school Sunday morning, and if it rains, they cannot come because of lack of clean clothes. Another family walks a good distance, too, in order to worship with the congregation. They constantly suffer ridicule and persecution because of their strong, firm beliefs. Remember in your prayers John and Julia and their family of five children, and Solidade and Antonio and family of five children.

New Work Started

Three new Sunday schools have been started in the past year in different areas in the city. Maria Cecila conducts one Sunday school in an area near a football field. She started it in the open air on this football field, and later she was invited to use a nearby home. A new Sunday school was started a month ago near the railroad station. These Sunday schools have a good attendance, about 66 total. We hope to have in the near future a group meeting of all the Sunday schools with our church group.

Once each month we also have Sunday-school work in a nearby town, Pontal, about a half-hour trip by car. One of the families moved to this town. The work is still small, but much appreciated.

Sertaozinho, S.P., Brazil .

The Society of St. Andrew

By Mario O. Snyder

About a year ago, 15 men of the Spanish-speaking Second Mennonite Church of Chicago met together for a Mexican meal. We discussed the need for a fellowship in which we could pray, talk about mutual problems, and work together to accomplish the work of the church of Christ. We agreed to meet every two weeks for fellowship, discussion, and intercessory prayer, and chose to name our group the Society of St. Andrew.

Why did we call it "St. Andrew"? Because we felt that the Apostle Andrew gave us an example which we, according to our talents, could all very well follow. It was Andrew who brought his brother, Simon Peter, and introduced him to Christ. It was Andrew who brought the young boy with the five loaves and two fishes, and introduced him to the Saviour. It was Andrew who brought the inquiring Greeks to Jesus for further enlightenment. So we felt that as Christian men, we too, could work behind the lines, persuading men, our neighbors and friends and relatives, to come and meet the Master.

We agreed that a way of doing this most important work would be to make a list of the men who were attending our church services, and begin to pray for them and assume responsibility for visiting them. We organized into four teams of two men each, and took four names each, and during the two weeks made contacts with these men in their homes.

It was exciting, although not easy! Some of our group were quiet and couldn't express themselves well. But they were willing. Some found that men can be most rude and unkind. In one house our workers were allowed inside the door, only to be cursed at and contradicted by a half-drunken man who threatened to use force in throwing them out if they ever spoke a word about Christ to him!

Needless to say, Christ does bless our witness effort! Several men have responded and accepted Christ; others have allowed the men of the Society of St. Andrew to hold a men's meeting in their home; others began coming to church more regularly. But the Gospel also works for the hardening of men's hearts when they refuse to accept the message of Christ. And so we have seen some of our friends become harder and more engrossed in sin. For these we pray.

The Society of St. Andrew endeavors to do in a quiet and humble way what the apostle of our Lord did so effectively: introduce men to the Saviour! Why don't you start a fellowship of St. Andrew in your church? Winning men for Christ! This is our calling.

Chicago, Ill.

Forty-Sixth Annual Meeting

The forty-sixth annual meeting of the Eastern Mennonite Board of Missions and Charities, with headquarters at Salunga, Pa., will be held at the Ephrata Mennonite Church, Ephrata, Pa., March 8-10.

Monday morning and afternoon (March 8) will be devoted to business sessions. In the evening an open discussion will follow the address of Laurence M. Horst, pastor from Chicago, Ill. Bro. Horst will be speaking on "Proclaiming the Word in Home Missions."

Speaking the following two days on various phases of the theme, "Proclaiming the Word," will be Linden M. Wenger, Harrisonburg, Va.; J. B. Martin, Waterloo, Ont.; Nevin Horst, Deder, Ethiopia; Glen Good, Thionville, France; H. Raymond Charles, Lancaster, Pa.; Henry P. Yoder, Las Villas, Cuba; Simeon Hurst, Tarime, Tanganyika; Don Jacobs, Musoma, Tanganyika; Marlin Burkholder, Nazareth, Pa.; Irvin Weaver, Bath, N.Y.; Paul Landis, Salunga, Pa.; Paul Dagen, Atmore, Ala.

Other features of the annual meeting will be the reports of the president, secretary, and treasurer of the Board and the consecration service for outgoing missionaries.

Salunga, Pa.

New Look in I-W Services, Part 3

Co-ordination: Undergirding for Front Line I-W Efforts

By Boyd Nelson

The 1959 I-W Study Committee discovered many positive things, but one thread of concern ran throughout all their work: How can we develop more church relationship? The committee found that the I-W man's identification with Christ and the brotherhood and the brotherhood's personal interest in him are important for his church relationship. Wise leadership, friendly and acceptant elders, and opportunities to establish a strong personal relationship with the church at home are fundamental too, it was said. The committee found that making the transfer from a home congregation where much of the motivation for worship attendance and other religious patterns is social, to the urban congregation near his service makes strong demands on the I-W's concept of himself and the concerns of the church for him. While we can expect some variation in his behavior during this adjustment, it is imperative that the church know where it stands, who is responsible at any given point, and how those responsible relate that responsibility through conference, the I-W office, and other administrative channels. This function we call co-ordination. It is an important aspect of "structure," the concluding note of our previous article (GOSPEL HERALD, Feb. 23, 1960, p. 169).

Because of the decentralized nature of Selective Service alternative service operations, a series of complex relationships has come into being in I-W services. These relationships must operate on many different levels, and it is in this area where we have one of the key approaches of the "New Look in I-W Services." To help us understand these levels, we can list them and describe how the committee has recommended that they operate.

1. **Sponsor.** The first level comes in the relationship between the man and the person whom the church has delegated to be responsible for expressing its concern for him while he is in service.

The sponsor is one of the most important keys to effective I-W services. He helps men find jobs in his area. He helps men who are in difficulty in their employment. One state director said, "We don't have any trouble down here. If the personnel office has trouble with a man, they just call your sponsor. He straightens things out." The sponsor attempts to maintain contact with each I-W and to help him to stay close to the church and to maintain his spiritual life. He tries to be sensitive to a man's needs and prevent problems before they occur. He reports to his conference and the I-W office and, through the I-W office, to the home conference on the man's contribution and welfare.

2. **The Conference.** The sponsor is appointed by and responsible to the district conference in which the I-W group is located. Each conference therefore accepts the responsibility for serving men who come into the conference for their I-W service and carries out this responsibility through the sponsor. Generally the conference provides opportunities for sponsors to meet, air their problems, get new resources for carrying out their work, and be encouraged in a difficult and frequently discouraging (yet rewarding) task. Generally the conference pays the sponsor's expenses and in some instances part of his support.

John R. Martin, who has accepted a two-year call as Director of I-W Services at the I-W Office in Elkhart, Ind.

The conference attempts to remain sensitive to where its own men are serving in I-W, providing pastoral visits, providing someone to counsel men on places for service, providing periodic orientation experiences, and outlining procedures for sponsor reporting to the conference and the I-W office.

3. **The I-W Council.** Since men serve in many locations outside their own conference districts because of Selective Service regulations, many conferences find themselves serving more men from other conferences

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Missions Today

The Mission to Nepal

By J. D. GRABER

Until about five years ago Nepal was a closed country. Indians had a limited access to the country, but Europeans were not permitted to set foot within the borders. Expeditions to climb Mt. Everest, marking the border between Nepal and Tibet, had to take a devious route, skirting around Nepal, entering Tibet, and approaching the peak from the north. Now the situation is reversed and these expeditions have their staging area at Katmandu.

A bird collector and his doctor wife were most instrumental in opening the country to Christian missions. Internal political conditions had changed so that Dr. Fleming could obtain permission to enter Nepal to collect Himalayan bird specimens for the Museum of Natural History in Chicago. Dr. R. L. Fleming is the recognized authority on birds of the high Himalayan regions. His wife, a medical doctor, accompanied him. You can imagine the need for medical service she found in a country where modern medicine was totally unknown. She was literally besieged by droves of sick people when they halted at their various camps.

This incidental Christian medical service was so much appreciated that an invitation for a Christian medical service in Nepal was the result. About ten different mission boards have united to operate the "United Medical Mission Hospital" as well as several lesser hospitals and clinics in remote parts of Nepal. In Katmandu the main hospital occupies a former palace with its adjacent buildings—not too well suited for operating a hospital efficiently, but adequate. The usual census is eighty to a hundred patients. Mennonites have two nurses and six Pax boys attached to the mission.

The direct evangelistic work is done mostly by a group of dedicated Christians from the St. Thomas Church of the southern tip of India. This is the church that believes it was founded by the Apostle Thomas. It is a very old church and only in recent years has a section of it become vigorously interested in missions. Their representatives are found in many parts of India. Here are Mr. George and his wife and three other men who have moved in by faith alone. They are employed as they can find tasks to do, share their resources, and engage in personal work and other forms of evangelism as they can make opportunities. Their dedication is an inspiration to the medical mission folk and the Lord has blessed their efforts with some fruitfulness. A plot on which to erect a church has been purchased and plans for a simple building are drawn up. This is an open door, but there are many adversaries. Political balance is precarious and there are

those who want the country to revert to its previous exclusiveness. There is also the constant possibility of having the government take over the established hospitals; Buddhist and Hindu opposition to the Christian infiltration is strong. The world Christian mission has no security except the real security which is in Christ. He is still the Lord of all the earth.

NEW LOOK IN I-W SERVICES

(Continued from page 189)

than their own. Differences in congregational and conference patterns or methods of work, and overlapping and mutual concerns, make it necessary for conference I-W groups to get together. A new organization, the I-W Council, has been established to review sponsorship arrangements, stimulate I-W efforts within each conference, give mutual guidance and inspiration, co-ordinate conference concerns for the I-W program, and guide general church organizations like the I-W office, MYF, and Peace Problems Committee in areas where they touch youth and I-W. Membership for this Council will come from all the conferences and from the general church organizations listed above, as well as from I-W's and ex-I-W's themselves. The Council will also be a key to co-ordination with other Mennonite and Brethren in Christ groups in the I-W program, helping representatives of the Mennonite Church in establishing attitudes and concerns for this area of work. Conferences are designating representatives to the I-W Council. The first meeting of that Council will have been held by the time this is in print. Dates are Feb. 17 and 18.

4. The I-W Office. If the I-W Council could meet all the time and its officers were available for visiting units, following through routine reporting procedures, carrying the insights and information gained from one location to another, visiting committees and sponsors on the job, and working with other Mennonite groups on day to day I-W activities, a I-W office would not be a necessity.

This is not possible, however. The Study Committee recommended that someone with pastoral experience and a vision and concern for this work (who could serve on a long-term basis) be called to this service. This was approved, and John R. Martin, former pastor of the First Mennonite Church, Hyattsville, Md., and former Associate Executive Secretary of the National Service Board in Washington, has accepted a two-year call as Director of I-W Services at the I-W Office in Elkhart beginning Jan. 1, 1960.

The regular mailings to men who come to the age of 17, the reporting procedures, the solving of problems which arise within units, the day to day coordination among conferences, all conspire to keep the I-W Director's shepherd heart concerned, burdened, and working. In some cases, the sponsor load requires a full-time person. This is expensive and the I-W office is the channel by which financial help comes to the conference from the church at large.

5. The Co-ordinating Board. Just as men from the various conferences of the Mennonite Church find themselves working in various other conferences, so also do men from our church find themselves working in areas where other Mennonite and Brethren in Christ groups have the major interest. Usually, since our own men number about half of the Mennonite and Brethren in Christ I-W population, the reverse is true, and men from other groups find themselves laboring among us. Further, we have a common relationship with Selective Service and a need to maintain unity and Christian love before a pagan world in which we must both preach that love and demonstrate it. This requires a structure for learning to know and understand each other and for working together—co-ordination.

Formerly, this co-ordination was carried on by a Co-ordinating Committee. Under the new organization, this becomes a Co-ordinating Board, responsible back to the constituent groups, whose representatives serve on it. The Board is to see that each man has a solid spiritual base in service and to help him maintain contact with his own church, to see that he has assistance in handling personal problems and work adjustment (sponsorship), to suggest helpful recreational and educational opportunities, and to see that he has available every opportunity to grow in his relationship to Christ and with his church. The various groups have begun naming representatives to the Co-ordinating Board. The two Mennonite Church representatives named are Ray Horst, Secretary for Relief and Service, and Atlee Beechy, Chairman of the Relief and Service Committee of the Mission Board. Others will be named soon.

6. The I-W Co-ordinator. Working together with the chairman of the Co-ordinating Board and responsible to it will be a full-time co-ordinator who will function among the Mennonite and Brethren in Christ groups in the same way that the Director of I-W Services serves among the conferences of the Mennonite Church. His will be the function of keeping the day to day concerns of the Co-ordinating Board and its constituent groups in focus and to better the I-W program within that framework.

And So from Here. One overriding concern to all who are acquainted with the I-W program is this: Can the need for this type of co-ordination and structure be understood and accepted by the church at large? If it can, perhaps we can move away from the days when too many of us did what was good in our own sight, and the witness of the Lord suffered. We can begin to function more effectively in bringing our youth to maturity and to readiness to move out in His service. Can we work together for this cause? Can we obtain sufficient financial support to carry out this substantially heavier I-W program? What will be our response?

Elkhart, Ind.

The Place of Evangelism in Our Witness

By PAUL N. KRAYBILL

Much has been said about the new day in missions and its demands for greater training and more specific skills on the part of new missionaries. This has been occasioned by the increasing difficulty of meeting the challenges of nationalism, materialism, communism, and the resurgent national religions. It has also arisen from the fact that now there is a church in many of these foreign countries which can carry on evangelism and do much of its own work, except that it often lacks skilled people with training for such functions as teaching, leadership training, writing, translation, community development, etc. It has been suggested, therefore, that the missionaries should fill these specialized positions and leave the evangelism to the nationals.

It has rightly been our emphasis as a Mennonite Church to express our witness through deeds as well as through preaching. We believe in practical works which demonstrate our Christian concern. We believe we cannot speak effectively to man's spiritual needs without ministering also to his physical needs. So wherever we have gone, we have established hospitals, schools, literature projects, relief programs, leprosariums, etc. This has been commendable and the results have been most effective. Doors have been opened that would otherwise be closed. People have been reached, souls have been saved, and the church has been built. Furthermore, the new church has gained a sense of responsibility by observing the example of the mission in these areas of practical service.

This approach to missions has helped to identify our mission program with the life of the sponsoring church in light of the philosophy that every area of life should be an opportunity for service. Since our vocations have this plus value and witness opportunity, it is fitting that representatives of the teachers, doctors, builders, nurses, and writers in our church should share in carrying the message. It is most fitting that we share these, thus supplementing the resources of the younger church. This emphasis can also help to communicate our vision that the work of the church can be carried on by folks in various occupations as a part of their work, rather than limiting it to a few special persons.

However, in the continuing strategy of missions we must avoid any suggestions that the day of the evangelist is past. Not only in new areas, but in places were there is a growing church, the preaching of the Word must not be neglected as the missionaries' primary task.

It is not easy to preach and speak. It is not easy to confront men with the Gospel and communicate to them an understanding of their need. But unless the church in its outreach keeps the witness of the Word in

balance with the witness of deeds, the program will degenerate into mere social service.

The primary task of the missionary is reconciling men to God. This involves methods and procedures that must be tailored in the light of circumstances. Sometimes access to new areas is only possible through a program of institutional service. Sometimes men's minds are so blinded by other beliefs that the only language they can understand is the language of deeds of love. But inevitably, the spoken Word must accompany the deed of love.

The emphasis on specialization for today's missionary is legitimate only if it becomes a means to an end. Every specialist who has a particular skill must be a missionary first and a specialist second. Every effort should be made to enable him to use wisely his training, but his task is primarily to heal men's souls rather than their bodies.

Even among the new churches, where evangelism would logically be the task of the younger church, the missionary must also continue to be an evangelist. He must be ready to go out with his national brother to share in the proclamation of the Gospel and not give the impression that this kind of witness is not for him.

We, therefore, in our programs of witness must always insist that we discipline ourselves to keep evangelism foremost in our thinking and planning. This includes sending out missionaries for this specific purpose and keeping our institutional program sufficiently in balance so that our workers are not distracted from their main purpose. —Missionary Messenger.

Broadcasting

Chaplain Tucker of the Atlanta Penitentiary and John L. Horst, Bible Course Instructor for The Mennonite Hour, discuss Bible correspondence work.

U.S. Penitentiary To Hear The Mennonite Hour

H. Park Tucker, Protestant Chaplain at the U.S. Penitentiary in Atlanta, Ga., and author of **Prison Is My Parish**, was a recent visitor at the radio headquarters in Harrisonburg.

After his return to Atlanta he wrote regarding the audition tapes of **The Mennonite Hour** sent with him: "The tapes are really exceptional and I re-played them several times. I will be most happy to receive this regular weekly release of **The Mennonite Hour** and I am going to arrange immediately for it to be broadcast over our public-address system to the men of this institution."

Zondervan Releases Book by Hostetter

How to Build a Happy Home, a hardback book of 120 pages, written by B. Charles Hostetter, was released on March 1 by Zondervan Publishers.

Says one reviewer, "With experience in the pulpit and as a counselor, he has listened to the unburdening of many hearts . . .

"With humor, wisdom, illustrations from life, Scripture references and a straightforward and easy style of writing, he has emphasized the fact that a home must be founded on Christ if it is to be happy . . . treating the whole subject from a viewpoint often ignored in present-day literature."

Among the 15 chapters are these: "God Instituted Marriage," "Happy Homes Don't Just Happen," "Making Your Home Attractive," "Making Family Worship Meaningful."

The book is available at your local bookstore for $2.00 or for your autographed, post-paid copy send $2.00 to Mennonite Broadcasts, Inc., Harrisonburg, Va.

Series Begins: "You Lose by Winning"

Quiz scandals, payola, and deceptive advertising, of which the newspapers have been full in the past several months, is simply "a symptom of the declined standards of moral behavior in the U.S.," according to an editorial in the Saturday Evening Post.

What message, if any, has the church on such moral behavior?

Pastor Hostetter during March will speak on four areas of moral decline prevalent in society today: gambling, deception, cheating, and profanity.

Regarding a certain person's off-color actions someone said, "He's not dishonest, he's just sloppy with the truth." Listen to **The Mennonite Hour** during March to learn if this standard will stand the test of God's standard.

Fine Response to Current Study Class

God is blessing the current "Study Class of the Air" over **Heart to Heart** in the weekly discussions centering around the text, **These Are Your Children.**

One young mother (a nurse and mother of three) reports that the study of the six-year-old has helped her understand that activity and constant movements are normal for her boy. He is not willfully disobedient!

Another mother (former schoolteacher) said, "I was thrilled to know that you are using this book as your study this year."

Several groups have placed a copy of **These Are Your Children** in the church library so that all the mothers may have access to it. Another mother's group is using the book as a basis for discussion in a number of their regular meetings.

Our children are trusts from God, and surely He expects us to train them to become noble citizens and faithful followers of Christ.

via MBI, Harrisonburg, Va.

Your Treasurer Reports

A semifinal report can be given on total contributions received by Mission Boards during Missions Week 1959. As of Feb. 13, funds received at the General Mission Board office amounted to $148,553.50. For the previous year this same figure reached $199,209.90. This indicates that available funds to the General Mission Board program will probably be about $50,000 less from this source of contributions for this year. A comparative relation can be seen for the District Mission Boards. For the same period funds received for district programs reached $74,932.93 for this year as compared to $102,164.57 for last year.

Combining the above report we find that total gifts to the General and District Board for this year were $223,486.43. For the previous year (Missions Week 1958) total contributions amounted to $301,250.82. Although this indicates a significantly lower amount this year, we can see that this still represents a major help to the mission program.

In addition to the above there has also been some increase of regular giving over the past months. We are most grateful for this continued response to appeals for mission support. We again point out that continued giving between now and the end of the fiscal year (March 31) will determine final balances for this past year's program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

London Report

BY QUINTUS AND MIRIAM LEATHERMAN

Our turnover in students at the London Mennonite Centre always brings added work and new problems, but, let us hasten to say, new opportunities and challenges to Christian living and witness. In a student home such as this is, it is not always easy to be at your Sunday best. Where 17 or more people live together in the house, patience can be severely tried, and add to this the fact that we are usually from five or six different national or even racial backgrounds with various customs of living. Problems of housekeeping are intensified by all this. For example, one student decides to bring home a hamster and keep him well-fed, but he takes over too much of the house, or another finds it easier to throw food waste to the birds than in the garbage can. (In some cultures this may be satisfactory, but not London.) Winter is now upon us and this means firing two stoves and keeping paraffin heaters going (kerosene). We decided to wait another year before installing central heating. In the meantime we are tempted to think how com-

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. H. Clair Amstutz, Goshen, Ind., spoke on Feb. 9 to the northern Indiana ministers' meeting of the Church of God. His subjects were "The Ministers' Family Life" and "The Ministers' Mental Health."

Bro. J. Howard Kauffman, Secretary of Home Interests in the Commission for Christian Education, attended the annual meeting of the family life session of the National Council of Churches at St. Louis, Feb. 17, 18.

Nearly half the members of the Berea congregation, Alma, Ont., are enrolled in the Home Bible Study course, "Living for Christ."

Certificates of recognition have been given to sixteen persons of Oxford, N.J., for completion of a personal evangelism course.

Bro. Alvin Hostetler, on furlough from India, spoke at Benton, Ind., on Feb. 7.

Bro. J. L. Hostetler, Beaver, Ohio, preached a missionary sermon at East Goshen, Ind., on Feb. 7.

Bro. Truman H. Brunk and wife and Bro. Mahlon L. Blosser, representing the Virginia Mission Board, are spending two weeks in Jamaica.

Attending a bookstore managers' seminar at New York City, Feb. 16-18, were Ford Berg of Lancaster and Mark Moyer of Souderton, Pa.

The Mennonite Medical Association reports a membership of 120. This is quite a contrast with the time in the memory of some of us when there were no Mennonite doctors.

Guest speakers in a Missionary Conference at Eastern Mennonite College the weekend of Feb. 21 were Joe and Emma Richards of Japan.

A minister's widow, who deeply appreciates the free subscription of the GOSPEL HERALD that comes to her, has sent a donation to the Publishing House. It will be used for the foreign literature program.

Bro. Virgil Gerig, Smithville, Ohio, spoke at Beech, Louisville, Ohio, the evening of Feb. 21.

Guest speaker for the Men's Fellowship at Tiskilwa, Ill., on Feb. 19 was Herb Jauchen, advertising manager of Christian Life.

Mennonite Publishing House, at the end of 1959, had 164 regular workers. Of these, 123 are at Scottdale. In addition there are 28 part-time workers. Eighteen regular workers left the employ of the House during the year and 14 new full-time employees were hired. Three others changed from full-time to part-time employment.

Bro. J. C. Driver, La Junta, Colo., celebrated his ninety-third birthday on Feb. 13. He is the oldest minister in our church. His mind is clear and he attends services regularly, including all ministers' meetings. Says one minister of the area, "I only hope I can be as loving and open-minded as that if God permits me to live that long."

Missionary Challenge, the publication of the Iowa-Nebraska Mission Board, is now appearing bimonthly instead of quarterly. The pages have been cut from twenty-four to sixteen.

Press impressions in 1959 at Mennonite Publishing House totaled 27,748,459, an increase of 1,643,646 over 1958. At the same time there was a decrease of almost 2,400 in hours worked.

Bro. Rollin Shetler, after eight years at the Publishing House, has terminated his employment.

Bro. Eugene Herr, Youth Secretary, is teaching a youth leadership course at the Johnstown Bible School.

Bro. Josef Herschkowitz, Minneapolis, Minn., spoke at Metamora, Ill., on Feb. 14.

Bro. D. Ralph Hostetter, Harrisonburg, Va., spoke in the young people's meeting at Erisman's, Manheim, Pa., on Feb. 20.

The Moorepark, Mich., congregation is placing **Christian Living** in the public library and four medical offices at Three Rivers, Mich. This is a good example to follow.

In a double ordination service at the Fredericksburg, Ohio, Conservative Church, Feb. 7, Bro. Clyde Wagler was ordained to serve as a minister at Jerome, Mich., and Bro. Loyal Troyer to assist his father with the ministry at Fredericksburg. Officiating were Roman H. Miller, Valentine Nafziger, and Fred Hostetler.

Holding the record for the congregation with the most young men in Pax service is the church at North Main Street, Nappanee, Ind. Seven fellows are at work in five different countries—Peru, Germany, Nepal, Korea, and Vietnam.

Bro. John F. Garber, Burton, Ohio, preached at Turner, Mich., on Jan. 31 and at Manistique, Upper Peninsula, Mich., on Feb. 7.

The Indiana-Michigan Mission Board plans to build a church at South Bend, Ind., for the use of the congregation being organized there. Services are being held temporarily in the Hope Rescue Mission chapel.

Bro. J. D. Hartzler, Flanagan, Ill., spoke at the Meadows, Ill., General Conference Church on Jan. 31.

Bro. Paul O. King, on leave from the pastorate of the Bethel Church in Chicago, spoke on Feb. 14, Race Relations Sunday, at Yellow Creek, Goshen, Ind.

New members: eleven by baptism at Lower Deer Creek, Kalona, Iowa, on Jan. 31; three by baptism at Fair Haven, Fort Wayne, Ind., on Jan. 31; one by baptism and 15 by letter at Denver, Colo., on Jan. 17; one by baptism and two on confession of faith at Floradale, Ont., on Feb. 7.

Fourteen by baptism at Hopedale, Ill., on Feb. 7, five by baptism at Midway, Pekin, Ill., on Feb. 7; fifteen by baptism and one on confession of faith at Nappanee, Ind., on Feb. 7; three by baptism at Leo, Ind., on Ind., on Feb. 7; two by baptism at South English, Iowa, on Jan. 24.

Two by baptism and six by letter at Bay Shore, Sarasota, Fla., on Feb. 14; three by baptism and four by letter at North Goshen, Ind., on Feb. 7; two by baptism at Osceola, Ind., on Jan. 24; three by baptism at Morgantown, Ky., on Jan. 24.

Announcements

Paul M. Lederach, Scottdale, Pa., guest speaker at Metamora, Ill., March 20.

Camp Luz Schedule: Brethren Campus, June 18 to July 2; Boys' Camp, ages 9-12, July 2-9; Girls' Camp, ages 9-12, July 9-16; Junior High Camp, ages 13, 14, July 16-23; MYF Camp, ages 14 and up, July 23-30; Missions Weeks, July 30 to Aug. 13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp for Juvenile Delinquents, Aug. 22-26; Voluntary Service Reunion sponsored by MRSC Voluntary Service Office, Elkhart, Ind., Aug. 26-29; CPS Reunion, Sept. 4; Wooster Brethren Youth Camp, Sept. 9-11; Orrville Youth Camp, Sept. 17, 18. Most other dates are open. Groups interested in making reservations for the use of Camp Luz should contact the manager, Jack Miller, 515 Kieffer St., Wooster, Ohio.

C. F. Derstine at Bob Jones University, Greenville, S.C., March 21; at Eastern Mennonite College, March 25; and at Chicago Avenue, Harrisonburg, Va., March 27.

C. F. Hershberger, Goshen, Ind., will speak on "The Christian Farm Family in Today's Rural Revolution" at Tiskilwa, Ill., on March 20. On March 21 he will speak to the Bureau County Ministers' Association on "Ethics in Rural Economy."

John David Zehr, Goshen, Ind., in Christian Witnessing week at Peoria, Ill., March 6-13.

Edwin Stalter, Flanagan, Ill., Missionary Day speaker, March 13, at Science Ridge, Sterling, Ill.

Calendar

Biennial joint meeting of the Mennonite Publication Board and the Commission for Christian Education, Scottdale, Pa., March 4-6.
North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Annual meeting, Eastern Mennonite Board of Missions, Ephrata, Pa., March 8-10.
Annual Mission Board and ministers' meeting, Iowa-Nebraska Conference, Kalona Church, March 7-10.
Spring Missionary Day, March 13.
Semi-annual meeting of the Lancaster Conference, East Petersburg, Pa., March 17.
Midwinter Illinois Ministers' Fellowship, Flanagan, March 21, 22.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Cregham, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-3.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-17.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings, with West Zion congregation as host, Hillcrest Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Allegheny Conference, Martinsburg, Pa., July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual convention of General MYF, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

Harold Fly, Schwenksville, Pa., sponsored by Arthur, Ill., MYF, March 25-27.

Ivan Magal, Russian broadcast speaker, in quarterly mission meeting at West Liberty, Ohio, March 13.

Roman Hershberger, Fort Dodge, Iowa, Missionary Day speaker, March 6, at Kalona, Iowa.

Sanford G. Shetler, Harrisonburg, Va., speaking on "The Christian Home" at Mt. Joy, Pa., March 12 and all day March 13.

Mennonite Practical Nursing School: The time is here for those interested in practical nursing to apply for admission. Both men and women are accepted at La Junta Mennonite School of Practical Nursing. Sixteen students will be accepted for the September class (no spring classes are anticipated). Complete applications must be on file by Aug. 1. For a revised brochure and other inquiries address Practical Nursing School, 12th and Carson, La Junta, Colo.

Instructor needed: A clinical instructor will soon be needed at the Practical Nursing School, La Junta, Colo. This school is now accredited by both the Colorado Board of Licensed Practical Nurses and the National Association of Practical Nurse Education and Service. Either a man or a woman with proper credentials will be considered. The National Association recommends a baccalaureate degree with one year of teaching experience. With the present shortage of nurse educators, a nurse could qualify with less than the above qualifications. NAPNES suggests teachers may have to complete experience and training in the teaching situation. Those interested please write to Wade G. Jones, R.N., Director PN School, 12th and Carson, La Junta, Colo.

Home Conference at Hermley's, Manheim, Pa., wth Landis Myer, Ira Kurtz, and Paul G. Landis as speakers, evening of March 5, morning and evening of March 6.

George Miller, Honduras, Missionary Day speaker, March 6, at Elizabethtown, Pa.

H. F. Reist, Fremont, Texas, has thirty Life Songs No. 2 in good condition. He will send them to any small group in need of them.

The Executive Committee of the Ontario Conference regrets to announce that the following brethren have terminated their responsibility to the conference: Bishops Curtis C. Cressman and Moses H. Roth; Ministers Elmer Grove and Moses Baer; Deacons Clarence Huber, Andrew Axt, and Alvin Gingerich. Their requests for conference letters will be considered during the annual conference in June.—Rufus Yutzi, Secretary.

Principles of Teaching, published by the Bible School Board of the Lancaster Conference, is off the press. Containing 144 pages, it is intended for use in teacher-training classes and for parents reading in the home. In addition to the twelve lessons on teaching it contains a supplement which features a "Background in History for Educational Methods," and a "Dictionary of Professional Terms." It has been written by Noah G. Good, dean of Lancaster Mennonite School, and edited by J. Paul Graybill and Noah L. Hershey, of the Bible School Board. Inquiries and requests for copies should be sent to Bible School Board, Salunga, Pa.

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Mission News

The Japan missionaries had Bible school in Nakashibetsu from Jan. 15 to 20 for the Ralph Buckwalter, Charles Shenk, and Lee Kanagy missionary children, using the Herald Press summer Bible school books, Kindergarten I and Grade II. Ruth Shenk and Adella Kanagy served as teachers. Pupils and teachers appreciated the Bible study materials, and report that an all-day blizzard gave them some different aspects of the beauty of God's world than those presented in the summer Bible school manuals.

More and more avenues of witness concerning the vice and other wrong conditions in the Rehoboth Church community (St. Anne, Ill.) are being opened by the Lord. Mark Lehmans say, "We feel that the solution to these problems lies partially in awakening the conscience of Kankakee County; so we are grateful for the leading of the Lord and a sense of His presence as we witness." On Jan. 20 Bro. Lehman spoke to the United Church Women of Kankakee, on Feb. 11 to the Kankakee Presbyterian Men's Group, and on March 1 he addressed the Kankakee County Ministerial Association. According to a county official, this last-mentioned group gave its sanction to allowing vice to continue in the community. This shows the need for careful boldness and Holy Spirit wisdom in knowing how to witness to this situation.

The annual conference of the Mennonite Church in Argentina was held Feb. 9-12 at the Trenque Lauquen campground. This was to be followed successively by married people's retreat, children's camp, and young people's institute.

One activity of the Quebec missionaries is to try to place New Testaments in homes. Tilman Martin reports that a lady recently had her husband destroy a Roman Catholic New Testament which Bro. Martin had left at her request. He says, "This is our first experience of having a Catholic New Testament destroyed. We seldom give Protestant New Testaments to Catholics unless requested, since these usually see destruction at the hands of the clergy."

Walter Tillman, a student from the Mennonite Biblical Seminary in Montevideo, Uruguay, is doing his practical work in the church at Bragado, Argentina.

Praise God that evangelist **Phulchand Minj,** Bihar, India, has now found a house six miles from Satbarwa where he is teaching school and witnessing for Christ. Evangelist Theophil Kujur has moved also to a house near the hospital site at Satbarwa where he is witnessing to the village people and will help supervise the building of the hospital. Pray for them and their families as they witness to the people in this area.

The workers at Black Mt. Mission, Chinle, Ariz., have begun a children's Bible class in conjunction with the regular Sunday and Wednesday services in the hogan church. So far it has worked out well and the children look forward to this time. Lita Rose Tsosie, Arlie Weaver, and Bertha Burbank are teaching and supervising these classes.

The Augsburger Crusade in Wilmington, Del., opened Feb. 14 and in spite of a snowstorm, the auditorium of the West Presbyterian Church was well filled. The crusade is being sponsored by co-operative churches of Wilmington and New Castle County. The Governor of the state was present at the beginning of the series to extend a personal welcome, Bro. Myron Augsburger and Bro. Eugene Landis attended the Presidential Prayer Breakfast of the International Christian Leadership held in Washington, D.C. Because of unusual opportunities and challenge in such crusades as that in Wilmington, Bro. Augsburger requests the prayers of the church.

The Hour of Redemption, advance broadcast of the Augsburger Crusades, will be heard over the new radio station at Lancaster, WDAC-FM, at 1:00 p.m., beginning Feb. 28, and over station WSAN, Allentown, beginning March 6 at 12:30 p.m.

Joe and Emma Richards, missionaries on furlough from Japan, are speaking to churches in the South from Feb. 20 to March 6. They were scheduled to speak at the following locations in Virginia: E.M.C. Missions Conference, Feb. 20, 21; Trissels, Feb. 22; Springdale, Feb. 23; Chicago Avenue, Feb. 24; Lynside, Feb. 25; Mt. Clinton, Feb. 26. In Florida they will speak at Bay Shore, Feb. 28, Tuttle Avenue, Feb. 28; Oak Terrace, March 2. March 3 they will be with the Crossroads and Gulfhaven congregations at Gulfport, Miss. March 4, 5, 6 they will visit the Madisonville, Covington, Akers, and Allemands churches in Louisiana.

The address of the Everett Metzlers, Eastern Board missionaries serving in Vietnam, is now 336 Phan-Thanh-Gian, Saigon, Vietnam.

A farewell service for Mary Byer, who was scheduled to leave on Feb. 16 for her third term of missionary nurse service in Ethiopia, was held at North End Mennonite Church, Lancaster, Pa., on Sunday evening, Feb. 14. Bro. Nevin Horst, missionary on furlough from Ethiopia, brought the message.

Spring Missionary Day will be March 13. **In preparation for this, the mission board members of each congregation will be receiving folders for distribution which will help you in your prayer support of mission work. They will also be receiving folders with information on missionary educational projects for children.**

A series of meetings involving the Health and Welfare program of the General Mission Board took place in Columbus, Ohio, Feb. 15-19.

Administrators of eleven hospitals and homes operating under the Health and Welfare Committee met together on Feb. 15 to share their problems and challenges and to discuss personnel policies.

On Feb. 16 the Health and Welfare Committee met. This committee is responsible for the seven hospitals, four homes for the aged, one children's home, and one school for retarded teen-agers operating under the General Mission Board.

On Feb. 17, 18 administrators and committee members participated in sessions of the Association of Mennonite Hospitals and Homes, a national organization which includes members from the various branches of Mennonites and which meets once yearly for fellowship and discussion.

These meetings were held in conjunction with the American Protestant Hospital Association annual meeting on Feb. 19.

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RELIEF AND SERVICE

News Briefs

A fire in **Hong Kong's** squatter hut area has augmented the already desperate refugee situation there. "Twenty-five hundred were made homeless and four children were burned to death. This is the biggest squatter fire since we've been here," wrote **Norman Wingert.** "I went out the morning following the fire to consult with welfare officials. They lacked 500 blankets out of the 1,500 needed and because an Akron shipment had arrived just last week we were able to supply them immediately."

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Susan Hiebert, Chortitz, Man., has arrived in Belize, British Honduras. As a nurse Miss Hiebert is to serve two years with the Mennonite colonies, helping develop a clinic at Orange Walk. Also in British Honduras for several weeks is **Adam Martin,** Martin, a Mennonite businessman from Maugansville, Md., is helping the Mennonite colonists with economic development problems. He will visit the colonies occasionally to assist them in receiving colony credit, in planning for a trading center at Belize, and also in helping with the establishment of the Orange Walk clinic.

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Harvey W. Taves, Canadian Director, and **Robert W. Miller,** Relief and Foreign Service Director, represented MCC at the annual meeting of the Canadian Mennonite Relief Committee at Steinbach, Man., Feb. 19, 20.

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Community relief sales are again being planned in Illinois and eastern Pennsylvania. Illinois Mennonites are co-operating in a sale scheduled for March 12 at the Congerville Sales Barn. Preparations for a similar event on April 2 are under way at Morgantown, Pa. Proceeds from both sales will be made available to MCC to be used in feeding the world's hungry.

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Six medical doctors are presently serving in six Mennonite Central Committee service areas: Dr. John Bender, Snowhill, Md., in Haiti and Dr. John Dick, Steinbach, Man., in Vietnam. Two in Indonesia are Dr. Herbert Friesen, Hillsboro, Kans., in Java and Dr. Clarence Rutt, New Holland, Pa., in Halmahera. Dr. John Schmidt, Mountain Lake, Minn., is in Paraguay and Dr. James Steiner, Akron, Ohio, in Thailand. In 1960 replacements will be sent to Paraguay and Java; additions to present staff or personnel for new medical efforts may be sent to Timor, Indonesia, and Haiti.

Used Clothing Sale in Migrant Camp

Phoenix VS-ers recently conducted a used clothing sale in the John Jacobs Navaho Indian Camp. During Arizona's unusually low temperatures clothing needs became greater and more apparent in the camp. Many children were running around without jackets and shoes in 40° temperatures and there was a lot of sickness and many colds due to exposure.

Local community people brought several boxes of clothing and the Arizona Migrant Ministry also shared some of their used clothing items. The WMSA of the Sunnyslope congregation collected and mended a great amount of clothing for which the unit members were grateful.

After spending an evening of pressing, sorting, mending, and labeling the clothes, the sale was held. A minimum price (ranging from 5¢ to $1.00) was placed on each article. A crowd of Indian mothers soon gathered and in a short time much of the clothing had been exchanged for small coins and wrinkled dollar bills. VS-ers felt that by charging a small fee the Indian parents would feel as though they were helping themselves rather than needing to accept charity. The money received from the sale is being used to help other needy families.

The Essence of VS

David Rhodes, Kalona, Iowa, has been serving with the David Shank family, in Ohain, Belgium, as a missionary assistant since Sept. 23, 1959. In writing about his work, he says, "On these beautiful, six-acre mission premises, located in cozy-looking, picturesque Ohain, I can easily keep busy doing all sorts of handy-man jobs. Little things, such as chopping wood, unplugging a drain, driving to market, meeting the train or autobus, running errands at various stores, and repairing furniture, compete for attention. My free time is spent in working with youth groups, tutoring someone in English and being tutored in French myself, reading, writing, playing the piano, or just trying to keep up with two families (the Shanks and the LeFebvres, with the six children in the Children's Home). Once in a while, I even have a chance to do some baby-sitting, which I really enjoy.

"Simply, I am trying to do some of those small tasks which take up so much of the missionary's time. Thus, I am helping, indirectly, in the Belgian missionary endeavors."

In the previous paragraphs, Rhodes has summed up the essence of missionary assistance. He also summed up the real philosophy of VS itself. VS-ers everywhere are doing this same thing—assisting, directly or indirectly, in the missionary endeavors of the church. They fit into the pattern in any way possible, in many cases doing small things that free others for the major tasks.

Other overseas VS-ers who are serving in this way are Maurice Shenk, Melba, Idaho, who is with Robert Witmer in Paris, France, and John and Isabelle Blough, Parnell, Iowa, who are in Araguacema, Brazil. They are doing what they can to further, indirectly, the mission outreach of the church in these places.

I-W Council Meets

A new church I-W organization began its work in Elkhart, Ind., on Feb. 17 and 18. The first time such an organization has been tried, the I-W Council is the result of the I-W Study recommendations approved by the Mennonite Relief and Service Committee at its Dec. 22, 1959, meeting. The full recommendations of the committee are described in the GOSPEL HERALD series, "New Look in I-W Services," appearing currently. Present for the meeting were representatives of eleven district conferences and three general church organizations. Conferences as widely separated as Pacific Coast and Alberta-Saskatchewan on the one hand and Puerto Rico on the other were represented.

Much of the day and a half was spent in reviewing the scope of work and in general orientation for the Council as a foundation for its future work. It did, however, talk concretely about the recommendations for a stronger peace and general Christian living teaching program, orientation, and placement services. Because these areas relate closely to conference I-W interests, and because the I-W program is definitely conference-related in its administrative patterns, the beginning work must now also involve the conferences, which will take some time.

The Council also organized for its continuing service. Atlee Beechy, Goshen, Ind., was elected chairman; Paul Landis, Salunga, Pa., was elected vice-chairman; and J. B. Shenk, Goshen, Ind., was elected recording secretary. John R. Martin, I-W Services Director for the Relief and Service Committee of the Mission Board, was asked to serve as Executive Secretary for the Council.

The Council also approved the following statement as a summary of its work and concerns for the church:

We, the I-W Council of the Mennonite Church in session for the first time on Feb. 17 and 18, 1960, have reviewed the changes approved for our I-W Services during the day and a half we have been in session. We have tried to understand our previous I-W experience as a church. We are looking forward into the future of our I-W Services. As a new venture in I-W Services coordination, we feel led to speak through this statement to conferences, general organizations, congregations, families, and young men at this time when we are launching out into an era new in the church's services to its I-W men.

First, we thank God:

—for the liberties our young men enjoy in free expression of their consciences and for the good witness the vast majority of I-W's have been during their service;

—for opportunities to renew and alter our ways of working, that we might improve our witness to His love at work in and among us in our strife-torn world; and

—for leading of His Holy Spirit, evident in the unity we have experienced in facing our new opportunities, and in the strength we sense in working at these new opportunities.

Second, we affirm our belief that we have in our I-W services a number of new elements which should make for a stronger witness in the years to come. We believe that it will be possible for our young men to enter I-W service knowing that they are positively related to the church, that the church is completely with and behind them in their witness and service, and that the church accepts them and their service gratefully.

Third, to make this possible, we look forward to closer co-ordination among our conference I-W committees and our general organizations in working out more detailed and clearer plans for sponsorship in each I-W location; for placement service to help

each young man find the place of I-W service where he can make a contribution not only in his work but also to the life of the church; for orientation to help young men understand their new situation more adequately as they enter service; and for stronger Christian education, including the areas of peace and life in urban society.

We hope that this may be a "word to the wise," giving a foretaste of what is yet to come, the Lord willing. The Council, along with conference committees and general church organizations concerned with the I-W program, is working concentratedly. Detailed plans for these new approaches will be forthcoming over the months ahead, and especially after the Council again meets on April 26 and 27.

Meanwhile, we commend these efforts to you, the church, for your constant prayer support, that God's will might be done, that He might be glorified, and that His kingdom might be strengthened and its borders enlarged as a result of this new initiative. We look forward to having your suggestions or concerns, which may be shared with us through your conference I-W committee, the Elkhart I-W Office, Peace Problems Committee, or Mennonite Youth Fellowship.

Serving a Christian Family

Aibonito, Puerto Rico—The hot, sunny afternoon of Jan. 23 found 21 young people boarding a school truck and a jeep. Sixteen of them were jovenes (ho-ven-es) from the La Plata Mennonite Church. (Jovenes is the Spanish word for young people and in the church in Puerto Rico corresponds to the MYF in the States.) A Puerto Rican couple accompanied the group as counselors and the other three were VS-ers from Aibonito—June Zimmerman, Eureka, Ill.; Beatrice Landes, Lansdale, Pa.; and Joanne Keller, Eureka, Ill. Their destination was the home of Don Tomás, 38 miles south of Aibonito. The trip consisted of two and one-half hours of driving around scenic curves and up and down mountains. Their purpose in going was to provide Christian fellowship for a member of the La Plata Church who lives too far away to attend Sunday services.

Don Tomás was left with seven children when his wife died several years ago. For economic reasons, he left his former home in La Plata for his present 28-acre farm.

When the group reached the place where they need to park the vehicles and walk the rest of the way, Don Tomás was waiting for them. The joy on his face demonstrated his longing for fellowship with Christian friends. They were greeted by his children when they reached the house and given the usual Puerto Rican welcome, "entre!" Then they ate arroz con dulce (rice with raisins), after which Don Tomás took them on a tour of his farm.

He cleared most of his land with his own hands. He testifies that he had the necessary strength for such work because he does not drink or smoke. The young people admired his fine garden of onions, cabbage, tomatoes, egg plants, peppers, parsley, garlic, his grove of banana and orange trees, and even an apple tree which he planted recently.

As daylight faded, they gathered in the little front room of his home. Under the flickering light of two lanterns, several of the jovenes read portions of the Bible and led in prayer. After singing some songs together, Don Tomás gave his testimony. He emphasized the fact that he is not alone because God is always with him. He told how he and his family worship together every day. It was an inspiration to hear of the great faith and love for God that he has.

At present, the church in that community is within the hearts of this one family. But the great faith of Don Tomás will be as salt to the people there and he is looking forward to an organized church. In fact, he has already chosen a spot for that future church building!—Joanne Keller.

Widening Horizon

Paraguay—More than 18 years have passed since I first came to the part of the Chaco where we are now visiting. At that time the hospital was a solitary building at the very edge of the bush. I was a lone doctor with 10 days' travel to the nearest consultation. Indians still had their heathen dances and killed their babies to keep breast milk for their dogs. Paraguayan Mennonites were few and all have a thatched roof and crude wooden shutters for their homes.

The ox was just giving way to the horse, and milk cows had thin, long horns. We had no time to learn or teach the Spanish language, hence little opportunity to contact the Paraguayan or to confront with a positive spiritual witness. Roads were nonexistent; only paths through the bush had been cleared. Mennonites did not own a single car, truck, or tractor. Farms were small and families in villages close together.

Today the picture is entirely different. The darkness of the bush, of the hearts of the Indians, of crude houses, of little Spanish knowledge—all have been exposed to the light of advancement, giving a much wider horizon. The same hospital is a modern complex of buildings surrounded by homes and gardens, with the bush pushed back almost out of sight. Now there are four doctors in the Chaco instead of one, each with facilities for his own work. In the course of time, windows, tile roof, bigger homes, and better furniture have become possible. Refrigerators and modern wash machines are not uncommon; mechanized carpenter shops are the rule. Tractors and trucks are found by the dozen and bicycles by the hundreds. Roads go everywhere, with the Trans Chaco Highway well under construction.

To be sure, all of this advancement was not easy, and financial aid is still coming from the outside. Many of my readers will know that help to South American Mennonites has been given in the spirit of missions. Let me assure you that good use was made of the investments that have been made.

Christian voluntary service was frowned on in 1952; the thought of alternative service was forbidden and could not be expressed openly. Today Christian service for young people is organized in mental hospitals, the tuberculosis sanatorium, a Salvation Army children's home, and the leprosy mission. Five large churches have been built for the Indians in the Chaco and a school started for Paraguayan children.

We visited the three Mennonite colonies in the Chaco, reporting what our combined efforts have done in the past, the present situation as it exists, and the opportunities for the future of the leprosy mission at Kilometer 81. We find great enthusiasm for the Lord's service. We are especially encouraged by the Christian awakening among the Old Colony Mennonites from Canada. The Lord is working mightily in their midst. They are aware of their opportunities and responsibilities. They all share their earthly possessions. However, our expansion needs cost more than our South American brethren can pay. We need your support to give light to the widening horizon in Paraguay.

—John R. Schmidt, M.D.

WMSA Weekly Notes

Memos from the WMSA Executive

Committee Meeting This Week

1. The women's part of Mission Board Meeting in June at Christopher Dock School is being planned particularly to help district officers with some of their problems. Let's do everything we can to help our officers and delegates attend, so that they may bring home and share much of the inspiration always gained from Board Meeting.

2. Local WMSA groups are going to have to get "on the ball" if we are going to meet our financial commitments for the year. Our fiscal year ends March 31. The General Fund needs a big boost to recover from the cost of publishing the Handbooks. Have you sent your 50¢ per member for the Nursing Education Fund? When once we all grasp the idea that WMSA is not just the faithful few who go to sewing meeting, the health of our budget will improve. Every woman and girl professing to support our church is involved here!

3. Do you remember our special projects for this year? Contributions toward these funds can come in until June. WMSA has promised to try to raise $3,000 toward Board expenses in opening the new Nigeria field. As of Feb. 11 there is $1,236 in this fund. GMSA hopes to top $400 in their gifts toward tuition funds for missionary children in Uruguay. Total received to date, $167. Address of the treasurer is: Mrs. Paul Graybill, R. 3, Freeport, Ill.

4. WMSA is helping in the groundwork for the two new magazines now being planned for 1960 and 1961 publication in Scottdale. Pray about this, and watch for more word.

5. The first issue of GMSA Gems, a little newssheet for girls, received a good reception, and GMSA Gems will now be coming out on a quarterly basis. If your district has a Secretary of Girls' Activities, she will receive and distribute the paper to local sponsors. If not, the district secretary will handle it. If your group has not received a supply of the new issue of GMSA Gems by March 15, check with your district officers. If you district secretaries do not receive enough, report it to the national Secretary of Girls' Activities, Mrs. George Amstutz, R. 1, Dalton, Ohio.

6. WMSA representatives are meeting with MSO-MDS representatives from far and wide in Chicago, and will be coming home with concrete suggestions for working out a better way for local groups to tie

into the whole organization. Women have a large part in disaster work, and we want, with you, to improve our present organization so that it includes this area of service.

7. Each officer, in the course of the meetings, expressed appreciation for the good district and local support they continue to receive from you. And each one voiced anew her willingness to be used of God in this area of His kingdom. Please be sure that your support of these hard-working leaders includes prayer support!

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

LONDON REPORT

(Continued from page 191)

fortable we might be in our centrally heated house at home.

We are greatly challenged and encouraged by Bro. Kulik and his work. Bro. Kulik is Czechoslovakian, has been in Dachau prison camp, came out of the Catholic Church some years ago, has done evangelistic work in England for the past 15 years, but since becoming a refugee has not been a member of any particular fellowship. Bro. Kulik was received into our fellowship last May. During September he conducted an evangelistic campaign at the Free Gospel Hall, a very hard field. We deeply appreciated his messages and his hard work at visitation both in homes and hospitals. It is our hope that he can be placed at some point outside London where new towns are developing. He is now preaching at one of these points about every six weeks. So pray for him and for the leading of the Lord in directing him into this or any other field.

—Ontario Mennonite Evangel.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Road to Revival, by Chas W. Carter; Higley Press; 1959; 152 pp.; $2.50.

This book is the work of a widely known evangelist, missionary, editor, writer, and lecturer, who shares his ideas and experiences on revival. He distinguishes markedly the differences between evangelistic efforts and revivalistic crusades. Too frequently pastors and people do not keep their thinking clear. Consequently, this makes for ineffective services.

The book contains 12 sermons. They are a valuable contribution to evangelical literature on revival. This book is the voice of one of God's watchmen, calling men back to God. Much of its material was hammered out on the anvil of experience. It is written in an arresting and popular style. The book is written simply, yet is quite profound, the work of a truly educated man. Readers will need to keep in mind his explanation of the second work of grace. That is, that sanctification is dedication making for God's consecration, or filled and controlled by the Spirit of God.—C. F. Derstine.

Field Notes

CONTINUED

Bro. Elmer Swartzendruber, well-known Iowa bishop of the Conservative Mennonite Conference, died after a long illness, and was buried on Feb. 24.

Bro. J. S. Gerig, veteran minister of the Oak Grove Church, Smithville, Ohio, observed his ninety-fourth birthday on Jan. 28.

Bro. Clifford King, Cheraw, Colo., preached at Holdeman's, Wakarusa, Ind., on Feb. 21.

Bro. Allen H. Erb presented the Schowalter Villa Plan at Cherry Box, Mo., on Feb. 12, at Hannibal on Feb. 14, at Denver, Colo., on Feb. 21, and at Mission, Kans., on Feb. 28.

Bro. Henry H. Epp, pastor of the United Mennonite Church, Waterloo, Ont., spoke in a vesper service at Erb Street, Waterloo, on Feb. 14.

Executive Director Leonard Felton, of the Mid-American Mission, Green Forest, Ark., spoke at Culp, Ark., on Feb. 14.

Bro. Edwin Albrecht, Grabill, Ind., preached at Bay Shore, Sarasota, Fla., on Feb. 7. The Sunday-school discussion that day at Bay Shore was by George Cutrell, Denver, Colo.

Harbour Rescue Mission, Hamilton, Ont., is holding its fourth anniversary services, March 8-13, with three outside rallies: at 8:00 p.m., March 9, at Elmira, Ont., Mennonite Church; at 8:00 p.m., March 10, at Calvary Church, Lake and Russell, St. Catharines, Ont.; and at 2:45 p.m., March 13, a mass rally at Philpott Memorial Church in Hamilton. Special music by Delta Tabernacle Male Chorus of Hamilton. The guest speaker is John Horan, Orlando, Fla., a former New York gangster saved in a rescue mission in 1937. He will have a twenty-minute interview on CHCH, TV Channel 11, at 11:00 a.m., March 10. Harbour Rescue Mission is operated as an interdenominational mission. Enos Bearinger, of the Hawkesville Mennonite Church, is founder and superintendent.

Richard Kissel, Hollsopple, Pa., in Missionary Conference at Beech, Louisville, Ohio, March 11-13.

Correction: The meeting of Ohio and Eastern ministers at Neffsville, Pa., on Feb. 13 was to consider support of the Christian High School now building at Kidron, Ohio.

Change of address: Etril J. Leinbach from Moorepark, Mich. (post office being discontinued), to Route 2, Three Rivers, Mich. New phone number, CReswood 3-4374.

Lester Sutter from East Peoria, Ill., to 102 Moody Court, Norwood, Peoria, Ill.

Passion Week Speakers: J. Irvin Lehman at Park View, Harrisonburg, Va., including a sunrise service at Vesper Heights, Easter morning, followed by commemoration of the Lord's Supper in the regular forenoon service. **Virgil Brenneman,** Goshen, Ind., at North Goshen, April 15-17. **Paul Erb,** Scottdale, Pa., at Shore, Shipshewana, Ind., April 10-12, and at Wooster, Ohio, April 13-17.

Evangelistic Meetings

George R. Brunk, Denbigh, Va., at Huntington Ave., Newport News, Va., Feb. 14-21. **Richard Martin,** Elida, Ohio, at Meadville, Pa., April 7-13. **Isaac K. Sensenig,** Ephrata, Pa., at Millwood, Gap, Pa., March 6-13. **Don Augsburger,** Harrisonburg, Va., at First Mennonite, Fort Wayne, Ind., April 10-17. **Edward Stoltzfus,** West Liberty, Ohio, at Orrville, Ohio, April 3-10. **John S. Hess, Lititz, Pa.,** at Norris Square, Philadelphia, Pa., March 20-27.

Mission News

CONTINUED

Bro. and Sister James Harris moved to Harrisburg, Pa., several years ago, where they became members and faithfully assisted in the services held at the Mennonite Mission on Hamilton Street. More recently Bro. Harris was appointed assistant superintendent. In December the Harrises returned to their home community of Anderson S.C., and began a witness there. Visitation has been made in 40 homes. Cottage meetings are held each Wednesday evening, Bible study and prayer meeting on Thursday evening. On Sunday morning services are held in the county jail. The chain gang camp and county home near the jail are also visited. Sunday school and worship services are held each Sunday afternoon at 2:30. Attendance and interest are growing in all these areas. This is a new approach to have Negroes ministering to their own people in the South.

The Women's Auxiliary of Hope Rescue Mission, South Bend, Ind., recently made possible a hernia operation for George Charles, a convert of the mission, by providing funds for hospital expenses. These funds were contributed by the 20 women's groups who participate in the Women's Auxiliary. Galen Miller, M.D., Elkhart, and Floyd Rheinheimer, M.D., Milford, Ind., rendered their services free of charge to make the surgery possible. Although this was the first surgery financed by Hope Rescue Mission, a weekly medical clinic is conducted by the mission where many men receive free treatment from a Christian physician.

Bro. and Sister J. D. Graber will be visiting the Japan Mennonite Church from March 28 to April 14. During their stay there they will visit the various churches and mission points and attend the Japan Conference and the Mennonite Mission Chairman's meeting.

The Men's Fellowship of the Bethel Brethren Church, Osceola, Ind., will provide a banquet for the men of Hope Rescue Mission, South Bend, Ind., on March 3. This 6:30 p.m. dinner will be the first of its kind, and will be provided by the church free of charge to all the men frequenting the mission. A chapel service given by the Bethel Brethren Church will follow the banquet.

Six patients at the Tanganyika leper plot were baptized on Jan. 31. At least three different tribes were represented. Several were elderly men of the Kuria tribe, one was a middle-aged Luo woman, and two were men in their twenties.

The Simeon Hurst family arrived home on furlough from Tanganyika on Feb. 12. Their address is 1412 Fairview Street, Preston, Ontario, Canada.

CHURCH MUSIC

(Continued from page 185)

praise and adoration, there is a great hymn that will satisfy the yearning of the soul.

The singing of great hymns has helped people to worship, pray, and express love to God, their Creator. The messages of great hymns have led many to accept Christ as a personal Saviour. In the shadow of temptation and sin, the hearing of a great hymn tune or a hymn learned earlier in life has challenged many to better paths of living.

Hymns and Gospel songs are among the great influences which bring together the church and make substantial harmony between those who never could be reconciled by their confessions. Henry Ward Beecher once said, "It is remarkable to see how men will quarrel over dogma, and then sit down and rejoice over a hymn which expresses precisely the same sentiments about which they have differed."

A great educator has said, "Where they sing, they preach; and where they preach, they sing; and the singing and preaching are the same."

"Therefore, let all the people sing." If you cannot sing, make a joyful noise to the Lord. Sing in your house. Sing by the wayside. Sing as you travel along. Sing more in the sanctuary. Sing from city to city, from state to state, and from nation to nation. Sing the song of "redemption." Sing the song of "full salvation." Sing the song of "victory in Jesus." Sing the song of "My faith looks up to Thee, Thou Lamb of Calvary."

—Herald of Holiness.

TO BE NEAR TO GOD

(Continued from page 187)

ple (the Mosesites instead of Israelites), what an honor and prize to be grasped at! But Moses jumped instead at the opportunity to intercede for Israel, and not its fraction, throwing himself into the balance and desiring only the vindication of the name and might of God. By what painful, persistent, and self-emptying processes did Moses prepare for that marvelous conversation with "a greater than Moses" on the Mount of Transfiguration! To an extraordinary degree Moses qualified as a self-emptying prayer partner of God. So did Elijah empty himself, and he was there, too, talking with one who was to "accomplish" death itself for all mankind. Oh, self-effacing, intercessory outpouring of self, how toorare a jewel thou art!

Sing—"Jesus, Thou Mighty Lord, Great Is Thy Name."

Saturday, March 12

History Should Teach Us to Pray. Psalm 90:12-17.

Moses prayed that God's people should have a happy religious life. Such is not the continuous round of reality-smothering fun to which so many seem to aspire. God's men see God's hand in the current of personal and world history. Such viewing will "cause men's hearts to come to wisdom" (marginal reading). When we behave ourselves in wisdom, God can establish the work of our hands, harmonious as it then will be with His purposes.

How great a debt we owe this man Moses who rejected all of Egypt and what it stood for! How much greater is "the reproach of Christ" than all else without that reproach! And prayer—listening, obedient, demanding, self-effacing prayer—was the key that unlocked the door of God's treasury for Moses. The key has not been lost. It is any man's to use, if he will but use it in the manner Moses used it.

Sing—"Oh, Happy Is the Man Who Hears."

—J. Paul Sauder.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Daniel and Amy (Bontrager), Palmyra, Mo., second child, first daughter, Amy Kathleen, Feb. 11, 1960.

Bontrager, Lester and LaVeda (Brown), Wakarusa, Ind., second daughter, Carla Jean, Jan. 29, 1960.

Esh, Harold and Pauline (Carpenter), Quarryville, Pa., first child, Beverly Rene, Feb. 7, 1960.

Eshleman, D. Rohrer and Mabel (Horst), Nazareth, Ethiopia, third child, second daughter, Louise, Feb. 3, 1960.

Fisher, John M. and Sarah (Stoltzfus), Mifflinburg, Pa., sixth child, third daughter, Rhoda Irene, Jan. 7, 1960.

Headings, Phillip and Estella (Yutzy), Wichita, Kans., first child, Ronald Lynn, Jan. 15, 1960.

Helmuth, David and Naomi (Ketcham), Congo, Ohio, third son, Roger Harlan, Feb. 3, 1960.

Hershberger, Ervin and Ruth Hannah (Nussbaum), Dalton, Ohio, second daughter, Delores Fern, Jan. 30, 1960.

Himes, Ray and Edith, Hartville, Ohio, fifth child, first daughter, Carol, Feb. 5, 1960.

Huyard, Sylvan Ray and Priscilla Ruth (Argot), Intercourse, Pa., first child, Elvin Ray, Jan. 30, 1960.

Kauffman, Kenneth and Esther (Kauffman), Goshen, Ind., third son, Leland Jay, Feb. 15, 1960.

Klassen, Walter and Dorothy (Litwiller), Delavan, Ill., fourth child, third son, Ray Allen, Jan. 23, 1960.

Kraybill, John H. and Thelma (Snyder), Bronx, N.Y., third child, first daughter, Janet Elaine, Feb. 7, 1960.

Kulp, Amos N. and Miriam (Eberly), Denver, Pa., first child, Amos Eugene, Jan. 10, 1960.

Lehman, Mahlon L. and Ethel (Brubaker), Elizabethtown, Pa., third daughter, Marilyn Ruth, Feb. 3, 1960.

Lehman, Oliver and Clara (Hjelter), Ryley, Alta., fifth child, second daughter, Irene Verneal, Feb. 4, 1960.

Lind, Gilbert H. and Iola (Slatter), Grants, N. Mex., fifth child, third son, Howard Joe, Jan. 25, 1960.

Martin, Ben and Esther (Clymer), Crestview, Fla., fourth child, third son, Carl Eugene, Dec. 25, 1959.

Martin, J. Harold and Janet (Mellinger), New Holland, Pa., fourth child, second daughter, Kendra Jean, Feb. 5, 1960.

Mast, Dan E. and Mildred (Horning), Boyertown, Pa., fourth child, third son, Glenn Jay, Jan. 22, 1960.

Maust, Markel and Miriam (Miller), Grantsville, Md., first child, Lois Ann, Feb. 5, 1960.

Nase, Richard and Eleanor (Graber), Goshen, Ind., first child, Joy Ellen, Dec. 31, 1959.

Nolt, Paul M. and Miriam (Shank), Chambersburg, Pa., third child, first son, Dale Martin, Feb. 1, 1960.

Pelfer, Chris G. and Laverne (Buchen), Lancaster, Pa., first child, Judith Renee, Jan. 26, 1960.

Roth, Alva and Joyce (Roth), Stryker, Ohio, first child, Robin Sue, Jan. 8, 1960.

Roth, Floyd N. and Dorothy Jean (Peatrowsky), West Point, Nebr., third daughter, Pamella, Jan. 1, 1960.

Rush, Wilmer W. and Sallie (Ruth), Perkasie, Pa., sixth child, fourth son, John Mark, Jan. 18, 1960.

Schwartzentruber, Milton and Eva (Jantzi), Harrisonburg, Va., third child, first son, Michael Jon, Jan. 8, 1960.

Shantz, Melvin and Marjorie (Miller), Thomas, Okla., first living child, first daughter, Marjorie Lyn, Dec. 29, 1959.

Short, Marvin and Lois (Miller), Stryker, Ohio, fourth child, third daughter, Dee Ann Kay, Jan. 20, 1960.

Slabaugh, Eli and Adeline, Hartville, Ohio, first child, William Dean, Feb. 2, 1960.

Snider, Howard B. and Mary Kay (Felten), Kalamazoo, Mich., third daughter, Sandra Jo, Jan. 15, 1960.

Stauffer, Richard and Ruth (Yoder), Elverson, Pa., eighth child, third son, Merle David, Dec. 8, 1959.

Swartzendruber, Arliss D. and Carol (Stauffer), Kalona, Iowa, second daughter, Angela Kae, Jan. 11, 1960.

Wyse, Donald and Fern (Stuckey), Archbold, Ohio, fourth child, second daughter, Rhonda Jean, Feb. 2, 1960.

Yoder, Stanley E. and Anna (Weaver), Scottdale, Pa., sixth child, fourth son, Nathan Lee, Jan. 9, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bitting—Eigsti.—Robert D. Bitting and Esabel Eigsti, both of Buda, Ill., by C. Warren Long at the Willow Springs Mennonite Church, Tiskilwa, Ill., Feb. 14, 1960.

Gongwer—Loucks.—Rollan Gongwer, Holdeman cong., Wakarusa, Ind., and Carol Loucks, Bethel United Missionary cong., Wakarusa, by Paul Loucks, brother of the bride, at the Bethel Church, Nov. 7, 1959.

Good—Miller.—Wilbur Good and Janet Miller, Nappanee, Ind., by C. M. Helmick at Nappanee, Jan. 30, 1960.

Landis—Weaver.—Ray Landis, Blooming Glen (Pa.) cong., and Frances Weaver, Holdeman cong., Wakarusa, Ind., by John R. Martin, assisted by Simon G. Gingerich, at Goshen College Church Chapel, Oct. 17, 1959.

Leonard—Justice.—John B. Leonard, Lewistown, Pa., Mattawana cong., and Sylvia Justice, Mancelona, Mich., Cold Springs cong., by Willard Bontrager at the Cold Springs Church, Nov. 22, 1959.

Shriner—Mullet.—Larry Shriner and Phyllis Mullet, both of the Holdeman cong., Wakarusa, Ind., by Simon G. Gingerich at his home, Sept. 18, 1959.

Yoder — Smeltzer. — Darrel Yoder, Fairview (Mich.) cong., and Marcile Smeltzer, Holdeman cong., Wakarusa, Ind., by Simon G. Gingerich, assisted by John S. Steiner, at the Holdeman Church, Feb. 6, 1960.

An Orthodox priest in Russia was jailed for three years when a baby which he immersed died during the practice of the rite.

Anniversaries

Birkey. Simon and Lida (Slabaugh) were married Jan. 29, 1910, by Bishop E. A. Mast at her home. They lived in the Hopedale, Ill., community for 24 years, the community in which he grew up, and then 26 years in the Arnold, Pa., community. They had open house at their home Jan. 21, 1960, when over 125 guests called. They farmed until about seven years ago when they moved from the farm. They have three sons, all living in the community—Dwight, Lowell, and Richard, and all are members of the Howard-Miami Church. They also have 15 grandchildren. Their health is quite good and they are still regular in church attendance and active in church work.

Hartz. Amos and Susan (Kurtz) Hartz were married Jan. 27, 1910. A drop-in was arranged by their nieces and nephews to observe their fiftieth wedding anniversary on Jan. 31, 1960. The celebration was held at the Conestoga Christian Day School near Morgantown, Pa., and about 230 relatives and friends came to celebrate the happy occasion with them. They are members of the Conestoga Church. Both are from the Morgantown community and have been active in church and community activities for many years.

Martin. Arthur Martin and Lydia Egli were married Sept. 16, 1909, and celebrated their fiftieth anniversary Sept. 20, 1959, by open house at the Hopewell Church, Kouts, Ind.; when five hundred friends and relatives called to greet them. They have 13 living children. All were present at the anniversary except one son, who is now in Germany. They have been reading the GOSPEL HERALD for more than fifty years.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Alva G., son of John H. and the late Lydia (Miller) Bender, was born Oct. 9, 1902, at Springs, Pa.; died at the Lancaster (Pa.) General Hospital, Dec. 15, 1959, after a two and one-half months illness; aged 57 y. 2 m. 6 d. He taught mathematics in the Donegal school system for 29 years, and continued teaching up to Nov. 6 when he became too ill to teach. He was married to Zelah Miller, who survives. Also surviving are his father, 4 children (Everett Eugene, Mt. Joy, Pa.; Gerald W., student at Pennsylvania State University; Jon Scott, student at E.M.C.; and Mary Lucretia, at home), 2 grandchildren, and 6 brothers and sisters (Byron, Grantsville, Md.; Ezra C., Martinsburg, Pa.; Herman, Springs; Emma—Mrs. Leonard Engle, Meyersdale; Anna, Springs; and Marie—Mrs. Ray V. Haning, Cleveland, Ohio).

Bergey, Sadie A., daughter of Andrew and Sallie (Alderfer) Derstine, was born Feb. 16, 1893, at West Rockhill, Pa.; died near Vernfield, Pa., Feb. 1, 1960, after suffering a stroke two days earlier; aged 66 y. 11 m. 16 d. She was married to John F. Bergey, 9, to Howard M. Bergey, who survives. Also surviving are 5 children (Llewellyn D., Harley D., and Roy D., Souderton; Floyd D., Telford; and Bernice—Mrs. Clayton H. Landis, Souderton), 12 grandchildren, and 5 brothers and sisters (Mrs. Eva Detweiler, Sellersville; Mrs. Elmer Freed, Mrs. Abram K. Landis, Edwin A., and Stanley A., Souderton). She was a member of the Franconia Church, where funeral services were held Feb. 6, in charge of Curtis Bergey, Jacob Moyer, Menno Souder, and Clinton Landis.

Boshart, Elmer Titus, son of Daniel and Catherine (Bender) Boshart, was born near Wayland, Iowa, Sept. 3, 1880; died of a heart attack at his home in Wayland, Feb. 7, 1960; aged 79 y. 5 m. 4 d. On Feb. 9, 1902, he was married to Martha Nebel, who survives. Also surviving are 6 children (Clair, Elon, Alvin, Grace—Mrs. Lester Roth, Dillon and Dennis, all of the Wayland community), 21 grandchildren, 11 great-grandchildren, and one foster sister (Mary Hartzler, Iowa City). One brother and one infant grandson preceded him in death. He was a member of the Sugar Creek Church, where funeral services were held Feb. 9, in charge of Willard Leichty and Glen Richard.

Brownsberger, George Colin, son of Joseph and the late Mattie (Nolt) Brownsberger, was born Sept. 1, 1942, near Stouffville, Ont.; died of cancer of the bone, Jan. 29, 1960, at Cottage Hospital, Uxbridge, Ont.; aged 17 y. 4 m. 29 d. Surviving, besides his father, are his stepmother, the former Elma Brubacher, one brother (J. Albert), and his grandfather (Albert R. Wideman, Markham, Ont.). He was a member of the Wideman Church, where funeral services were held Jan. 31, in charge of Floyd Schmucker, Aaron Grove, and George Elsasser.

Conrad, Martin J., son of John C. and Catherine (Ramseyer) Conrad, was born July 5, 1875, in Wayne Co., Ohio; died of infirmities of old age Feb. 10, 1960, at his home near Sterling, Ohio; aged 84 y. 7 m. 15 d. He was married on Nov. 27, 1902, to Lydia Berkey, who survives. Also surviving are 3 children (Wesley, Sterling, and Mrs. Sheldon Drake, Seville, Ohio), 7 grandchildren, and 8 great-grandchildren. He was a member of the Oak Grove Church, where funeral services were held Feb. 12, in charge of V. M. Gerig and Paul Conrad.

Erb, Alice L., daughter of David C. and Mary (Lehman) Myers, was born Nov. 21, 1884, in Franklin Co., Pa.; died in Penbrook, Upland, Calif., of coronary thrombosis; aged 75 y. 2 m. 3 d. She was married to Lehman K. Horst, who died June 24, 1938. Later she was married to Albert D. Erb, who died June 24, 1951. Surviving are 5 daughters (Ruth—Mrs. Harold Bucher, Elida, Ohio; Orpha—Mrs. Walter Kurtz and Esther—Mrs. Loyd Eason, Upland, Calif.; Nora—Mrs. Claud Hostetter and Lois—Mrs. Lyle Weaver, Portland, Oreg.), 2 sons (Ivan, Pomona, Calif.; and Mark, San Bernardino, Calif.), 19 grandchildren, 3 great-grandchildren, 2 sisters (Ida L. Gardner, Hagerstown, Md.; and Sadie L. Brenneman, Upland, Calif.), and one brother (David L., Chambersburg, Pa.). One son preceded her in death. She was a member of the Seventh Street Mennonite Church, where funeral services were held Feb. 4, in charge of Sherman Maust and George H. Beare; interment in Belle vue Cemetery, Ontario, Calif.

Evers, Jesse Lelan, son of Harve and Mary (Newcomer) Evers, was born at Peabody, Kans., Dec. 27, 1896; died Jan. 26, 1960, at his home near Cheraw, Colo., after a long illness; aged 63 y. 30 d. On Jan. 13, 1935, he was married to Rose Ann Yoder, who survives. Also surviving are 4 sons (Melvin, Marion, Vernon, and Larry, all of Cheraw), one grandson, and 3 brothers (Alvin, Cheraw; Wesley, Imlay, Nev.; and Harley, Ontario, Calif.). In 1917 he became a member of the East Holbrook Mennonite Church. In 1935 he united with the First Church of the Brethren at Rocky Ford, Colo., where he remained a faithful member until his death. Funeral services were held Jan. 29 at the East Holbrook Church, in charge of Clifford King and Wilbur Hoover; interment in East Holbrook Cemetery.

Hoover, Arthur, son of Leonard and Martha (Yager) Hoover, was born Jan. 10, 1878, near Selkirk, Ont.; died of a heart condition Feb. 5, 1960, at the Hamilton (Ont.) General Hospital; aged 82 y. 26 d. He was married in 1917 to Helen Sternaman, who survives. Also surviving are 2 children (Eva—Mrs. Cyril Rittenhouse, South Cayuga; and Edwin, on the home farm) and 6 grandchildren. He was the last of a family of eleven. He was a member of the Rainham Church, Selkirk, Ont., where funeral services were held Feb. 7, in charge of A. Lewis Fretz, assisted by Earl Sider of the Brethren in Christ Church; interment in Lake Shore Cemetery.

Landis, John L., son of Isaac L. and Susan N. (Landis) Landis, was born March 19, 1873, in Manheim Twp., Pa.; died at his home, Oregon, Pa., Jan. 16, 1960, after an illness of 2 weeks; aged 86 y. 10 m. 28 d. He was married on Oct. 15, 1896, by John K. Brubaker, to Anna Mary Oberholtzer, who survives. Occupation: farmer. Surviving are 3 children (Edna O., at home; Elam O., Manheim, Pa.; and Anna Mary—Mrs. Earl Charles, Bareville, Pa.), 22 grandchildren, and 16 great-grandchildren. Two sons preceded him in death. He was a member of the Landis Valley Church for more than 60 years. Funeral services were held Jan. 19 at the church, with Ira D. Landis, Elam M. Weaver, and Mahlon Zimmerman in charge.

Lehman, Carolyn, daughter of David and Magdalena (Hofstetter) Bixler, was born near Dalton, Ohio, Sept. 21, 1878; died, after several months' illness, Jan. 25, 1960; aged 81 y. 4 m. 4 d. She was married to David P. Lehman on June 1, 1905. They lived on a farm near Kidron for 50 years, then moved to Orrville, Ohio, where Mr. Lehman died 9 years ago. Surviving are 2 daughters (Rosella—Mrs. Leo Amstutz, Apple Creek; and Laura, at home), 2 sons (Lester and Clair, Orrville), 10 grandchildren, 6 great-grandchildren, 2 sisters (Mrs. Elizabeth Hostetler and Mrs. Martin Moser, both of Orrville), and a brother (John D., Kidron). One son, 2 sisters, and 4 brothers preceded her in death. Funeral services were held Jan. 28, at the Smiley-Dooley Funeral Home, in charge of Don Swaney, Reuben Hofstetter, Lester Graybill, Isaac Zuercher, and Bill Detweiler.

Linwood Bernade Marie, daughter of Melinda Kipfer and the late Ivan Litwiller, was born March 13, 1925, at New Hamburg, Ont.; died of a brain tumor Jan. 16, 1960, at Roswell Park Memorial Institute; aged 34 y. 9 m. 3 d. Surviving are her mother and stepfather (Mr. and Mrs. Jacob Kipfer) and 2 stepbrothers (Clarence and Wallace). One brother preceded her in death. She was a member of the Alden Church, where funeral services were held Jan. 20, in charge of David Beachy and Joseph Miller; interment in County Line Cemetery.

McDonald, Mary Catherine, daughter of James and Rebecca (Vaul) Crichpher, was born April 3, 1885, in Pettis Co., Mo.; died Jan. 31, 1960, at the Beth Haven Rest Home, Hannibal, Mo.; aged 74 y. 9 m. 28 d. She was married to John W. Donald, who died April 30, 1959. Surviving are 3 sons (John, California; Roy and James, Hannibal), 6 daughters (Mrs. Grace Powers, Mrs. Florence Bissenger, and Mrs. Verna Miller, of Hannibal; Mrs. Ruth McClain, Scottsville; Mrs. Opal Powers, Columbia; and Mrs. Dollie St. Clair, New London), 18 grandchildren, 22 great-grandchildren, and 4 sisters (Mrs. Frances Adams, Mrs. Rosie Vedenhorst, Mrs. Myrtle Ritter, and Mrs. Mae Preis). She was a member of the Lyon Street Church. Funeral services were held Feb. 2 at Smith's Funeral Home, in charge of Daniel Kauffman; interment in Grand View Burial Park.

Martin, Maggie S., daughter of the late John and Margaret Ann (Sensenig) Sauder, was born in West Earl Twp., Pa.; died Jan. 27, 1960, at the Lancaster General Hospital, following brain surgery; aged 65 y. She was the wife of A. G. Martin, Ephrata, Pa., who survives. Also surviving are 6 children (E. Sauder, Mae, and Margaret, all at home; Arlene—Mrs. Clarence A. Hurst, J. Elvin, and Lois Jean—Mrs. Leon R. Zimmerman, all of Ephrata), 4 grandchildren, and 6 brothers and sisters (Mrs. Anna Swiggart and John S., both of Ephrata; Clayton, Reading; Noah, Lititz; Mary—Mrs. Huber Oberholtzer, Mt. Joy; and Samuel, Gladwyne, Pa.). She was a member of the Lehman Church, where funeral services were held Jan. 31, in charge of Amos S. Horst and Mahlon M. Zimmerman; interment in Metzler's Cemetery.

Martin, Norman Rudy, son of the late Harry H. Martin and Pearl Rudy Martin Denlinger, was born Jan. 5, 1920; died Nov. 5, 1959, after a 4-month illness, at his home at Lampeter, Pa.; aged 39 y. 10 m. Occupation: operator of dairy. Surviving are his wife, Martha E. Lefevre Martin, 2 children (Jesse Clifford and Lois Mae, at home), his mother and stepfather (Pearl and I.

Roy Denlinger, Ronks, Pa.), 2 sisters and 2 brothers (Mrs. Pauline Ranck, Helen—Mrs. Lloyd B. Denlinger, Harry, and Robert, all of West Lampeter Twp.), and 2 stepbrothers. He was a member of the Strasburg Church. Services were conducted at the Young Funeral Home by John Brenneman and Emory Herr.

Mishler, Artemus P., was born April 21, 1876, near Lagrange, Ind.; died of a heart ailment on Jan. 11, 1960, at Fontana, Calif.; aged 83 y. 8 m. 21 d. He was married to Angeline Hilty. Surviving are 2 sons and 2 daughters (Earl D., Fontana: Virgil A., Los Angeles, Calif.; Mrs. Gladys Hord, Fort Walton, Fla.; and Mrs. Betty Beggee, Camden, Ala.), 2 brothers (Dan, Albany, Oreg.; and Ben, Salem, Oreg.), 15 grandchildren, and 8 great-grandchildren. He was a member of the Calvary Mennonite Church, Los Angeles, Calif. Funeral services were held Jan. 14 at Fontana with George H. Beare officiating; interment in Green Acres Memorial Gardens, Bloomington, Calif.

Moyer, Clara G., daughter of Jacob and Elizabeth (Goodhalk) Beidler, was born Feb. 7, 1873, in Hilltown Twp., Pa.; died of a heart ailment Jan. 10, 1960, at the Franconia (Pa.) Convalescent Home; aged 86 y. 11 m. 3 d. In 1900 she was married to Abram S. Moyer, who died in 1956. Later she was married to Isaiah B. Moyer, who died in 1958. Surviving are 3 daughters (Mabel—Mrs. Harvey Krupp, Allentown, Pa.; Amanda—Mrs. Raymond Detwiler, Bradenton, Fla.; and Dorothy—Mrs. Lewis Godshall, Sellersville, Pa.), 10 grandchildren, and 11 great-grandchildren. She was a member of the Blooming Glen Church, where services were held Jan. 15, in charge of Bishop Jacob L. Moyer.

Moyer, Elizabeth M., daughter of Samuel and Sarah (Moyer) Wisler, was born June 28, 1875, in Bucks Co., Pa.; died Aug. 8, 1959, at the Eastern Mennonite Home, Souderton, Pa., after an 8-week illness; aged 84 y. 1 m. 11d. She was married to Elihu B. Moyer on Nov. 28, 1903 (see following obituary). Surviving are 7 children (Katie—Mrs. Howard Kuhman, Cedars, Pa.; Clarence W., East Greenville; Isabella—Mrs. Elton B. Meyers, Lansdale; Durant W., Salfordville; Erwin W., Bergey; Ruth—Mrs. Eric Wilbers, Perkasie; and Norman W., Pennsburg), 27 grandchildren, 9 great-grandchildren, and one sister (Mrs. Barbara Hunsberger, Hatfield, Pa.). She was a member of the Souderton Church, where funeral services were held Aug. 12, in charge of Marvin Anders and Jacob Moyer.

Moyer, Elihu B., son of Enos and Cathrin (Bechtel) Moyer, was born Aug. 29, 1871, in Montgomery Co., Pa.; died Dec. 23, 1959, at the Grandview Hospital, Sellersville, Pa., where he was a surgical patient for 2 days; aged 88 y. 3 m. 26 d. He was married to Elizabeth Wisler who preceded him on Aug. 8, 1959. Surviving are 7 children (see above obituary), 27 grandchildren, 10 great-grandchildren, and a sister (Mrs. Howard Gehman, Souderton. He was a member of the Souderton Church, where funeral services were held Dec. 27, in charge of Russell Musselman and Jacob Moyer.

Nafziger, Malinda, daughter of Joel and Leah (Short) Rufenacht, was born Feb. 26, 1890, near Archbold, Ohio; died of pneumonia and complications following surgery at the Detwiler Memorial Hospital, Wauseon, Ohio, Jan. 6, 1960; aged 69 y. 10 m. 11 d. She had been confined to a wheel chair for the last 2½ years. On Jan. 21, 1913, she was married to Charley J. Nafziger, who survives. Also surviving are 2 daughters and 4 sons (Lillian—Mrs. Lloyd Swartzendruber, Earl A., Ora W., and Vern J., of Archbold; Pauline—Mrs. Gene Rossman, Wauseon; and Loren D., Archbold), 31 grandchildren, 2 sisters (Sarah—Mrs. E. A. Rudolph and Edna—Mrs. M. A. Farber, both of Wauseon), and 3 brothers (Alpheus, Waldron, Mich.; Floyd, Toledo, Ohio; and Dale, Archbold). One granddaughter and one brother preceded her in death. She was a member of the Central Church, where funeral services were held Jan. 9, in charge of Jesse Short, Henry Wyse, and M. Dale Humbert; interment in Pettisville Cemetery.

Neff, Ellen G., daughter of the late Benjamin S. and Barbara Alice (Gamber) Stauffer, was born Jan. 16, 1890, in Manor Twp., Pa.; died Jan. 2, 1960, at the Lancaster (Pa.) General Hospital, following a stroke; aged 69 y. 11 m. 14 d. On Feb. 16, 1911, she was married to Witmer C. Neff, who survives. One son preceded her in death. Also surviving are 3 daughters (Frances M.—Mrs. Stehman E. Herr, Millersville; B. Alice—Mrs. Chester H. Grossman, and Velma E.—Mrs. Warren E. Newcomer, Lancaster), 4 grandchildren, 2 sisters and one brother (Mrs. Hattie Martin, Alice Stauffer, and Benjamin, Lancaster). She was a member of the Masonville Church, where funeral services were held Jan. 6 at the Millersville Church, in charge of Christian Charles, Landis Myers, and Benj. Miller.

Perrett, Jules, son of Fred and Henrietta Perret, was born April 17, 1872, at Belfort, France; died of infirmities of old age Feb. 4, 1960, at the Wayne County Home near Wooster, Ohio; aged 87 y. 9 m. 18 d. He was married to Matilda Hueglet, who died in June, 1940. Surviving are one son (Henry, Smithville, Ohio), 4 grandchildren, and 2 great-grandchildren. He was a member of the Oak Grove Church. Funeral services were held Feb. 6 at the Frey and Gresser Funeral Home, Orrville, Ohio, with V. M. Gerig officiating; interment in Oak Grove Cemetery.

Rohrer, Clayton, son of Benjamin W. and Nancy (Hershey) Rohrer, was born Feb. 14, 1882; died at his home in Wadsworth, Ohio, Jan. 27, 1960; aged 77 y. 1 m. 13 d. The afternoon previous to his death he had been visited by his daughter, Elta, and spent much time in earnest reflection. Appeared to be in his usual good health; during the night he passed away in his sleep. On Dec. 25, 1906, he was married to Martha Knopp, who died in 1955. Soon after their marriage, they united with the Bethel Mennonite Church, where Bro. Rohrer was ordained to the office of deacon on July 27, 1930. Surviving are 6 children (Elta—Mrs. Henry Kilmer, Marjory—Mrs. Clarence Jr. Neptune, all of the Wadsworth community; Ivan, Bartonsville, Vt.; Maynard, Araguacema, Brazil; and Ruth—Mrs. Floyd Mumaw, Wooster, Ohio), 25 grandchildren, 11 great-grandchildren, and one sister (Mollie—Mrs. Edward Graber, Wadsworth). Funeral services were held Jan. 30 at the Bethel Church, in charge of O. N. Johns and James Steiner.

Rush, William M., son of William H. and Annie (Myers) Rush, was born Nov. 3, 1878, in Bedminster Twp., Pa.; died of a heart ailment Dec. 19, 1959, at Quakertown, Pa.; aged 81 y. 1 m. 16 d. He was married on Dec. 10, 1898, to Susie G. Detweiler, who died Dec. 29, 1946. He was later married to Sarah Detweiler, who survives. Also surviving are 2 sons (Chester and Clarence). He was a member of the Deep Run Church, where funeral services were held Dec. 26, in charge of Wilson Overholt and Abram Yothers.

Schmucker, Carl J., son of the late Aaron and Lydia (Miller) Schmucker, was born near Louisville, Ohio, Oct. 22, 1910; died at Louisville, Jan. 22, 1960, of a heart attack; aged 49 y. 3 m. He was a horticulturist and operated a greenhouse with his brother Lester. Surviving are 2 brothers (Lester—with whom he made his home —and Wilbur, both of Louisville). He gave much time to church work, and during the past seven years served in ministers' capacity at his church. He was a member of the Beech Church, where funeral services were held Jan. 25, in charge of Ray Bair and O. N. Johns.

Seger, Henry, son of William and Teresa (Heinzman) Seger, was born April 14, 1888, at Nakomis, Ill.; died at Bethel Deaconess Hospital, Newton, Kans., Jan. 30, 1960, after being hospitalized 6 hours; aged 71 y. 9 m. 16 d. He was married on Nov. 18, 1909, to Lydia Wiggers, who survives. Also surviving are 3 sons (Curtis, Lawrence, and Morris, of Newton), one daughter (Adella—Mrs. Wayne Prescott, Pratt, Kans.), 10 grandchildren, one great-grandson, and 6 sisters (Mrs. Katherine Kuney and Mrs. Teresa Wolf, Decatur, Ill.; Mrs. Bertha Elliott and Lena Seger, Torrance, Calif.; Mrs. Frances David, Las Vegas, N. Mex.; and Mrs. Emma Dean, Springfield, Mo.). A son and one brother preceded him in death. Occupation: plumber. He was a member of the Pennsylvania Mennonite Church at Hesston, where funeral services were held Feb. 3, in charge of Earl Buckwalter; interment in Meridian Church Cemetery.

Shank, Clinton, son of the late John and Anna (Burkhart) Shank, was born near Greencastle, Pa., Sept. 6, 1875; died at his home in Maugansville, Md., Jan. 17, 1960, after a farewell illness; aged 84 y. 4 m. 11 d. He was married on Nov. 3, 1903, to Edith C. Rutherford, who survives. Also surviving are 4 children (Earl R., Hagerstown, Md.; Gladys M.—Mrs. Bruce; Paul W., Scottdale, Pa.; and Lester C., Harrisonburg, Va.), 12 grandchildren, and 8 great-grandchildren. He was a member of the Reiff Mennonite Church. Short services were held at the home by Stanley Martin and at Reiff's Church by Moses Horst and Irvin Shank; interment in Reiff's Cemetery.

Steiner, Simon Peter, son of John J. and Rosina (Gerber) Steiner, was born March 25, 1887, near Kidron, Ohio; died Jan. 25, 1960, of a heart attack at his home near Kidron; aged 72 y. 8 m. He was married on Dec. 10, 1910, to Martha Amstutz, who survives. Occupation: farmer. Also surviving are 2 sons (Alvin, Mt. Crawford, Va.; and Walter, Dalton, Ohio), 11 grandchildren, 2 great-grandchildren, one sister (Mrs. Elizabeth Neuenschwander), and 4 brothers (Aaron, Amos, Menno, and John). He was a member of the Sonnenberg Church, where funeral services were held Jan. 28, in charge of Louis Amstutz, Harlan Steffen, I. Mark Ross, and Marvin Hostetler.

Swarm, Carolyn Ann, daughter of Herbert and Mary (Peterson) Swarm, Elkhart, Ind., was born April 29, 1940, at Wakarusa, Ind.; died Feb. 6, 1960, at Elkhart, of injuries sustained in a car accident caused by icy roads when she and her fiance were on their way to friend's wedding; aged 19 y. 9 m. 8 d. Surviving are her parents, 3 sisters (Doris—Mrs. Arvin Holland, Waldron, Mich.; Alice and Ruby Jean, at home), one brother (Ralph, at home), 2 foster brothers Daniel (Roger Yoder, Wakarusa). She was active in the Locust Grove Church, where she served a period of time as song leader. Her friendship and later engagement to Roger Yoder gave her associations also at the Holdeman Church. Funeral services were held Feb. 9, in charge of Simon G. Gingerich and Ralph Stahly; interment in Olive Cemetery.

Swartz, Lydia C., daughter of Isaac B. and Lydia (Brenneman) Steman, was born Sept. 22, 1881, near Elida, Ohio; died Jan. 9, 1960, at the Lima (Ohio) Memorial Hospital, after a prolonged illness; aged 78 y. 3 m. 18 d. On April 21, 1909, she was married to Sherman Swartz, who died Feb. 19, 1952. Surviving are 2 sons (Samuel C. and Charles S., Fremont, Texas), 3 daughters (Irene and Jane—Mrs. Albert Good, Elida, Ohio; and Bertha—Mrs. Forest Whitcher, Fremont, Texas), 15 grandchildren, one brother (Simeon B.), and 3 sisters (Mrs. Rhoda Shenk and Mrs. Martha Messinger, Elida, Ohio; and Mrs. Amanda Diller, Sturgis, Mich.). She was a member of the LaGloria Mennonite Church near Fremont, Texas. Funeral services were held Jan. 14 at the Elida Church, in charge of M. L. Troyer and Ivan Weaver; interment in Salem Cemetery near Elida, Ohio.

Weaver, Barbara, daughter of Joseph and Susanna (Beery) Diller, was born July 17, 1866, at Markham, Ont.; died of complications Jan. 30, 1960, at the home of her daughter Mrs. Silas Hertzler, Goshen, Ind.; aged 93 y. 11 m. 13 d. On Jan. 5, 1892, she was married to David Samuel Weaver, who died May 5, 1929. The major portion of their active life was spent at La Junta, Colo.; after the death of her husband, she moved to Goshen. She was a lifetime member of the Mennonite Church. Surviving are 2 daughters (Anna—Mrs. Silas Hertzler and Frances—Mrs. Ernest Grimm, Napa, Calif.), one son (Martin S., Goshen), 13 grandchildren, 12 great-grandchildren, 2 brothers (Thomas, Stouffville, Ont.; and Jacob, Hesston, Kans.), and one sister (Mrs. Anna D. Smith, Hesston). Four children preceded her in death. Memorial services at Goshen

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on Feb. 1 were in charge of S. C. Yoder and John Mosemann. The body was taken to La Junta, Colo., where services were held Feb. 3 at the La Junta Church, in charge of Allen H. Erb, Paul Martin, and J. W. Shank; interment in Fairview Cemetery.

Weber, Solomon M., son of Henry and Elizabeth Weber, was born in Berks County, Pa., May 22, 1875; died after a short illness at the home of his nephew, Allen G. Weber, Jan. 1, 1960; aged 84 y. 7 m. 10 d. He was married to Mary Good, who died May 26, 1958. Surviving are 2 foster children (Mahlon and Ruth Neff), one brother (Joseph), and one sister (Anna–Mrs. Henry Gehman). He was a member of the Bowmansville Church, where services were held on Jan. 5, in charge of Howard Good, Moses Gehman, and Ben Zeiset.

Wenger, Russel Wane, son of Benjamin F. and Anna (Witmer) Wenger, was born Jan. 28, 1914; was instantly killed in a car accident Oct. 6, 1959, at Akron, Ohio; aged 45 y. 8 m. 8 d. Surviving are his wife, Daisy Alice (Martin) Wenger, a daughter (Vivian Lenore–Mrs. Richard Carver, Marietta, Ohio), 2 sons (Jerrold Niel and Donald Wane, both at home), his mother and stepfather (Mr. and Mrs. Mrs. Geiser). Funeral services were held Oct. 10 at the Cunningham-McCafferty Funeral Home, in charge of John Selders.

Yoder, Ada, was born Sept. 18, 1883, in Lagrange Co., Ind.; died Jan. 9, 1960, at the Goshen General Hospital where she had been a patient for 3 weeks; aged 76 y. 3 m. 22 d. She was married on Sept. 30, 1907, to Nathan Yoder, who died Aug. 19, 1940. Surviving are 4 sons (Oscar, Goshen; Henry, Ligonier; and Ira and Alvin, both of Syracuse), one daughter (Malinda–Mrs. Robert Marty, LaPorte), one sister (Mrs. Malinda Hershberger, Goshen), one brother (Samuel Mishler, Nashville, Tenn.), one half brother (Andrew Yoder, Harrisburg, Oreg.), and 17 grandchildren. Funeral services were held Jan. 11 at the Yoder-Culp Funeral Home, in charge of John Steiner.

Yoder, Barbara E., daughter of Elias and Nancy (Plank) Kanagy, was born April 8, 1880, near Belleville, Pa.; died Dec. 30, 1959, near Belleville; aged 79 y. 8 m. 22 d. She was married on March 1, 1917, to Christ K. Yoder, who preceded her in death. One son survives her. She was a member of the Maple Grove Church, where funeral services were held on Jan. 2, in charge of Waldo E. Miller and Elam Glick; interment in Locust Grove Cemetery.

Zehr, John M., son of Andrew B. and Mary (Mosher) Zehr, was born Nov. 4, 1887, at Croghan, N.Y.; died of pneumonia Jan. 2, 1960, at Sarasota, Fla.; aged 72 y. 1 m. 29 d. He was married on Oct. 20, 1920, to Susan Gascho, who survives. Also surviving are 5 daughters (Violet –Mrs. Marvin Jantzi, Medina, N.Y.; Elsie–Mrs. Elmer Lyndaker, Beaver Falls, N.Y.; Mildred–Mrs. Roy Iutzi, Baden, Ont.; Dorothy–Mrs. Mark Rohrer, Lancaster, Pa.; and Fern–Mrs. Wm. Coblentz, Newfane, N.Y.), 2 sons (Merrill, Lockport N.Y.; and Carl, Newfane, N.Y.), 3 sisters (Molly–Mrs. Molley Lehman, Rose–Mrs. Edward Yancey, and Veronica–Mrs. Chris Yancey), 2 brothers (Daniel and Aaron), and 27 grandchildren. He was a member of the Alden C.M. Church, where funeral services were held Jan. 6, in charge of David Beachy and Joe Miller; interment in County Line Cemetery.

Zook, Carrie Mae, daughter of Isaac and Mattie (Yoder) King, was born April 25, 1871, at Garden City, Mo.; died, after a two-week illness from a heart attack, Dec. 22, 1959, at the Mennonite Hospital, La Junta, Colo., where she had been a patient for the last 11 months; aged 88 y. 7 m. 27 d. On Feb. 4, 1894, she was married to Jonathan Zook, who preceded her in death on April 10, 1945. Surviving are one son (Galen), one daughter (Gladys–Mrs. Bert Snyder, Cheraw), 2 sisters (Annie King and Mrs. J. B. Shenk, La Junta), 6 grandchildren, and 18 great-grandchildren. She was a charter member of the East Holbrook Church, where funeral services were held on Dec. 24, in charge of Clifford King, with Eldo Miller assisting.

ITEMS AND COMMENTS

BY THE EDITOR

A Los Angeles newspaper accepted for its Christmas issue a full-page ad announcing the coming of Jesus Christ II (otherwise Thomas L. Graeff) to the local churches. After 35,000 copies had already been distributed the subject matter of the page was read by one employee, and the presses were stopped. The story shows that there are still religious cranks in Los Angeles. It also shows that copy should be read before it is printed.

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Mission schools are furnishing 85 per cent of primary education in non-Moslem Africa.

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Radio Moscow, says the Associated Press, said that Christmas is a plot to keep working people in chains. "The Soviet people," said the broadcast, "do not need the gospel fairy tale . . . do not wait for grace from God. . . . They create their happiness themselves."

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The Local Liquor Board of Allen County, Ind., recently rejected an application for a tavern license in Grabill, Ind. Twelve ministers of the community, including an Old Order Amish bishop, helped to circulate petitions against the granting of the license.

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John C. Bennett has charged that "images and suggestions" in some Protestant Sunday-school materials stimulates anti-Jewish prejudice. He felt that misuse of the crucifixion story makes even contemporary Jews responsible for it. The religious factor, he believes, is strong in most anti-Semitism.

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A Jesuit sociologist, after three years in South America, says the Catholic Church on that continent is losing membership to irreligion and a rapidly growing Protestantism. He calls Latin America "the mission territory of our century" for the Catholic Church.

• • •

Evangelist Billy Graham, on his departure in January for evangelistic meetings in nine countries of Africa, quoted David Livingstone, who opened Central Africa to Christianity:

"Future missionaries will see conversions following every sermon. We prepare the way for them. May they not forget the pioneers who worked in the thick gloom with few rays to cheer except such as flow from faith in God's promises. We work for a glorious future which we are not destined to see."

• • •

A law has been passed in Southern Rhodesia permitting hotels to secure multiracial licenses. None have done so, however, because of the danger of losing the business of Europeans. One has quietly applied for permission to take in individual nonwhite guests.

• • •

Billy Graham announced in Liberia that Negroes and whites would be seated equally in all his meetings in Africa.

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A Gallup Poll indicates an increasing tolerance toward Jews in the United States, at least with respect to the possibility of a Jew being elected to the presidency.

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Time, after citing a list of recent front-page ungodliness, says, "Despite man's highest aspirations and achievements, the human clay is still far from porcelain."

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Total purchases of Israeli bonds in the United States since 1951 are $368,668,000. In addition to this are charitable contributions to Israeli causes of nearly $1 billion.

• • •

Poland's government is encouraging abortions as a means to population control, and is putting abortions at public cost within reach of all. A Polish woman needs only to declare to a doctor that she cannot afford the child, and the doctor is compelled to perform the abortion.

• • •

Nigeria, the country of our latest mission outreach, expects to achieve self-rule next October.

• • •

Canada's Prime Minister has asked for a "controlled disarmament" as a means to a smaller defense budget.

• • •

A man and wife in St. Louis who have given $1,200,000 to Washington University give to education rather than charities because "the best way to keep one's brother is to make him self-sufficient."

• • •

The Whitfield Estate Presbyterian Church in Sarasota, Fla., is the first church built to serve primarily a drive-in audience. The preacher, through the huge glass wall before him, looks directly upon a field where cars are parked with loud-speakers in the windows. Inside, to the right and left of the pulpit, there are seats for 250 worshipers who prefer to leave their cars. These drive-in facilities are used the year round.

• • •

An interracial committee has been appointed to direct the Billy Graham Crusade in Washington, D.C., June 19-26. The Crusade will be conducted in Griffith Stadium, a ball park which seats 30,000 persons. This will be Graham's next Crusade in America.

Gospel Herald

A second article in the series on "Unity of the Spirit." It should help us to understand how disunity comes, and to pray and work for unity.

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Divisive Forces in the Church Today

By John A. Hostetler

The Mennonite Church today is a "runaway train going downhill without brakes" according to one view. According to another view the church is steamed up with a potential of young people and a great theology, but the brakes are so effective that she cannot move. The church of today, as in apostolic times, probably embraces persons with extreme points of view.

This subject of division is a rather depressing one. If one attributes all divisive forces to Satan, the subject appears to need little discussion. The trouble is that Satan is never on one side of a division, but works both sides. In this article we will seek to clarify what division is, how it originates, and the way divisive forces exert themselves upon us. It is possible to profit from looking objectively at some of these forces and to love our Lord and His body more by doing so.

Social change. Nothing is more certain in this world than change. The teen-ager will soon be grown up. Grandpa will not always remain here. The church cannot remain the same from one year to the next, even though its basic faith remains essentially the same. What a pity if the church, or if we as persons, remained forever the same! Could there be a greater tragedy than the prospect of no hope for change?

Though the climate of culture changes, it is of the nature of human beings to resist change. People eat, drink, sleep, and read their papers as if everything remained the same. The masses are so preoccupied with their usual habits and ways of looking at things that they do not see what is happening. The church is commissioned to change the world, but she sometimes resists changes and wants to conserve much that is in the world.

Social change is normal. An essential difference in social change from earlier times is that change has accelerated. What formerly took centuries to change can now change in a decade. The time may not be far away when Moscow may be as accessible from Scottdale as is Pittsburgh today. Such technological change is bound to multiply stresses and tensions, and to forever hold before the people in this world the prospect of confusion.

An Amish aunt of mine recently made the observation that there is more confusion in the world because there are more people. She made this remark coming down a jammed stairway at a house wedding. It made sense. In world perspective it also makes sense. There are more people than ever before, consequently more geniuses and more idiots and more conflicting ideas.

More people. Not only are there more people but world population is growing at a more rapid rate. From the time of Christ to the time of Menno Simons the world population doubled. At the present rate of growth it will double itself in the next forty years. If this rate continues, by the year 2500 there will be 25 trillion people, a figure which is utterly fantastic and impossible for want of space

The Perfection of Impartiality

By Barbara Shenk

Be ye therefore perfect,
Not judging whom to love,
Even as your Father
Who reigneth up above.

His sun and rain are sent
To sinner and to saint.
And so our love must be
Unmarred by harsh restraint.

Refton, Pa.

---

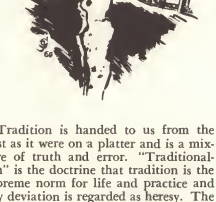
on the earth. While world population increased about 5-fold in the past three centuries, in North America it increased 166-fold.

People live longer on the average today; therefore the proportion of older people is significantly increased. (Life expectancy in Christ's time is estimated to have been 22 years, and in the Middle Ages 35. In the last half-century it rose from 50 to 70 years in the United States. Modern preventive medicine and surgery is responsible for much of this change.)

Older people are less well equipped to adjust to new changes, habits, and discoveries than are young people. We are having more aged people in a society that wants to change more rapidly all the time. There are more people who live to be eighty and who can speak from long experience, but in a world that looks to science for guidance there are fewer people willing to listen to the voice of experience. There is less opportunity for association between grandchildren and grandparents in the way we organize our life.

More divergent opinions. While the change in age distribution does not directly explain division, it should help us to understand the climate of social change. The mentality that wants to conserve and the mentality that wants to change are coming more and more in contact with each other. This does not mean that the aged are unwanted or that the youth should be ignored. It means that in the church of today (and tomorrow) there is a greater variety of personal opinion than ever before. Spiritual resources for living with divergence within the church are probably more essential than ever before. On issues that Christians cannot agree upon, maturity would call for charitable disagreement, but mutual respect. Leaders of divisions are not generally remembered for their charity.

Degrees of conformity to tradition. Differences in the conformity to tradition are usually manifest in church division. Many persons are basically savers, while others are throw-away-ers. All people and all churches, whether the local congregation or the denomination, have a tradition, but there is invariably some difference in degree of conformity. Respect for differences within the faith is a mark of good mental health. A healthy respect for the past is a sign of maturity.



Tradition is handed to us from the past as it were on a platter and is a mixture of truth and error. "Traditionalism" is the doctrine that tradition is the supreme norm for life and practice and any deviation is regarded as heresy. The tension between traditionalism and the desire for freedom from it has split Christianity into countless sects and factions and has blackened the pages of history with tragedy.

Jesus confronted a tradition that was oppressive. Its agents made men transgress the commandments of God, leaving them worse than they were before. Yet Jesus knew how to live in the Jewish tradition without disowning it, and without alienating Himself from it. There is nothing sectarian about loving people who are tradition-bound. The Christian Church has often suffered the consequences of not loving them.

Inability to change habits. There is reason to believe that human beings in

(Continued on page 221)

Our Readers Say—

I want to commend you and the authors of two articles in the Feb. 9 issue of Gospel Herald. These are Linden Wenger's "Progress Report on Integration," and Grant Stoltzfus' book review presentation on planned parenthood. These both impress me as being honest and sensible and Scriptural approaches to currently delicate topics.

I am especially glad that someone has been brave enough to come out with a discussion on planned parenthood in a Mennonite publication, because on this and perhaps a few other delicate subjects our church leaders and papers have lagged far behind in presenting to our people a well-studied "official" position. Often people have asked me what the official position of our church is on various matters and in some cases (like birth control) I know of no official position —just the varying opinions of different leaders and scholars.

The new, leaded-out format of the front page is very pleasing—it makes the front-page articles more inviting to read. I do hope someday, however, to see shorter paragraphs. Long paragraphs discourage the reader.—Ruth Burkholder, Bronx, N.Y.

• • •

Thank you for the article, "A Discussion on Planned Parenthood from a Conservative Point of View" (Feb. 9). I received much in the eight "conclusions" Bro. Stoltzfus gave in the book review to clarify my own thinking, which had been quite confused on this current issue.

Why don't we see more articles on this subject from our writers who can give us information? This is a current issue facing all young parents, including Mennonites. But I have not received any information from our church publications such as Gospel Herald or Christian Living on this delicate subject. Even the ministers, in our area at least, are rather silent about it. So we just wonder—doesn't our denomination face the issue?

Here in the city quite a number of folks, especially professional people, have been asking me what we believe on birth control and I answer, "I don't know. We don't hear anything about it and I suppose it's up to each parent to believe what he wants to on the subject."

I would like to urge all the young couples and young parents to read the article if they have not.

Again I say "thank you" for giving us something to base our decisions on and provide helpful answers to the many questions about the subject of planned parenthood.—Mrs. Ralph E. Weaver, Baltimore, Md.

• • •

The article "In the Arena" (Feb. 9) should not have been printed. While it is true that any denomination can go off on a tangent and hinder the onlooking world from seeing Christ in all this confusion, yet this same denomination should not oppose its own distinctive tenets and presume that those who still hold to these convictions attach their salvation to them. We Mennonites originally believed that we should not wear anything for pride's sake; now don't let current opinion poke fun at our former position. This reveals self-hatred. Print articles that defend our principles rather than make light of them.—Mahlon M. Horst, Stanley, Va.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Planned Parenthood

A subject much in the news these days is that of planned parenthood. The rapid increase of population in the world, with the resultant economic, social, and political problems, is a fact that statesmen must wrestle with. Medical and social professionals run into this question in many aspects. Since planned parenthood involves issues of right and wrong, religious leaders must face the question, or be satisfied with any answer that their people may have for their own guidance.

The Roman Catholic Church is very explicit in its answer on this question, approving only "natural" methods of limiting offspring. The general Protestant position seems to be that there is no moral difference in the means used. Some churches, however, have not spoken officially on the question, allowing their members to follow their own convictions.

In the issue of Feb. 9, 1960, we published a review of a book by a theologian who is a theological conservative. He maintains that the Bible gives no specific guidance on this question, and that the right answer must be found in the Christian understanding of the marriage relation and of parenthood. We publish in "Our Readers Say—" of this issue two written responses to this review, both of them happy that at last our periodicals have said something on this subject. Several persons have spoken to the editor expressing their concern about the evident current of thinking in our circles on the subject of planned parenthood.

So far as we know, only two of our district conferences, and that some years ago, have given guidance on the subject. They condemned birth control. Most of our conferences have said nothing, and General Conference has said nothing. Certainly as a church we have done very little to create a conscience on the question. The assumption seems to have been that "planned parenthood belongs to the realm of Christian liberty." Our Mennonite doctors and our social workers have been allowed to follow their own convictions in these matters. There is no doubt that Mennonite parents are now allowed by their church, if they wish, to control how many children they shall have, and how far apart they shall be born.

It may well be that the church should not speak officially on this question, for that might be an attempt to force us all to one opinion and conviction. But if there is to be individual liberty to find the Spirit's directive, then that ought to be made clear, so that our people, trying to find the best answer for themselves, do not carry a sense of guilt and uncertainty.

Certainly we want a spiritual and Biblical approach to the question. No other way will bring a Christian answer. The answer of the physician may have no religious orientation, or it may have the wrong religious grounding, and even on questions of medical necessity, doctors sometimes are wrong. Economic reasons may be important, but they are not final. The "population explosion" must not scare us into something that God has spoken against. We must not fall into the trap of being for whatever the Catholics are against. The emphasis must always be, we feel sure, on planning to have children, not on planning not to have them. And we do not want to surrender to the ways that are easy, rather than the ways that are right.

We are glad to know that we do have a church committee which is studying this question, and sometime we may be able to give our people more guidance than we have heretofore.—E.

Health and Welfare Services

To one attending the ninth annual meeting of the Association of Mennonite Hospitals and Homes at Columbus, Ohio, Feb. 17 and 18 there came a vision of how the Mennonite Church has awakened to the opportunities in health and welfare services. Fifty years ago we had no hospitals in this country, few doctors or nurses, and were only beginning our interest in homes for orphan children and for the aged. Now we have several hundred Mennonite doctors, many hundreds of nurses, and at least seventy-five hospitals and institutions under Mennonite operation. The latest is a nursing home at El Dorado, Ark., community-owned but operated by the Conservative Mennonites. This home was dedicated on Jan. 3.

About eighty persons—doctors, nurses, administrators, board members, and members of our Health and Welfare Committee—were present at the Columbus meeting. The Association includes various branches of Mennonites. The General Conference Committee on Hospitals and Homes, as well as our own Health and Welfare Committee, had business sessions before the regular Association meeting. Meeting at Columbus that week also were the American Protestant Hospital Association, to which the Mennonite Association belongs, and numerous denominational hospital and welfare groups.

Executive Secretary Ernest Bennett of the Association was responsible for arranging details of the program. The chairman was Samuel Janzen, administrator of the hospital at Glenwood Springs, Colo. Speakers on the program included L. L. Swartzentruber, who showed the place that private nursing homes have in Christian service; Allen H. Erb, who presented ways for meeting needs of the aged; Wilfred Unruh, who spoke on the recruitment of personnel; Delmar Stahly, who had made an extensive survey of the giving of free services in our institutions; and John C. Eller, administrator of a Brethren hospital in Chicago, who delineated the responsibilities of trustees or board members, which was further discussed by a panel headed by H. J. Andres.

The speaker for the annual banquet was Paul M. Miller, who plowed some new ground in his attempt to state a theology for social service. The basic concept he presented was the wholeness of man. God made us neither souls apart from bodies, nor bodies without souls, but men who are both soul and body. Therefore there must be a dual ministry which comprehends the needs of the whole man. He insisted that God works equally through the natural and the supernatural, through "prayer and penicillin." It is because the church can bring this complete ministry that she is wonderfully equipped to minister to physical and emotional needs. Bro. Miller described the particular needs of the ill and the aged which call for the ministry of the church.

This area is one in which we have not expressed ourselves very much heretofore. It was a true understanding of the Christian task which has driven us into the ministry to physical, psychological, and social needs. But our motivations will be clarified and procedures find direction in anything that can be done to set forth the divine purposes for which we work. As the range of our work broadens—into mental hospitals, into work with the retarded, into various

types of social work—it is important that we have a thoroughly Christian orientation, so that we may truly give the whole ministry that is required.

Next year's meeting of the Association of Mennonite Hospitals and Homes will be held at Kansas City, Mo. The president for next year is Henry Reimer, hospital administrator from Beatrice, Nebr. Luke Birky, administrator at La Junta, is the president-elect, and Emma Hess, also of La Junta, has been elected to the Executive Committee.

A program of activity does not make a church. But a true church is responsive to the needs of the society in which it lives. And we believe it to be a demonstration of the basic good health of the Mennonite Church that she has entered into the forms of ministry represented by this Association. May the God of all wholeness help us to make men and women whole in body and spirit.—E.

Economic Developments in Paraguay, Part 2

BY J. W. FRETZ

The two groups of men who were part of the "Flying Mission" came back from Paraguay, as many other travelers have, feeling that private enterprise needs to be developed. They saw many needs but had no organization through which to express these needs. After several meetings a policy was agreed on, namely, that North American capital would have to be tied in with good management. It was decided to find capable and reliable Mennonite members of the colony who could serve as partners, investing a very small amount of capital but contributing their labor and building up their share of the partnership through their labor. An arrangement was made with the Mennonite Central Committee to have Frank Wiens, the South American MCC director, devote part of his time to the supervision of the MEDA projects.

Sarona

The first venture was the establishment of a model dairy farm. Up to this time, all Mennonites had depended on the native cows, which gave only several quarts of milk a day. The Sarona project was designed to introduce scientific farming whereby a plot of ground was cleared and sown to grass seed so that cattle would have good grazing. A good bull was bought from one of the dairies in the neighborhood of Asuncion and introduced for breeding purposes. A number of high-grade heifers were also bought. These, along with some native cattle were the first efforts at improvement of dairying in the Chaco. With North American capital, expert supervision by Robert Unruh, who was in charge of the MCC experiment station, the accounting services of Peter Kaethler, hospital administrator at Filadelfia, and one of the local farmers to operate the dairy, Sarona has proved a great success. Milk production has increased tremendously. American standards of milk production have been more nearly approximated much to the astonishment of all farmers in the colony. Young livestock has been raised and on occasion surplus heifers and bulls sold. Today there is a great demand for all of this stock, the better farmers wanting to improve their own herds after the manner of Sarona. The milk from one good cow, when sold to the local creamery, may bring in as much cash as an entire farm brought in a few years ago.

Sinfin

Sinfin is the name given to the tannery which was started to create a market for the hides which hitherto had been worthless except for domestic use. All leather for harness and shoes as well as many personal items had previously been imported. The first efforts in this direction were unsuccessful because of a poor partnership arrangement. However the second set of partners have worked together very well, and the tannery is proving a success. The Paraguayan partners are constantly improving their tanning skill.

In addition to the tannery a shoe factory has been established where approximately one hundred pairs of shoes a week are being manufactured. Most of these are workingmen's shoes, sold either in the colonies or to some of the large ranchers for their laborers. As the skill of the workingmen improves so does the quality of the shoes. Already dress shoes are being manufactured along with the work shoes. The tanning and shoe industries provide for an economic use of a Chaco raw material and eliminate the need for importing a costly item from outside the colony.

Foundry

A third industrial venture was that of establishing one of the local ingenious engineers in a foundry. MEDA was able to supply the cash to buy modern equipment, so that a foundry is now in operation making many parts for machines which cannot be bought locally. There are plans for manufacturing such things as corn planters, cultivators and domestic machines. In all these efforts there are now new and unexpected difficulties, but on the whole the MEDA experiment in mutual assistance toward the establishment of private enterprise has been satisfactory and highly gratifying.

Alameda

Within the last year MEDA has established a second model dairy farm in Colony Volendam in eastern Paraguay. This is being set up on the same basis as Sarona in Fernheim. The venture is still too new to provide a basis of comparison with past years; but all indications seem to point toward a successful demonstration of a model dairy unit in eastern Paraguay.

In addition to the actual help given to these Mennonites in the colonies and in addition to the demonstration units which have encouraged others to follow, there has been the over-all value of encouraging private interests to develop projects of their own. A big need in Paraguay is for additional capital. It is for this reason that MEDA stockholders have expanded their enterprises and opened their corporation to provide an opportunity for others who wish to engage in this enterprise.

The important distinction between MEDA and most other business corporations is that the primary desire of MEDA is to make profit for the benefit of the Mennonite colonies. Their primary interest is not in making profits for MEDA stockholders to take out of Paraguay. They wish rather, to invest their own surplus capital in building up the economic potentials of the Mennonite colonies in Paraguay. Thus far over $50,000 has been invested in the various enterprises, yet not a penny has been withdrawn from Paraguay. Such earnings as do arrive are allowed to build up to a credit account of the shareholders of MEDA and the advantage of its Paraguayan partners as well as the total colony economy.

(TO BE CONTINUED)

50 Years Ago

(from GOSPEL HERALD, *Feb. 10, 1910)*

Our subscription list has now reached 7765.

. . . Feb. 10 . . . opening services in the Groffdale, Pa. . . . church.

The opening services of the new mission at Altoona, Pa., . . . Feb. 6 . . . missionaries in charge, Bro. and Sister E. F. Hartzler. . . .

(from GOSPEL HERALD, *Feb 17, 1910)*

A missionary's living expenses in India . . . about $250 a year.

Question Drawer: Is it advisable for a brother to become an agent for automobiles?

As long as we have clay feet, we are going to need counsel one from another.
—Harold E. Bauman.

The Evangelical and Minority Groups

By William Pannell

David Adeney's fine missionary appraisal, *The Unfinished Task,* contains the following statement: "Within the boundaries of lands supposed to be evangelized may be classes of people who are completely ignorant of the true Gospel." This is true, and since I am a member of one of those classes, I was pleased to hear someone else say what some of us had been thinking for some time.

The largest minority group in the United States is the American Negro, numbering almost nineteen million and comprising about one tenth of the population. He is represented in almost every agency and organization of our national life and has contributed immeasurably to its well-being. Within the next decade he will celebrate his centennial of freedom, representing a hundred years of uphill struggle for recognition as a bona fide member of the American family. He hasn't reached that summit yet, but pausing for a moment near the top he can look back upon an amazing century.

It is a long way from the slave market to the halls of Congress; from the whipping block to the dignified arena of the Supreme Court; even further from the reeking filth of the slave ship to the gleaming sanitation of the modern laboratory. Every step has been one of pain and conflict and pressure.

However, while thinking men respect him, even honor him for his triumphs, the Negro is still the number one American "problem." Admittedly this word is difficult to assess. To the Negro, the only problem is that those of the majority race refuse to recognize the basic facts of their religion, their democracy, and their constitution.

But to the white man the fact that many Negroes are in serious trouble does spell out a problem, a serious one. Sufficient evidence exists to support this contention. Careful examination of the inmates of any prison, detention home, or refuge for unwed mothers will disclose that the Negro constitutes the dominant element, especially in the large cities. In the area of youth delinquency, Negroes frequently lead all races. The Negro is in serious trouble.

This problem is costly from an economic standpoint, but more so from the standpoint of global influence. Ralph McGill, Pulitzer prize-winning editor of the influential *Atlantic Constitution,* wrote recently: "It is now quite clear that we are in the beginning of an era in which the most powerful symbol of world politics is, and will increasingly be, the colored man." And while the remainder of his article dealt specifically with the African scene, no thoughtful person could overlook the strategic position of the colored American in the same context. That man is not wise, whether he is a statesman or a missionary, who fails to recognize that his effectiveness abroad depends upon his actions at home relative to the nonwhite population.

What factors lie behind the need of this strategic minority group? Do these people constitute a "problem" because they are Negro? Have they been cursed in some way which makes it impossible for them to be other than they are? Some are seeking the answers to these questions from a sociological point of view, while others attempt a solution through political science or economics. But it seems to me that the basic issues are not here.

Thought for the Week

If any one of us fails to do the thing God calls him to do, there may be no one else to do it.—E.

This is primarily a spiritual problem, and if spiritual, then an evangelical problem. Admittedly the "social gospel" has proved inadequate. Yet the Negro is scarcely represented within the Bible-buttressed enclosure of the evangelical church. One looks in vain for him at meetings where Christian businessmen gather; he is also absent from the Gideon camps and the huge Sunday-school conventions. His absence is most noticeable at national gatherings of evangelicals in plush hotels. Negro Christian leaders are seldom interviewed by the evangelical press in connection with current events, even when Negroes are accused as first cause. When the question of race relations arises among evangelicals (and it rarely does), the Negro is absent. A few can be seen on the Christian college and Bible institute campus, but even here they often are only accommodated in boarding houses off campus. That he is even represented at such schools is due to a rather recent policy change.

But why is the Negro treated thus? Why does his presence in any congregation of the righteous constitute a "problem"? For several reasons. In the first place, the average Christian (and most Christians are average) has lost sight of the pilgrim aspect of his faith. In an era of bulging freezers, sculptured cars, and guaranteed wages, he has forgotten his high calling in Christ. He attends the missionary conference as usual, tips the Lord with some of his finance, and then returns to ponder the weightier matters of whether the Daltons will gun down Wyatt Earp. According to the Word, there is no reason to hope that evangelistic extension can be realized until the saints begin to act like pilgrims.

Several years ago I heard the late Bishop John Stam suggest that "strong nationalistic inhibitions" prevented Jonah from preaching the Word of God to Nineveh. These were big words and it was some time before I could walk in the steps left by such a vocabulary. What he meant, of course, was that before Jonah was a preacher, he was a Jew. Being part of a favored race meant superiority, and the thought of ministering to an inferior group was quite repugnant to him. I wonder if this is not another reason why minority groups have been excluded from the main stream of evangelical fellowship.

The evangelical is highly favored. For sheer organizational genius, he is unexcelled. He is generous in his gifts to world missions and visionary in his long-range approach to crisis areas. But when he looks around at the needs of his own community, something happens. Here is the point at which creed and conduct part company. When faced with his responsibility to nonwhite citizens in his immediate area, he has been known to tremble slightly and to mumble nonsense about intermarriage, a basic fear he never seems able to surmount. Meanwhile, back at the hotel, he concurs about the "problem" while the "suspect groups" quietly pass into the sphere of the cults.

The inescapable fact is that the believer is proud of his earthly citizenship and has forgotten that his life is "hid with Christ in God." He has come to believe that he owes his freedoms to the culture in which he lives, and therefore feels it his duty to defend the *status quo.* The tragedy is that in spite of much wonderful preaching about the cross of Christ, Christians are unaware that the instrument of death for Christ spells death to all that men are by nature, that to reject the cross is to go to an integrated hell. Great privilege dictates great responsibility, and Christian character manifests itself not so much in correct dogma neatly preached as in loving service to others less fortunate.

Now, lest someone assume that my argument is for integration *per se,* let me quickly say that it is not. Negroes are not burning with passionate desire for integration on any level just for the sake of integration. The evangelical need not worry that his churches will be overrun with colored members. But it would be nice if the colored man knew he *could* be a member if he felt so led by the Holy Spirit. This brings to mind the most appalling condition bearing upon the problem. The embarrassing fact among be-

lievers today is our failure to appreciate and appropriate the mystery of Christ and the fellowship of that mystery.

God has revealed His agelong program for total rehabilitation and reconciliation of all things to Himself. To accomplish this on moral grounds, it was necessary for His Son to give Himself at Calvary, where the demands of justice and love could be met. This accomplished, He ascended into glory, and dispatched the Holy Spirit to bring rebels to faith in God.

Through faith in Jesus Christ, sinful men are united to God *and to each other* by the Holy Spirit. Eph. 2:14-18. This is the "unity of the Spirit" that the saints are commanded to keep, and if someone still objects to fellowship in Christ on the basis of this new unity, it might be well to suggest that segregated love is as anomalous as holy demons.

I want to end with a comment on this matter from one whose heart and pen far exceed my own in insight and force. Commenting on the genius of the new society, Miss Ruth Paxson has written: "But the 'new man' is more than just redeemed Jew and Gentile. He is redeemed Jew and Gentile united on earth as the body of Christ with the risen, ascended Lord in heaven as Head of the body. Over this new society Christ is to be the Lord, and in it He is to be the Life. The Jew forgets that he is a Jew, and the Gentile that he is a Gentile. Each now thinks of what he is in Christ. In such a glorious oneness every racial, religious, social, and class distinction is wiped out.

"Here is a oneness that is inward and vital. A new start has been made from a new center. Here is no camouflage of a patched-up, man-made peace, but a divine reality in a positive brotherhood of good will and love, born out of a true family relationship established by life in Christ."

This, it seems to me, is the answer. Those who have never heard the true Gospel of Christ need to be told that God rang the Liberty Bell nearly two thousand years ago; that when the Son of God makes men free, they are free indeed. — Reprinted by permission from *His* Magazine.

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Latin America. The American Bible Society reports that circulation of the Bible has increased during the last ten years from over one million copies to more than four million copies. ABS has provided more than 70 per cent of these additional texts. An indication of the spiritual awakening behind this wider circulation may well be seen in the growth of Christian churches. Latin-American churches have grown more rapidly during the past ten years than in any other comparable area in the world.—EFMA News Service.

A Child Shall Lead Them

By M. Lena Kreider

The junior prayer group had read and studied together I Cor. 11:1-16. At the end of the period the teacher asked, "Now do you think the Lord wants us to wear a special covering during prayer, or does it just mean the hair?"

A twelve-year-old boy answered, "It means a special covering, of course; God wouldn't have put it in the Bible if it didn't; everybody has hair."

Palmyra, Mo.

Ten Years at Hawkesville, Ontario

By Mrs. Lorne W. Snyder

Sunday, Jan. 3, 1960, marked the beginning of a new decade at the Hawkesville (Ont.) Mennonite Church, when special services were held to commemorate the tenth anniversary of this place of worship.

The Hawkesville congregation was originally made up of members of both the St. Jacobs and the Elmira churches, who resided within approximately a three-mile radius of the village of Hawkesville. A vacant church building, formerly used by the United people, was purchased and, after extensive repairs and renovations, was ready for dedication on Jan. 1, 1950.

The dedicatory sermon was preached by Bro. Roy S. Koch, who was at that time serving as pastor at the St. Jacobs Mennonite Church. Bro. Koch's vision of this outreach in early 1948 was probably a key factor in the establishing of a witness in this district. At the dedication service J. C. McKay, chairman of the United Trustee Board, said that the church had been built to serve the community, and since the people of the community were now predominantly Mennonite folk, it was fitting that the building should become the property of the Mennonites. Others taking part in this service were the brethren Oliver D. Snider, Jesse Bauman, Reuben Detweiler, Noah Hunsberger, and J. B. Martin.

After prayerful consideration, the congregation voted unanimously in favor of extending a call to Bro. Paul Martin, who was attending Toronto Bible College at the time. Bro. Martin accepted this call, and on May 21, 1950, was ordained to the ministry by his father, Bro. Simon Martin. Since then Bro. Martin has faithfully presented the claims of Christ to the church and in the community, and his ministry has been deeply appreciated.

Bro. Roy S. Koch, now of West Liberty, Ohio, was guest speaker for the tenth anniversary services. He spoke on the two themes, "Hitherto" and "Henceforth." In the morning message he emphasized God's willingness to help. He said the Christian Church is designed for tensions; that real Christian love among brethren and the Spirit of God can overcome these tensions. Often we are not conscious enough of God's offer to help. Each unsaved person in the community is a standing challenge to the church.

In the evening, Bro. Koch gave seven objectives for the Christian Church:

1. To provide a gateway for a Christian experience.
2. To provide spiritual nourishment.
3. To provide social fellowship.
4. To provide stimulation for bearing one another's burdens.
5. To provide a constant stimulus for ethical behavior.
6. To provide an acceptable basis for suitable Christian service.
7. To prepare us for a destiny of eternal blessings.

Every member needs to be consecrated, and the ultimate test of the value of the church is whether we can go to the dying and speak to them of the love of Christ.

From a membership of 86 the Church has grown to a total of 133 with a Sunday-school enrollment of approximately 195. A number of families have moved into other communities where they are now making their contributions. The Lord has led several of the young people into Voluntary Service work. Bro. and Sister Amsey Martin have been called to Glen Allan, Ont., where Bro. Martin serves as pastor. Bro. and Sister Enos Bearinger are serving the Lord at the Harbour Rescue Mission in Hamilton, which Bro. Bearinger was instrumental in founding in 1956. Sister Sarah Bearinger also serves in this mission.

In the morning service Bro. Bearinger gave his testimony and had charge of the devotional period. Bro. Amsey Martin added his testimony in the evening service and also read the Scriptures and led in prayer.

Bro. Oscar Snyder, deacon of the congregation, spoke briefly on some of the events leading to the organization of the church, and left a challenge with the members to be ready to seek out God's will for the future.

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China. In order to discredit the name of Hudson Taylor in China the communist authorities wanted his biography written. The one who has been doing the research in this project found Christ as Saviour.—EFMA Missionary News Service.

Pilgrimage

BY EMMA BLOSSER HARTZLER

Lord, I have journeyed far to reach this table
To partake of Thy sacrament divine.
Unworthy pilgrim, I would fain be able
To lose myself within Thy mystic shrine.

To taste the cup of Thy blood spilled for me,
To touch Thy broken body—and be blest,
To kneel and wash Thy servants' feet for Thee,
To lose my weariness in perfect rest. . . .

To find Thy strength, Thy joy within me welling—
No doubt, no fears, no bitterness—but love
Of God, of friend, of foe—complete, compelling—
Mementos of Thy matchless throne above.

The treasures of this journey I would wear
That they of Thee may witness every day . . .
That thirsty, hungry, footsore souls may share
The glorious faith of pilgrims of the Way.
Goshen, Ind.

A Prayer

FOR THIS WEEK

Almighty God, Father of all mercies, in behalf of the several million refugees around the world today, we pray to Thee in the name of Jesus, who suffered the sorrows of mankind and who, like the homeless people of our time, did not have a place of His own where He could even lay His head. May these unfortunate victims of circumstances beyond their control be given justice by those countries in a position to help them.

As Christians may we not only endeavor to help them obtain justice but may we also give them our love. May we weep with them as they weep. Sharpen our imaginations so that they will be keen enough to enable us to place ourselves in the position of the homeless ones and then may we enter into their sorrows in a spirit of understanding, sympathy, and love. Save us from the sin of complacency and from our attitudes of irresponsibility or helplessness.

We thank Thee for those who have launched the program of the World Refugee Year and for the manner in which their program has pricked our consciences. May their work be blessed and may the Christian Church everywhere be aroused in behalf of our neighbors who have been left helpless along the Jericho Roads in Hong Kong, Jordan, and many other places around the globe. Amen. *Melvin Gingerich.*

The Pavliks Go Home

BY LAURENCE HORST

The Pavliks were Catholic until one day a friend invited Mr. Pavlik to attend the Chicago Bible Students. He was well pleased with the spirit of the meeting and decided there was something in Christianity that he did not have. This led later to his conversion.

Since Mr. Pavlik was so deeply rooted in the Catholic Church, it cost him heavily in friends and family to follow Christ. His relatives completely rejected his courageous position. Mrs. Pavlik also took a stand for Christ. It brought transformation in their lives. Mr. and Mrs. Pavlik began to witness for Christ. Mr. Pavlik would invite the men from the tavern across the street to come over and sit on the long bench along the side of his house and there he would tell them of his wonderful Lord. Jewish merchants would stop off from their routes to listen to this testimony. Some of the lower element from the tavern and the Catholic opposition from the community broke many windows in the Pavlik home, but the witness for Christ continued.

Students from Moody Bible Institute who came to give a witness for Christ in the community were mistreated, and so were invited to come to the Pavlik corner, where they were promised protection as they would sing and preach for those who would come to listen.

Mr. Pavlik preceded his wife in death by six years.

At the wake of Mary Pavlik one relative came into the funeral parlor and stamped his foot upon the floor, exclaiming, "Did you give your mother to the winds?"

Bro. and Sister Pavlik were faithful stewards of finance. They gave a tenth of their income for the work of their church and, when there was special need, gave half of their check for the cause of Christ and the church.

The Pavlik family lived in the neighborhood of the Union Avenue Mennonite Church, and some of the children attended Sunday school and the fresh-air activities of the Mennonite Church. While they did not join the church, there was always a close relationship and mutual appreciation.

The Christian relationship between husband and wife was close. They were in entire agreement relative to spiritual matters. When the time for death came, Mrs. Pavlik was in bed and a daughter sat upon the bed beside her. Suddenly Mother Pavlik exclaimed, "Oh, Pa!" and her spirit went to be with God who gave it.

Chicago, Ill.

♣

Church construction in the United States will exceed one billion dollars in 1960, according to a prediction from the Department of Commerce. If this prediction comes true, it will be the first billion-dollar year in history for the erection of religious edifices. Church construction set a new all-time mark of 935 million in 1959. Record-breaking construction expenditures are expected also in the nation's non-public schools and colleges, in private hospitals and institutions, and for social and recreational purposes.

Prayer Requests

(Requests for this column must be signed)

The annual women's retreat of the Bihar Mennonite Church will be held during the last week of March. Pray for Winnie Bonner, the guest speaker.

Pray for God's guidance in the witness against vice in the area surrounding the Rehoboth Mennonite Church, St. Anne, Ill.

Pray for Chiba-san, Tokyo, Japan, that he may have a real desire to say no to the temptations that seem so hard to him, and for Matsumoto-san, who seems to have lost interest in the church.

Pray for Henry and Elaine Bainbridge, Black Mt. Mission, that they may consecrate their talents to the Lord and be real powers for Him.

Pray for an aged father who is unsaved, and for several young people who are planning to marry unsaved companions.

Pray that the Longenecker congregation, Winesburg, Ohio, may be revived and that souls may be saved in the meetings there March 10-20.

Pray for Oikawa-san, Kushiro, Japan, that he may become a devout follower of the Lord Jesus.

Pray for Matsukama-san, Obihiro, Japan, as he is trying to ascertain God's will for his future.

OUR SCHOOLS

HESSTON COLLEGE

During the week of Feb. 15-20, the Annual Winter Bible Conference and Ministers' Week were in progress on the campus. Approximately forty ministers and their wives were present. Each morning in chapel and each evening, Harold Bauman, student pastor at Goshen College, spoke in special services. Other guest conference speakers were Phebe Yoder, missionary from Tanganyika; Henry A. Fast, professor of Bible and Christian education at Bethel College; Walter Drudge, psychiatric social worker at Prairie View Hospital; and Clayton Diener, M.D., Haven, Kans.

President Smith and Daniel Kauffman, business manager, met during the weekend of Feb. 18-20 with Goshen College officials on the Goshen campus to plan the implementation of previously formed co-operative plans and policies.

On Saturday, Feb. 20, the teachers in the Fine Arts Division met at the home of Mr. and Mrs. Paul Friesen for a 7:00 a.m. breakfast. The discussion centered about the relation of Christianity and the fine arts. Mr. Friesen, the art instructor, is head of the department. Those present were Mr. and Mrs. Friesen and their son, Gregg, Melva Kauffman and her mother, Sara Ann Claassen, Mary Miller, Willard Conrad, and Marvin Miller.

On Feb. 9 and 10 Milo Kauffman conducted chapel services. He spoke to the students on the need for consecrated, well-trained pastors and pastor's wives in the church congregations scattered throughout the conference districts.

A Workdays Committee consisting of four faculty members, a student representative from each class, and Kenneth King as chairman has been planning the workdays campaign for this year. The program introducing the project to the campus group were given on Tuesday, Feb. 23. The days set aside for student and faculty work for the college are April 15-18.

John Koppenhaver and Daniel Kauffman spent the weekend of Feb. 5-9 in Manson, Iowa, in solicitation for students and funds. The following weekend, Feb. 12-15, Dean Bender and John Koppenhaver visited prospective students in the Kalona-Wellman area and at the Iowa Mennonite School.

The six highest-honors college students for the first semester were Howard Brenneman, Mary Alene Cender, Elizabeth Gingerich, Delores Histand, Elva Mae Vogt, and Denny Weaver. High-school students receiving highest honors were Kathryn Bailey, Ronald Brunk, Bonnie Jean Kaufman, Faith Landis, Roger Lichti, David Mullet, Robert Mullet, Johnny Reist, Eleanor Smith, Stanley Smith, Sara Jane Snyder, Don Troyer, and Farrel Zehr.

To the regular honor roll listing students who make the highest grades, the college has added an "Improvement Honor Roll." Honor students on this roll are those who have succeeded in raising their own grades farthest over previous levels. Honorees in the college are Allen Bohn, Karen Bontrager, Wes Borntrager, Curtis Burrell, Donald Diller, Weldon Friesen, Daryl Garber, Barbara King, Betty Mayeske, Dawn Miller, Ronald Miller, Becky Ruth, Twyla Selzer, Jon Snyder, and Elda Stutzman; those in the high school are James Chapple, Carolyn Fry, Charlene Hostetler, Larry Kauffman, John Selzer, and Farrel Zehr.

Which Way Shall I Take?

By Mrs. Anna May Garber

A chipmunk darted along the old rail fence, but Anne did not jump. She sat as still as the rock upon which she was resting. So it seemed, at least, to the red-headed woodpecker pecking away on the wild apple tree along the trail.

Oh, this lovely, lonely spot, Anne sighed within. Perhaps I can think through my problem beside the oaks and maples, alone with their Creator. The patchwork of the valley—fields and pastures dotted with farm buildings and splashes of woodland (where her boys and girls are even now doing their evening chores)—reminded her of her sphere of service to God and humanity.

"O Lord," Anne prayed, "show me your will for my life. I want to be in your will. Shall I return to this Christian day school or shall I accept a position in the public school system? I want to acknowledge you in all my thoughts, words, and doings, and I know you will direct my path. In the name of Jesus, Amen."

Here I am kept so busy preparing so many lessons, Anne argued with herself. And the patrons are very free to criticize (we know each other so well). In the public schools there would be less work, twice as much pay, and life might be easier among strangers who accept a teacher as a finished product because they have not seen the years of development. And there are opportunities to teach children who do not attend church, and direct them to God. Now I cannot save much after paying for my schooling and driving my car. How much more I could give to missions, too! All right, school board, start looking for another teacher! I'm telling you in plenty of time.

Just the idea of half pay, Anne's mind raced on, makes me think of a young friend who expressed herself quite forcefully. "Yeah, they want to have consecration services for us teachers so we'll teach for half what my friends in the public school get. They ought to have consecration services for the school board and the parents, too. Then maybe we would get better wages." Then she mumbled something about the many vacations, hunting and fishing trips taken and the movie cameras owned by her patrons.

When she had recovered somewhat from the shock of the idea, Anne remembered suggesting that some folks whose jobs were confining and monotonous must have a change and that the Lord doesn't lead all of us to have the same type of recreation. The young friend had replied that she *hopes* the Lord is leading them. Thus youth had spoken.

What would middle age say? Then Anne thought of another teaching companion. When someone had mentioned low pay in the Christian day school, she had said that it was wonderful to get any pay check at all; that she had worked many years as a minister's wife without checks. It was thrilling to get a regular check, no matter what the size. Many ministers have had a hard time trying to make a living for their families and being faithful to their charge. Both church and families have suffered.

But then there is joy in suffering. When someone expressed sympathy for a struggling young minister trying to do the two jobs, he answered, "But none of us would trade places with any other folks. The joy of being in the Lord's work and will is the greatest blessing to have." Well, the rest of the people could share some of the joy, too!

Christians of long ago, persecuted and deprived of homes, were not conscious of any sacrifice, for their Lord was the only sacrifice. It was such joy to live for the One they loved and take the Gospel to others whose souls they loved. Love covers all.

Anne wondered if that could apply to Christian day school teachers, too. We do get paid enough to live. Then the joy of sacrifice, the joy of being able to make a contribution to the Lord's work should keep our spirits up—be our recreation, our bank account (in heaven, anyway, the most important place).

Guess I ought not let money figure too much in helping me decide which school to teach. Perhaps I should think about where I could do the most for the Lord. In the public school I know I cannot take time for Bible, hymns and devotions as here in the Christian school. And the Christian interpretation of history and science or on any point which comes up in class discussion can be given better in a Christian school. If I really gave a witness by standing true to Him and teaching for my Lord in a public school, I would in many cases be asked to move on to some other place and those efforts would end.

But those criticisms! Come to think

(Continued on page 220)

TEACHING THE WORD

Congregational Song and Corporate Worship

By J. P. Duerksen, *Secretary of Church Music*

Worship is man's response to the nature and the acts of God. It may take various forms. It needs to be carried on privately—in the closet, and at the same time will be carried on spontaneously in groups by those who have experienced the grace of God in their lives. That, presumably at least, is the reason that people gather from Sunday to Sunday in their churches to engage in corporate worship. In our church in our time, we tend to place a great deal of value on corporate worship.

But merely to gather together does not guarantee that corporate worship actually takes place. After all, when the group begins to gather, it is *individuals* that gather—people who have each come from their homes, their tasks, and their responsibilities, and who find it relatively difficult to forget the immediate past and merge into the group. Until these individuals have allowed themselves to be amalgamated into the group, corporate worship cannot rightly take place.

If used discreetly, congregational singing can help to effect this melting together of individuals, old and young, men and women.

It is accomplished first of all because everyone is involved in an ongoing activity, when the singing begins. True, no one *has* to sing, but when most of the people do, it's hard to keep from joining in. There is nothing that brings people together so quickly as to engage in an activity together. And for most people, singing is not only an involvement; it is a very personal one.

The process of merging is further carried on because so much teamwork is required for the effort to succeed. This is specially true whenever part singing is the custom, as it is in our services. The aesthetic effect that is achieved by a beautiful melody accompanied by the various voices is something to which everyone wants to contribute and not for anything to spoil by an intentional false or mistimed note. While we will always have a few whose knowledge and skill are not matched by their zeal, and who consequently don't always sing in time or in tune, we will recognize that their very participation proves that they want to be a part of the group, and are by no means trying to disturb anyone when they make a few slips.

Who of us hasn't been swept away from himself and his natural earthiness by the majesty of the melody, harmony, and meter of a hymn like "Before Jehovah's Awful Throne," when, say, several hundred voices of young and old, men and women, were raised and blended together to sing:

We'll crowd Thy gates with thankful songs,
High as the heav'ns our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

But even more important in bringing people together is the meaning of the text that is sung. For this takes the cooperative act a step farther than merely trying to do something beautiful together; it brings it to the place where the group is attempting to *say* the same thing together, and that in as beautiful a manner as possible. To be able to enter wholeheartedly into the words as well as the music, this is the most satisfying thing, and this is the most certain to bring about the merging of the individual into the group.

All of this means that potentially, congregational singing is one of the finest means at our disposal for bringing the ideal of corporate worship into reality. Its fullest possibilities will best be realized when the people who are responsible for selecting and leading the songs are fully aware of what can be done and how it can be done effectively. A few suggestions follow.

The songs must be musically satisfying and challenging to the group as a whole. Each congregation will have a few people to whom the simplest tune is a challenge, but also a number to whom only those that are a bit more rich in their musical texture will have an appeal. The wise song leader will use some of each kind, realizing that a steady, even if slow, advancement in this area is desirable. The ability of a spiritual congregation to grow in this respect is more frequently underestimated than overestimated.

Having said all this, it is necessary to call attention to the fact that while the worship of the church is that of a corporate body, it can be such only if it is the worship of *each individual* there. There must be a unity, of course, but this isn't so much a unity of individual-to-individual, as it is a unity that results from each person being united to God, and, through *that* relationship, united to his fellow worshipers. Some of us recall from plane geometry that certain angles and lines can be proved equal to each other because we accept the axiom: "Things equal to the same thing are equal to each other." Unity on the human level will prevail only among men who are first of all at unity with God.

This brings special attention to the texts we sing. The assumption is frequently made that if we want unity, we dare not be specific or too personal, or some folks won't be able to honestly enter into our songs. While there is some truth to this assumption, we can see that this might be carried too far, for there will probably never be a congregation where everyone can sing with the same fervor "My Jesus, I love Thee, I know Thou art mine," or "Just as I am, without one plea . . ." or much less "O sacred Head, now wounded . . . I joy to call Thee mine." Yet, where would the church be without these songs? They cannot be left out forever simply because someone might be present who would not be able to sing them sincerely!

The fact is, that the ties that bind people together the most closely are the most personal ones. A family isn't held in a close-knit fellowship by generalities, nor is it torn apart by specifics. A political party draws no adherents by an all-inclusive, highly generalized platform; rather, the party that knows what it believes, and states it clearly, attracts people to its cause. So it is with Christianity; the church that wants to be all things to everybody is usually nothing to anybody. And this may explain in a measure the strange fact that while a higher percentage of Americans today claim church membership than ever before, church attendance has increased only a very little.

What has this to do with our hymns? Simply this, that when we sing hymns that have personal, religious meanings to the participants, we are singing the songs that do the most to unify the group, and make true corporate worship possible. Even such outstanding hymnologists as L. F. Benson have failed to see this and have indicated that when hymns of personal experience are sung at a public meeting it is not corporate worship, but a gathering of individuals conducting their private devotions in audible unison. We might agree that it could degenerate to that, but a moment's careful thought makes it evident that unless it *is* personal, no worship is anything at all!

The very Scriptures are filled with the choicest expressions of worship, many of which are so personal that the pronoun is used, not in the plural, but in the singular! From the Twenty-third Psalm, "The Lord is *my* shepherd: *I* shall not want"; from Psalm 51, "Have mercy upon *me*"; from Psalm 121, "*I* will lift up *mine* eyes unto the hills, from whence cometh *my* help."

Manning, in his *Essays on Orthodox Dissent* (p. 84), has observed that the time when the men of the eighteenth and

(Continued on page 220)

FAMILY CIRCLE

You Can Help to Strengthen Homes

BY GRANT AND RUTH STOLTZFUS

You have noticed it—an alarming breakdown of family life right in your home community. You know that homes are the very foundation of the church, community, and nation. You wonder what you can do to help.

Satan's servants are busy producing degrading stories, pictures, and songs that will tear down Christian family life. Should not we servants of God redouble our efforts to produce materials that will strengthen our own homes and those around us for the Master?

How can we do this? A sound method required by Scripture but sadly neglected is *by training*, or family life education. The Bible says that young women are to be trained to love their husbands and children. It contains instructions for husbands, wives, fathers, mothers, children. *All family members need to be taught the ways of successful home life.*

To help meet this need we have felt prompted of God to produce the Concord Family-Life Feature for newspapers, using the theme, *Homes Make the Nation.* Each feature, a new one for each week, contains a large human-interest photograph, artistic layout, and a short, pointed message on Christian family living. Christian business people share this burden with us and are sponsoring these messages in their local newspapers as a service and testimony to the families in their communities. Will you pause to pray for this work as you read these lines? The main purpose of this write-up is to inform church workers and Christian business people that reprints of the Concord Family-Life Features are available at cost. Measuring 8½ by 11 inches, these may be displayed, one a week, on church bulletin boards and in Christian business places. They may be used for Sunday-school classes, parent-teacher groups, mailing in letters, personal collection, gift subscription to young parents, program ideas.

The average person, though well-meaning, will not read extensively about family living, no matter how fine the message or how much he needs it. He is much more likely to read a feature with a large picture and a short message.

By placing a new Concord Family-Life Feature on your church bulletin board each week, you can inspire every family in the congregation to better home life for less than five cents a week!

Think of all the pictures and messages that lure families into false ideas of happiness. Here is something to attract them to true values.

Fifty-two Concord Family-Life Reprints, one for each week in the year, mailed in monthly installments, one year: $2.50. (Free samples will be sent upon request.) An attractive plastic holder for hanging the reprint on bulletin board or wall is available for 50¢. Reprint is easily slipped in and out. Write to Concord Associates R. 2, Harrisonburg, Va.

Attention, Fathers

BY MAHLON MILLER

"Daddy, why do you have to go away again tonight?" my three-year-old asked as I hurriedly put on my coat to go to the church council meeting. I didn't have time to explain right then, but I told him Daddy had a meeting to go to tonight. Observing the expressions on both my youngsters' faces, it was hard to leave. I knew I was robbing them of an enjoyable evening.

While driving to the meeting I thought of all the unfortunate children in broken and unchristian homes. The Lord used these thoughts to speak to my own heart. It was not alcohol, divorce, card games, poolrooms, or movies that kept me from my family, but rather a committee meeting on Monday night, a class at college on Tuesday night, prayer meeting on Wednesday night, MYF on Thursday night, sick relatives to visit on Friday night, and friends to entertain on Saturday night. All these are good and need to be done, but where do our children fit in such a schedule?

After the meeting that night I went home and had a long talk with my wife. We spoke to the Lord about it, too, and agreed to set aside one night each week for just the family. It is difficult to hold to this rule sometimes, but the Lord has blessed us, and the children look forward to this night which we share with them. Maybe your family would enjoy the same plan.

Harrisonburg, Va.

EXPRESSION OF APPRECIATION

Words fail to express our sincere appreciation for the many expressions of sympathy, the prayers offered, the many cards, letters, gifts in kind, and the many kindnesses shown to us during the long illness and passing away of our dear husband and father. It is our sincere desire that God will richly bless each one of you.—Mrs. Elmer G. Swartzendruber and family, Wellman, Iowa.

A Silver Anniversary

BY MARY M. SLABAUGH

On Sunday afternoon of Feb. 21, members of Park View Mennonite Church, employees of *The Mennonite Hour*, and community folks gathered at the John L. Horst home in Park View, Harrisonburg, Va., to celebrate the silver wedding anniversary of Bro. and Sister Horst.

Highlighting the afternoon activities was a program repeating original wedding numbers. From 1:30 to 2:30 p.m. thirty-five people enjoyed listening to members of the wedding party who served 25 years ago. M. T. Brackbill led the same hymns—"Jesus, Thou Mighty Lord" and "Jesus Leads." Bro. C. K. Lehman read Eph. 5 as a devotional meditation. The wedding quartet, consisting of H. D. Weaver, D. W. Lehman, C. K. Lehman, and E. G. Gehman, sang the same selections—"The Lord Is My Shepherd" and "Perfect Love." The twenty-five-year-married bride and groom gave responses.

Two people who added interest to this program, who were not on the scene 25 years ago, were John, Jr., and Rachel Horst. John, Jr., presided at the program. As concluding numbers, he and his sister sang "O Happy Home" and "Jesus, Thy Boundless Love to Me."

Bro. Horst and the former Emma Zimmerman were married Sunday afternoon, Feb. 24, 1935, in the E.M.C. chapel by the late Bishop S. H. Rhodes. The wedding sermon was preached by the late Bishop J. L. Stauffer.

Bro. Horst has served his church in many capacities. He has been a minister since 1929 and a bishop since 1946. He was on the editorial staff of Mennonite Publishing House for many years. At present he is with Mennonite Broadcasts as an instructor in Home Bible Studies. Mrs. Horst, who assists him in his present position at the Broadcasts, served as Dean of Women at E.M.C. for eleven years prior to her marriage. Both Bro. and Sister Horst are active in community life of Park View. Their two children, John, Jr., and Rachel, are college students at E.M.C.

Open house took place after the program. More than 150 guests called during the afternoon and evening. Miss Verna Zimmerman, Elkhart, Ind., a sister of Mrs. Horst, was present for the occasion. Many beautiful plants given by friends added color and fragrance for the occasion. A social time was enjoyed and many fond memories recalled. Pictures of the married life of the couple and their children were on display and created much interest. Guests signed their names in a large scrapbook which also had space reserved for the pictures taken during the afternoon and the many greetings received for the occasion.

TO BE NEAR TO GOD

"Be"-coming Christ-like

Sunday, March 13

Read 1 Pet. 1:13-16; Eph. 4:24.

". . . be ye transformed by the renewing of your mind . . ." (Rom. 12:2).

As children grow up, they leave their dolls and toy trucks in the attic and become interested in grown-up activities. When we mature spiritually, our minds conceive new ideals as we give ourselves over to the transforming influence of the Holy Spirit. However, while nature takes care of the growing-up process in a child, we must exert ourselves to grow up spiritually by purposefully abandoning our former "toys" and letting Christ give us new interests.

Father, cleanse and renew us and help us say in all sincerity that we have no end, no aim, and no purpose but to serve Thee. Amen.

Monday, March 14

Read Phil. 1:3-11.

". . . be sincere and without offence . . ." (Phil. 1:10).

Paul's prayer for the Philippians is threefold. He desires that their love may reach out more and more, directed by knowledge and insight, also that they may be promoting the better things, and that they live sincere, blameless lives. What wonderful parents we would be if we lived like that before our children.

Father, search our hearts to reveal what is only good and mediocre. Then give us the drive to do and say what is best, for Thy glory. Amen.

Tuesday, March 15

Read Luke 6:43-45.

". . . be instant in season, out of season . . ." (II Tim. 4:2).

At a lecture, my husband and I met a former student of his. She introduced her friend and immediately told what a happy time they were having sharing prayer experiences. She was taking that opportunity to give a Christian witness. When the heart is full of Christ, then we speak naturally and joyfully about what He is doing for us. There is no waiting for a speaking assignment or Sunday-school discussion to testify.

Dear Lord, may we abandon self so utterly that Thy Spirit can take over completely and overflow continually into the lives of others. Amen.

Wednesday, March 16

Read Phil. 2:1-4.

". . . be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2).

When a song leader calls for a song, we all join in singing it together in harmony. We as Christians are to be working together —no soloists, but a chorus of souls bound together by love and forgetful of any praise or self-glory. Our purpose is to humbly and unitedly glorify God.

Cleanse us, Lord, of selfish ambitions and pride. Help us to overlook the faults of others and to love them as ourselves. Amen.

Thursday, March 17

Read 1 John 1:5-10.

". . . be reconciled to thy brother . . ." (Matt. 5:24).

It never becomes easy to say, "I am sorry; please forgive me," but it is something we need to do quite often if we are to live victoriously. When God wants to use us, He wants to have us without sin. When His Spirit convicts us of sin, it is not enough to admit it. We must also confess it.

Father, keep us sensitive to the sins that we commit and humble and sincere enough to confess them. Amen.

Friday, March 18

Read Rom. 12:9-21.

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

Only love which shows itself in the good we do can overcome evil. Revenge is a childish way to react to a wrong and when it is carried out evil has a double victory. "Love is so patient and so kind; love never boils with jealousy; it never boasts, is never puffed with pride; it does not act with rudeness, or insist upon its rights; it never gets

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Paul's Voyage to Rome

Sunday School Lesson for March 20

(Acts 27:1–28:15)

Our lesson Scripture is a fascinating story of adventure, the log of a sea journey of 2,200 miles. Nautical experts say it is accurate in every detail and includes a taste of nearly everything a seafarer might experience on the Mediterranean. We might wonder why Luke tells us this detail. I am glad he did. We see that the great preacher of the Gospel was a very practical man. He could face hard facts of life. He could keep calm in physical emergencies. He had common sense and resourcefulness. He had keen interest in his fellow passengers and was appreciative of those who entertained the company at Melita.

Consider the voyage together with your pupils and see the man Paul who lived always, everywhere a godly man ("God, whose I am, and whom I serve"). Use a map and the pupils will need to use their Bibles for the full story.

The journey was ill-fated almost from the start because it was late fall, at which time the winds of the northeast and the long distances between ports almost closed the seas to traffic by the sailing vessels.

From Caesarea they followed the coast of Asia Minor to Myra. When they transferred to a larger ship, adverse winds took them south of Crete and to Fair Havens. Paul advised against leaving, but the captain thought they could get to Phoenix. They were blown out to sea and for fourteen cloudy days were tossed by tempestuous winds. The ship had to be undergirded, which must have been a difficult task. No doubt Paul helped. The morale of the company must have been very low.

Now the prisoner, Paul, stood forth to speak and command. He had not given up. Why not? Evidently Paul had prayed for the 276 souls on the ship and God answered. See how they sensed they were near land, and Paul frustrated the plan of the sailors to escape and leave the prisoners. What an opportunity Paul had (given by God) to testify before all the men! Surely by this time no one doubted the strength and personal interest and courage and resourcefulness of this prisoner passenger. The captain was greatly impressed.

When attempting to take the ship into the bay for shelter, the storm caught them and broke the ship on the rocks. Two hundred and seventy-six persons were saved. Why didn't they kill the prisoners?

How did Paul testify to his God on the island? How did the "barbarous" people treat the company? How long did they stay there?

In the spring they sailed to Syracuse, to Rhegium, and to Puteoli. There Paul headed by foot to Rome and was met by brethren, perhaps some of those he had greeted in Rom. 16. (Romans was written three years earlier.)

Paul thanked God and took courage. We must not think that Paul was superhuman. He arrived at Rome because Christ had strengthened him every step of the way, in all his trials before governors and in all the perilous journey. He got his strength and courage from the God he served.

The teacher will do well to read and reread this story until he or she can see Paul on this journey. Make the adventure as fascinating and "perilous" as it was.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

An Interview with Frank Byler

By Edward Stoltzfus

Early in January the Frank Byler family (except Stanley, who is staying in the United States) left for a third term in Argentina, where Frank will be serving in the Bragado congregation. Before he left, Edward Stoltzfus, editor of the "Ohio Evangel," interviewed him. Since it was felt that this interview would give us inspiration for Spring Missionary Day (March 13), parts of it are reprinted in this GOSPEL HERALD *preceding Spring Missionary Day.—Ed.*

Frank, how did you receive your conviction for missionary service?

I think the most important part of my conviction came from home atmosphere, not by direct teaching on the subject, but by the everyday attitudes and influences of my parents.

The experience of my parents in the mission Sunday school, Mac-O-Chee Baptist Church, with all the loyalties and responsibilities and concerns that went with it for the family, indirectly help me to become missionary-minded.

I read a couple of books, **The Life of John G. Paton** and **David Livingstone.** These books challenged me. They made me feel that missionary work was about as adventuresome as boys sometimes think a cowboy's life would be today.

My missionary conviction goes back as far as my memory; so I really don't know how I received my conviction. I would like to emphasize, though, that a Christian home with a missionary atmosphere is probably the most influential way of receiving a missionary conviction.

Now that you have served as a missionary for two terms, what would you say are the qualifications for missionary work in today's world?

The spiritual qualification is a real faith in Christ as Saviour of the world and in God as our refuge and help in all times. Without a real faith in Christ as Saviour one has no message, and without faith in God as our help and our refuge one would be overcome by discouragement.

Educationally, one needs all the high school, college, and seminary that he can get. Sam Allgyer told me to learn all I could—it all would be a help. I prepared to teach. To attend a college that fills the air with evangelism is a great help in preparing for mission work.

By all means one should get all the experience he can in teaching, preaching, social work, mechanics, business, housekeeping, and so forth. These experiences will not only be a preparation but will also broaden one's skills which are needed in mission work.

One needs to learn to co-operate—to work with others and to accept their way of doing things. Even though one feels he knows best, he must become a part of a working group; so all the experience in getting along with people, being subject to authority, and feeling the point of view of the group is an essential part of the preparation for missionary service.

What are the unique problems which a missionary faces?

The first problem one faces is that of making friends and being a real friend among people who are not his own—among a people with whom he would not necessarily prefer to be. We must be a friend and we must win acceptance for ourselves as a true disinterested friend before they will accept our message and our Saviour.

The language barrier is of course a real problem. One faces the problem of not being able to say exactly what he means or really feels and of not being fully understood. Speaking in any but one's mother tongue is a major problem to all new missionaries.

The cultural barrier is another problem. One naturally feels his own culture is superior, but he is obligated to adopt another culture. He must do this in order to appreciate the culture in which he works and in order to be able to understand the people with whom he works. He must understand their problems, their reactions, and attitudes. He must also adopt this new culture in order to be understood by those to whom he ministers.

Relationships with other imperfect Christians are a problem. Fellow Christians or fellow missionaries may not always be loving or thoughtful. They do not always agree. We must learn to get along, to co-operate, forgive, and ask forgiveness. We must grow in the fruit of the Spirit, if these relationships are to be happy ones.

While home on furlough, you have been doing a lot of deputation work for the Mennonite Mission Board. What observations do you have about the Mennonite Church in the United States and Canada?

I observed a strong current of spiritually interested people throughout our church, and this is encouraging.

I think I observed, also, a healthy response in attendance to public meetings at times. I have been more surprised by the number of people who attend meetings than

The Byler family, now serving their third term in Argentina. Left to right: Frank, Dennis, Mark, Anna, Marjorie, Carol, Stanley.

by a scarcity of people. I have been impressed with the program of planned giving and tithing. This seems to indicate a healthy development. I think there are congregations that have developed a very good program to interest not only adults but young people and children in the midweek meeting and the Sunday evening meeting.

I have a feeling, however, that there is an excess of talk and concern for the outward things and too little temperance and soberness and self-control in making changes. Whether in resisting change or in making chance, it is evident that the outward is too important in our church's thinking, while there is too little progress in developing the fruit of the Spirit or the adorning of the hidden man of the heart. It seems that we might be using too much valuable energy and time on the more or less irrelevant issues, while the things that are afflicting our sin-sick world are being deprived of their rightful time, emphasis, and concern.

Legalism and its opposite extreme, license, seem to characterize too many people in our church. The group that reveals godly temperance, soberness, and self-control, which characterize a life hid with Christ in God, needs to grow.

What encourages you most to continue your service for Christ?

I am encouraged when I realize that God has a program, that He is building a church, and His program and church will not fail. His church extends around the world and cuts across all cultural, national, racial, and denominational boundaries. We do not ask what church, or what countries, or what culture, but we look for a response to Jesus. Cutting across all of these, we find the church that God is building. To be a part of that church for which Jesus died—a part of His divine redemptive plan that ultimately will be the only thing unshaken, when all that which can be shaken is shaken and passes away, and to participate in this divine program, unworthy and sinful as I am, is a tremendous privilege I should never like to despise. To be transformed so that God can be glorified in me gives me courage.—Ohio Evangel.

Teaching Mission to Japan

BY JOHN H. YODER

In the work of the Mennonite Board of Missions and Charities in Hokkaido, Japan, begun just after World War II, there are already a gratifying number of nationals who are taking on responsibility for church leadership. There has, however, not been any planned effort thus far, on the part of the Mission Board or the missionaries, to provide for a Bible school, seminary, or other institution for formal training for church work. There is in fact considerable reason for questioning, in the light of the experience of other similar institutions in Japan, whether such an institution would be wise for a church this small and this young.

This does not mean, however, that our missionaries have had no concern for additional Bible training; their concern has expressed itself in the form of a suggestion which is both quite original and quite promising.

Plans are now nearing completion for Howard Charles, Professor of New Testament at Goshen College Biblical Seminary, to spend the academic year 1960-61 in Japan with his family, with a specialized teaching assignment related to the Hokkaido churches. It is expected that this may include:

—intensive Bible study work, perhaps a few days every week or every two weeks, with the younger men already engaged in or training for congregational leadership;

—regular fellowship and study meetings with the missionary fellowship;

—a series of Bible studies in each congregation;

—assisting in the study of future educational needs;

—possible contacts with other church groups.

Much of this work will need to be done through a translator, and an excellent one seems already to be available.

Elkhart, Ind.

First Impressions of India

BY J. D. GRABER

People on the water front, in the market places, on the railroad platforms. People. People move along, wave after wave, like the swelling of a sea. It is these crowds and masses of people that impressed us as we arrived in Bombay. At some of the great festivals at a holy place like the confluence of the Ganges and Jamuna rivers at Allahabad there have been as many as four million people gathered together at one time. These are the "heathen millions" who have not accepted Christ. This is still the real missionary challenge of India.

Industrial progress is another of the powerful first impressions. Before independence India was almost entirely a land of farms and villages. There were factories, and consequent slums, of course. But now there is an industrial fever abroad. Huge plants and industrial complexes have sprung up like the traditional mushrooms within the past few years.

Bhilai steel plant, and the consequent iron ore mining project, is one of the largest in India, and has been developed in our very mission area during the past five years. The size of the plant is rapidly being expanded to an annual capacity of two and one-half million tons. All this is located where less than a decade ago there were only peaceful villages and waving fields of grain. And this

(Continued on page 214)

Missions Today

National Service by Students

BY J. D. GRABER

Military service has often been considered by nations as an obligation of their citizens, and governments have always assumed that they have a right to draft their young men into the armed forces. Seldom, however, has a government presumed to call its citizens into a nationl service that was nonmilitary. The permission of the U.S. government to conscientious objectors to do service in the national interest under civilian direction in lieu of service in the armed forces may be a "straw in the wind," but it has usually been a mere negative solution of a problem of the Selective Service rather than a positive approach to the question of a compulsory service of the nation's youth in nonmilitary projects.

The government of India now is breaking new ground by considering a scheme of voluntary service for all young people of the nation who come out of her schools. Such a plan has been recommended by the National Service Committee of the Central Advisory Board of Education and is receiving careful consideration by the central government.

This is really exciting news, for this represents an acceptance by a national government of a principle now well embedded in our church's voluntary service concept. This is something new on the international scene.

Every young person owes a year of service to his church. More and more our young people are accepting this challenge and are coming forward in increasing numbers. Our VS organizations are hard at work to find significant and satisfactory projects and leadership. The witness value of this service is constantly being demonstrated so that the VS program has truly become the "handmaiden of missions." A term of VS for his church has usually been a stimulating spiritual experience and has fired youth with new visions of world-wide outreach and witness. The VS program has been a fruitful field for recruitment to full-time church work of various kinds.

What will India's government voluntary workers do? The government assumes that if they get free education, at least to the high-school level, they owe a year of service to the nation. Road building, disaster relief, sanitation and public health, literacy, recreation programs for village people, improvement and enrichment of village life, water supply, food, and cottage industries are some of the areas of national service suggested. These among others are the areas in which our church VS people have been working. May we presume that the government of India has perchance taken note? The witness value of dedicated service is truly dynamic.

The question of motivation naturally arises. A new nationalism and the spirit of a new revolution are strong incentives to work and sacrifice. The trouble is that when the

flush of the new day waxes dim, as it always does, the dynamic to service usually dies with it. The love of Christ and the love for His church—these are the true dynamics that do not wax weak and dim. Christ gave His all for us. Dare we do less for Him?

[EDITOR'S NOTE: *Certain U.S. legislators are studying ways in which foreign service may become available to nonconscientious objectors, also, as an alternative to military service.*]

FIRST IMPRESSIONS OF INDIA

(Continued from page 213)

is only one of India's four such steel plants just now coming into production as part of the second five-year plan.

India is rich in natural resources. The iron ore mined near our Dondi congregation averages out at 78 per cent iron content. The solid ranges of low mountains in which this ore is found in great abundance extend toward the south, each for over 100 miles. Interestingly, the coal needed for this development is mined in the General Conference Mennonite field at Karba where the extent of the deposits is spoken of as being phenomenal.

How is it with the Gospel in the new India? Industrialization brings a higher standard of living for India's millions. With it also come temptations and opportunities for the church. People are learning that being a vital Christian while living in the smoke, noise, and clamor of an industrial complex is more difficult than when they lived quietly next to God's handiwork on their farms. New and difficult social and religious problems arise that face the Gospel with new challenges.

People are more open to the message of Christ in the new India. They are now free to follow new truth. They are blazing new trails industrially, educationally, and scientifically. Who dares say that they should not follow new trails spiritually? The day of opposition to the Christian faith as a religion of the conquering race is gone. This opposition seemed to reach a peak in the so-called Niyogi Commission inquiry about five years ago. But the church was in a sense frightened and cowered by the severity of the opposition. They now need to recover and make their witness effective. No need is greater than this in the Indian church.

The church is here to stay in India. This impression is strong as we return. Let any member of the church be persecuted for his faith and all will rally to his support. We agree with this estimate of one of our pastors as to reality of the Christian fellowship found among us. There is much true faith and devotion; there are many lovely Christian homes; there are many trained and able leaders. For all this we thank God. There are also weaknesses, divisions, and failures. For these we must pray and have hope. Christ is building His church in India even though it is still a tragically small minority.

New Look in I-W Services, Part 4

I-W Placement: Bridge from Home to Service

By Boyd Nelson

Leaving home and entering I-W may be likened to walking across a pond or stream which has steppingstones instead of a bridge. These steppingstones leave the one bank where the I-W is clearly identified with his home congregation and he can feel its interest in him. On the other bank await the sponsor, the I-W group, and the conference committee, trying to think of ways to help him and to get to know him on his arrival. If the "steppingstones" do their work, they will safely carry the I-W across the stream without his becoming seriously in danger of a "spiritual ducking."

The right man for the right job—that isn't always easy! The abilities of I-W men vary; the kind of jobs that will challenge them vary, too. Fellows who are in doubt about what they want to do need help in finding the answers. Pastors and parents will want to make use of information supplied by the Elkhart I-W office as they counsel with I-W's like this.

What are these stones? Let's call them counseling, placement, and orientation. They can be very useful, as many I-W's who have gone into voluntary service and Pax have found out. The degree in which they will be used, however, will depend upon the degree to which they are understood and accepted, not only by I-W men themselves, but also by pastors, parents, and churches. It is hoped that this understanding can grow over the years. In this article we want to talk about placement.

Counseling will and should take place at home and in the church. Pastors, parents, youth leaders all have important roles to play in this connection. Everything that they can do will not be too much. Their big problem, however, will be to keep adequately informed in order to make their counseling useful to the young person.

Placement Service: A New Concept. To help these persons and the young man himself, as well as the employer, the study committee recommended the establishment of a placement service. Such a service would help the young man and his counselor(s) to think through his abilities, interests, and strengths and the areas in which he needs support; his church interests; and the opportunities in which he can make his best contribution and growth. This they might do with some sort of procedure similar to those used in voluntary service placement.

Such a procedure would serve the young man by helping him to think of the factors he should take into account in order to avoid errors in so far as that is possible in human situations. It would help him in presenting himself to potential employers and in evaluating their offerings and conditions of employment. It would take into account the man's spiritual interests, his educational concerns, and the opportunities to work, witness, and fellowship at various locations.

Such a procedure would help the employer also by helping him to understand the I-W. Most of the relatively few failures in I-W could have been avoided had proper personnel work been done before the man took his job or the institution hired him. Placement would help to give a team concept in I-W, in that man, parents, pastor, church, and employer work together in serving the "national health, safety, and interest."

All of this would operate on a voluntary basis, although it is conceived to help the

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The Bihar field is newer and therefore the church has not developed as far as it has in the Dhamtari area. The congregations are small, but they are set firmly in the village pattern where they can have a normal growth. New people are being added to the church, and hope for a large ingathering still continues. Leadership training is just beginning.

Land for the new hospital at Satbarwa, Bihar, has been purchased. Building operations should soon be under way. It is proposed to build a small base hospital with the emphasis on a medical and health service to the surrounding villages rather than the development of a large hospital. This service will be a part of the deed that makes clear the Word that is preached.

man in a real way. Not "help" in the sense of telling him where to go or what to do, but help in the sense that he, through these ways of working, discovers himself more clearly and finds himself in the "right" place from every point of view, especially from his own. It is help in the sense that these decisions are his to make and that he is allowed to make them, help in the sense that he really makes decisions through conscious effort rather than through social pressure or inertia.

While this would be voluntary, there is a real sense in which we would like to develop this as a way of working as a church. Here the concept and concern for church relationship come into focus. If the I-W moves out as a witness for Christ and a representative of the church, we must somehow help him to understand that relationship and work within its concepts. The placement service is an aid in maintaining and strengthening this relationship. It is hoped that it can function in this way.

Exactly how this placement service will be provided is not yet clear. It is clear that when it begins, it will have to be clearly planned and outlined so that everyone can understand and co-operate. Some conferences which have a person with the time and skill may want to carry this on as a conference function. Others may want the Elkhart office to carry it on for them. Working out the detailed plans must wait for conferences to think through their ways of working and then co-ordinate these through the I-W Council. An article in GOSPEL HERALD, March 1, describes the first meeting of the Council.

Placement service is only one aspect of the transition services which the church is seeking to provide. With it, hand in hand, goes orientation, the subject of next week's article.

Elkhart, Ind.

Broadcasting

New York Pastors Contact Listeners

John I. Smucker, of the House of Friendship, and John Kraybill, pastor of the Harlem Mennonite Church, have had a number of follow-up contacts with radio listeners in the recent past. These listeners are hearing **The Way to Life** release every Sunday evening at 10:00 p.m. on WABC, 50,000-watt voice blanketing N.Y.C. and many eastern states.

One woman wanted help in a marriage problem and spoke about two hours by phone with Bro. Smucker. A blind woman called one day and inquired about the Mennonite Church. She expressed interest in attending church as the weather permits. Another elderly woman writes, "Am a believer but not converted."

After a visit by Dave Shenk and John Smucker, a young Christian desiring fellowship occasionally visits the House of Friendship and attends the VS Center.

One Christian family is seeking a church home. Presently the wife is taking the Bible correspondence course.

An alcoholic has been very appreciative of the help given him through the radio programs, the correspondence course, and personal visits.

In New York City, as elsewhere, radio serves the church in a dual role—it paves the way for many new contacts, and supplements the spiritual diet the members receive through other church channels. In addition it reaches untold thousands who never darken a church door. Our prayer is that radio might be one step in bringing them closer to the church and to Christ.

Drinking Book Used by Temperance Groups

Among the many groups using Pastor Hostetter's booklet, "Drinking—Distinction or Delusion," are the National WCTU in Evanston, Ill., the Portland, Oreg., WCTU, and the Temperance Education Crusade of Kalamazoo, Mich. The National WCTU purchased 1,000 copies on their first order and suggested they will probably want more, since they serve as a supply house for WCTU units across the country.

Already more than 8,000 copies of this booklet have been distributed since its release last September.

Note to Western Virginia Listeners

Beginning with the March 13 broadcast WFBC, Harrisonburg, will air **The Mennonite Hour** at 12:30 p.m. on Sunday instead of 9:00 a.m. This change has been made at the request of many who found the morning time inconvenient.

WINA, Charlottesville, now releases **The Mennonite Hour** at 2:30 p.m. instead of 7:30 p.m. This program is sponsored by the Charlottesville Mennonite Church, a newly formed congregation, with Kenneth Heatwole as pastor.

Lancaster Broadcast Gets New Time

Heart to Heart is now heard at 1:40 p.m., Tuesday, on WLAN, Lancaster, Pa., in place of the evening time of 7:15, which was not appreciated by many listeners. Thanks to many of you who voiced your opinion to us and to the station. Please help pass this time change information on to your friends.

"Way to Life" Moves North to Alaska

Alaska is now able to hear our English program, "The Way to Life," on KICY, Nome, a new 5,000-watt Christian-owned radio station. KICY is the only station serving northwest Alaska and according to engineering specifications will cover all the coast line from Pt. Barron in the north to the Aleutians in the south. The program is heard each Sunday at 12:30 p.m. at 850 on the dial.

Heart to Heart is also on KICY every Saturday at 1:30 p.m.

California Spanish Church Gives Enthusiastic Support

"As a group we have decided to give half of our offering money toward the broadcast for the next six months. This amount is very little . . . ," writes Richard Fahndrich, who is working among those who speak Spanish in the Los Angeles area. Richard was licensed for the ministry on Feb. 10.

Listeners Visit Aibonito Church

Members of a family from Ponce, Puerto Rico, who have heard the **Luz y Verdad** program regularly for a number of years, visited the studio and attended the Sunday morning service at Aibonito, Feb. 14.

STAFF APPOINTMENTS

B. Charles Hostetter

Mar. 13, at First Missionary Church in Fort Wayne for their 30th anniversary of the radio ministry, "The Missionary Hour."
Mar. 14, at the Franconia Ministerial Conference held at Salford, Harleysville, Pa.
Mar. 25-27, at Canan Station, Altoona, Pa.
Apr. 1-10, at Waynesboro, Va.

Lester T. Hershey

Mar. 12, 13, at Orrville, Ohio.
Mar. 19, at Perkasie, Pa.
Mar. 20, at Plains, Lansdale, Pa.
Apr. 2, 3, at Science Ridge, Sterling, Ill.

Kenneth Weaver

Mar. 26, at the World-Wide Gospel Fellowship, Neffsville, Pa., to show "Faith Comes by Hearing."
Mar. 27 a.m., at Bristol, Pa.
Mar. 27 p.m., at Zion, Birdsboro, Pa.

Ella May Miller

Mar. 25, at Scottdale, Pa., Homemakers' Conference.

Norman Derstine

Mar. 27 a.m., at Charlottesville, Va. via Mennonite Broadcasts, Inc.

Niemoeller Pleas for World's Hungry

Decisions controlling the life of future generations of white nations will not be made in Washington or Moscow, but in Peking, New Delhi, or Johannesburg, Dr. Martin Niemöller told an audience in Düsseldorf, Germany, recently.

The age of supremacy of the white nations is past and it is the peoples of Asia and Africa who will have the power of life and death over them—even to deciding whether they will have enough to eat, he declared.

This is the power which the white nations now have, but are misusing, Dr Niemöller said in a plea that they "do their utmost in the little time that is left" in sharing food and other material abundance.

"For five hundred years the white race has enjoyed supremacy and has held the responsibility for helping the colored peoples appease their hunger," he declared, "but instead of concentrating their resources on this problem they are continuing an armaments race which long ago lost all meaning and are making futile attempts to hold on to their colonies."

He said every day thousands die of hunger and "everyone who eats his fill and still has money in his pocket must realize this money does not belong to him. It is because we eat our fill and have more than we need that others are starving."

Dr. Niemöller is president of the Church of Hesse-Nassau. He spoke at a meeting held at Christ Church at Veltberg, near Düsseldorf in the Rhineland.—EPS, Geneva.

RELIEF AND SERVICE

News in Brief

Linford Kratz, I-W Sponsor, Brattleboro, Vt., reports good interest in their Sunday evening services and in midweek prayer meeting and Bible study. I-W's here serve at the Brattleboro Retreat Hospital. Most of them live at the I-W Center, where the Kratzes are house parents. Public meetings are held in a small building nearby.

German Mennonites are taking an active part in peace promotion by encouraging young men to seek government recognition as conscientious objectors and by publishing peace literature. MCC reports that through the Deutsches Mennonitisches Friedens-Komitee letters are being mailed regularly to 800 pre-draft age men providing information and encouragement. Fourteen young men have been recognized officially by German tribunals as conscientious objectors; there have been about 20 applications for CO status. Alternative service opportunities for German draftees are provided through EIRENE. In January, a new pamphlet series was begun with the issuing of two numbers.

Enthusiasm was keen as the Christian women of Jericho stitched, sewed, and knitted for the local hospital every Tuesday from September to December in the MCC center, Lorne and Lois Ruegg, Stayner, Ont., have written. One day after Christmas a delegation delivered the results of our work—40 bed gowns, 14 operating gowns, and 4 afghans. These were gratefully accepted and we were heartily thanked. These women have learned that it is more blessed to give than to receive in another way too. Rather than receive a Christmas treat from relief workers, each of the women brought a small donation which was pooled to purchase sweets and fruit for an orphanage in Ramallah. Countenances of the 88 orphans, some deaf and dumb, brightened after the distribution."

The Redland unit was host to the two Brethren VS units from Belle Glade and Pahokee, Fla., on Feb. 13. After lunch they enjoyed an afternoon together at the Everglades National Park.

Bro. Milton Brackbill spoke at weekend meetings at Immokalee, Fla., in January. He was joined by Bro. Michael Shenk and several other young Christians from Sarasota in a special Saturday night service for youth. The group gathered for a fellowship supper served by the teen-age Immokalee girls early in the evening.

Guest speaker at the Feb. 16 I-W unit meeting in Denver, Colo., was Charles Murdock, a prominent local lawyer. Topic for the evening was "Capital Punishment," a subject on which Mr. Murdock is qualified to speak, since his duties as an attorney keep him closely in touch with this problem. In a paper he has written on this subject he reviews the abolishment of capital punishment in Europe and calls it "a great step forward in civilization." Mr. Murdock is a graduate of the Denver University School of Law.

While visiting a crippled Jewish lady, David and Grace Shenk, New York VS-ers, were happy for the opportunity to witness for Christ when she unexpectedly asked them what their philosophy of life is.

I-W's at Cincinnati, Ohio, are devoting each Monday evening to handing out tracts on downtown street corners. They also distribute The Way to certain areas of the city. Fellows serve at three different hospitals and are active in witnessing, since their aim is to begin a church. The work is sponsored by the Conservative Conference. Alvin Bontrager, Goshen, Ind., is sponsor to the group. He and his wife serve as house parents at the I-W center.

When the Dizzie Edwards family, St. Anne, Ill., lost their home in a fire on New Year's Day, VS fellows from Camp Rehoboth helped them rebuild it. As soon as the roof was finished, the group gathered for a service of thanksgiving and dedication. The Edwards are Christians of another denomination. When Unit Leader Glenn Steffen, Apple Creek, Ohio, first contacted them with the offer of help, their comment was, "We didn't know there were Christians like you around."

Indianapolis, Ind., I-W's accompanied a group from the First Mennonite Church in a visit to a local Jewish synagogue for a Sabbath evening service. Afterward, they were taken through the temple, where a guide explained the Torah, the ark, the eternal light, etc. This visit will help in contacts with Jewish co-workers and neighbors.

A 66-meter (about 215 feet) bridge across the first major river has been completed on the Trans-Chaco roadway. With this span over River He-He, reported Frank J. Wiens, and with convenient weather, the builders (MCC Pax men, Paraguayan workers, and American engineers) have moved machinery to the end of Km. 90 and "work should begin progressing again." In December construction was begun on Km. 89. William Brothers had built 29 kilometers, of the 130 contracted, at the north end of the highway project by early February.

VS Director Visits Camps

The Redland VS unit, Homestead, Fla., was happy for the privilege of having Paul Landis, EMBMC-VS Director, spend a few days with them during the first week of February. He served as evangelist at the camp chapel for three successive nights. Four souls accepted Christ during these meetings. During the past few weeks three more young persons have given their hearts to Christ. This brings to twelve the total number of young believers who are receiving instruction.

Paul Landis also visited the Immokalee unit for several days in February. It was a spiritual lift to the VS-ers to have him share home concerns and other VS experiences with them.

MDS Annual Meeting

The annual Mennonite Disaster Service meeting, held in Chicago on Feb. 11, 12, was attended by 55 persons. A feature of this meeting was the previewing of an MDS filmstrip entitled "Greater Works Than These." It is composed of 93 slides with a narration record, and portrays the scope of service, ways of working, and projects in which local Disaster Service units have helped stricken areas.

The production was assembled by Virgil Vogt, Leo, Ind., who also wrote the script. The completed filmstrip will be available in about six weeks. Congregations or disaster service units who are interested in purchasing prints should submit requests within several weeks.

Other high lights of the meeting included a discussion on civil defense, by Elmer Neufeld (who was executive secretary of the committee appointed by MDS and the MCC Peace Section to study this subject), and a fellowship dinner.

Officers were elected as follows: Dale Rufenacht, Archbold, Ohio, who has been serving as chairman, was re-elected; J. B. Martin, Kitchener, Ont., vice-chairman; and William T. Snyder, Akron, Pa., secretary.

Curtailment of Milk Distribution

"January brought a curtailment of our milk distribution program in Pakis, Java, after we learned that no more government surplus milk could be shipped here," reports Ruth Hartzler, R.N., Goshen, Ind. "While there is still a small supply on hand, there is not enough to continue giving it out . . . as we had done previously. Now it is provided only in the clinic and hospital to patients that indicate a special need for its nutritive value. We hope very much that extra funds can become available to buy powdered milk for relief distribution. It is an economic impossibility for most of the Javanese people to buy milk. The Djolling coffee plantation, at which we have clinic twice a month, began using its new clinic building the first of this year. We have more privacy for examination of patients and less interference."

Funds for MCC relief distribution come from the church through regular relief and service offerings. Some congregations are not yet giving the $6.00 per year per member that has been suggested; there may be others who will wish to give more than their share, so that needs like this one in Java can be met.

Ohio Mennonites Contribute to Timor Dormitory

Feb. 15 will mark the opening of a new term at the Oenitu Agricultural Training School in Indonesia, a joint project initiated in 1957 by MCC and Church World Service, Glenn Zimmerly, Orrville, Ohio, has reported.

"Plans for changing the location are progressing, with the land transactions almost completed; the Protestant church of Timor will then have full rights to the land," Zimmerly explained.

"Buildings will be of the typical Timor style with woven bamboo walls; concrete floors will be added. Several Mennonite churches from the Bluffton-Pandora area in Ohio have underwritten the cost of the dormitory, thus giving the building program a real boost. Two U.S. I-W fellows have contributed earnings which will be used for a classroom building."

Orientation for Nine VS-ers

In December the Conservative Conference held its second orientation for VS-ers,

(Continued on page 220)

MISSIONS

Mission News

From India—Bro. and Sister J. D. Graber have been kept very busy during their stay in Madhya Pradesh, India. There have been encouraging as well as discouraging developments. Continue to pray for the church there, and thank God for the spiritual blessings the Grabers have brought to the church there. Mrs. Paul Conrad reports, "It is such a privilege to have out-of-the-country visitors who bring us spiritual encouragement, yet who need no interpreter, but can efficiently and clearly express themselves in the language of the country after 17 years of absence. This is not a small matter, but one for which we are most grateful." The Grabers have a continuous schedule of visiting churches, holding meetings, committees, and fellowshiping in homes of the many who wish to renew the friendships of days gone by.

From New York City—Eighteen persons, mostly Mennonite graduate students, met at the YS center in New York City in January to hear John I. Smucker report on the Mennonite Graduate Students' Conference in Chicago. The New York students enjoyed their get-together and planned another meeting for April 3.

From Tanganyika—This country has been promised self-government on internal affairs beginning in September of this year. Throughout the country there is desperate desire for freedom. The people have adopted the slogan, "Freedom and Work," and everywhere there is the attitude that they want to be free of foreign domination. This spirit in the air has its influence on the church, but the Spirit is also at work in guiding the mission and church toward a responsible attitude in the midst of the pressures and tensions. At the annual General Council Meeting some of the older African members of the Executive Committee were replaced by younger men, but so far this has not seemed to have any adverse effect on the work of the mission and church.

Pastor Yaremia Marara and Deacon Naftali Nyangi were ordained at Nyabasi, Tanganyika, on Jan. 24. Bro. Elam Stauffer brought the message and Bro. Simeon Hurst ordained the two brethren.

From Santipur, India—On Feb. 11 about 50 women of the Balodgahan congregation met with the Shantipur women for worship and fellowship. Some of these women from only two miles away had never visited at Shantipur and were most interested in seeing the work with the lepers.

A number of young people from Bathena congregation spent Sunday afternoon and evening, Feb. 7, at Shantipur. Along with many of the Shantipur congregation, they spent the afternoon in singing and meeting with the lepers. After a meal of rice and curry with the John Friesens and Daniel Dasru, the evening was spent in singing and Bible study.

A group of 20 lepers and workers from Shantipur and about 15 workers from the Dhamtari Hospital held a meeting with a village of lepers at Ranibagicha near Dhamtari on Sunday evening, Feb. 14.

From Vietnam—The James Stauffers, Eastern Board missionaries, expected to be settled in the second witness center in Saigon by March 1, a rented apartment at 42 Nguyen Phi Khanh. The homes of both the Stauffers and the Everett Metzlers are located in thickly populated areas of Saigon, two areas that have been foremost on their hearts and which have been virtually untouched by any permanent witness. God has answered prayer in the locating of these centers.

The Everett Metzlers completed 36 units of basic language study in Vietnamese, passing their final test on Feb. 13. James Stauffer delivered his first full-fledged Vietnamese sermon on Feb. 14. Even though they feel that they have barely scratched the surface of this difficult language, the two missionary couples thank God for the progress made.

From Belgium—A young people's group has been formed at the Foyer Fraternel, Brussels, Belgium, for those aged 14-30. The group plans to meet the first Sunday of each month. At the first meeting, held on Feb. 7, Mr. Snitselaar, representing the Bible Lecture League, spoke on "Young People Face the Choice of a Profession." It is hoped that this young people's group will be a means of aiding in the development of the church.

The Mennonite churches in France and Belgium have contributed 6,000 Belgian francs for church benches for the churches of the Congo Inland Mission and the Mennonite Brethren Mission in the Congo. An opportunity for congregational giving for Congo missions will be provided by the Foyer Fraternel congregation in Belgium.

From Somalia—The Ivan Leaman family arrived safely in Mogadiscio on Feb. 14.

From Saginaw, Mich.—On Feb. 14 the East Side Mennonite Church celebrated its fifth anniversary. Mark Lehman, pastor of the Rehoboth Mennonite Church, St. Anne, Ill., was guest speaker. He gave two messages and also showed slides of the work in the St. Anne community.

From Algeria—Missionary Annie Haldemann reports that the missionaries were not bothered during the recent rebellion in Algiers, although they had to discontinue their sewing and literacy classes during that time. Gifts of clothing have been given to some of the pupils of these classes and also to some needy families. When giving the gifts to these Moslem families, Annie told them, "Jesus told us to help others, and He Himself never stopped helping others, and He was crucified to save us from our sins and from being eternally lost, and we are obligated, since we are His disciples, to follow His example and help others." This message was received with silence and with great respect.

From Home Bible Studies—"These courses are proving a blessing at our county jail," reports Mark Lehman, St. Anne, Ill. "Two men confessed Christ and have been instrumental in leading a young Jewish boy to the Lord. They are taking the second course and witnessing to all who will listen."

Grace Bergey, relief worker in Jerusalem, writes, "Please send us 18 certificates for courses 1 and 2. In spite of the language barrier these people seem to enjoy the courses a great deal. . . . Many times I am impressed with the interest of the students and their great desire to learn."

From India—Paul Peachey, MCC peace worker in Japan, arrived in the Dhamtari area on Feb. 1. During his week there he spoke to a group of hospital workers, met with the missionaries, conducted the morning chapel services at the high school and the hospital, met with leaders of the town and high-school staff, and spoke at different times in special meetings with the Dhamtari, Shantipur, Balodgahan, Sankra, and Durg congregations. All were made to think anew on their responsibilities as Christians to show forth Christ's love and the way of peace in all of life.

Bro. Peachey and Bro. S. Paul Miller visited the iron ore mines and the community at Jharandalli on Feb. 6. From there Bro. Peachey and Bro. and Sister J. D. Graber made a trip to the Bhilai Steel Mills. Besides seeing the process of steel production they had a most interesting visit with some of the Russian members of the community at Bhilai.

From St. Louis, Mo.—Friday night, Feb. 26, was scheduled as the official "housewarming" for the new recreation room for teen-agers of the Bethesda Mennonite Church.

From Kansas City, Mo.—The name of the Mennonite Gospel Center, where John T. Kreider is pastor, has been changed to Community Mennonite Church.

From Kitchener, Ont.—Ontario Mennonite Bible Institute sponsored a missionary conference on Feb. 15-17, with the theme, "Light in Darkness." Guest speaker was Edward Stoltzfus, pastor from West Liberty, Ohio. Other speakers who participated were John Coffman, London, England; Tilman Martin and Harold Reesor, Quebec; Simeon Hurst, Tanganyika; and Arnold Gingerich, Bothwell, Ont.

From London, England—A reporter from the **Manchester Guardian**, as a result of his being sent a copy of the first issue of **Mennonite Newsletter**, visited the London Mennonite Centre and interviewed Quintus Leatherman. The next day an article entitled "Pacifists Seek Recruits—Mennonite Sect" appeared in the Guardian. Although the article did not completely and adequately depict the Mennonites, it did call attention to the work in London and give a résumé of Mennonite beliefs.

Missionary Training Institute—A gathering of all the folks who attended Missionary Training Institute in Philadelphia during the years of its history will be held at 4:15 p.m. on Thursday, March 10, following the afternoon session of the Annual Meeting of the Eastern Mission Board in the Ephrata Mennonite Church. Everyone who attended Missionary Training Institute is invited.

Buenos Aires, Argentina. A very impressive evangelistic work has developed in the prisons of this country where jail services are very well attended and people are being converted. Here in Buenos Aires the group of evangelical workers includes Jose Avellaneda, a former outlaw who since his conversion has served faithfully.

The most notable work is being done in the city of Mendoza where there is a church of some 40 members composed of converted prisoners. The man in charge is a man condemned to life imprisonment, who joyfully serves in conducting weekly worship services which continually result in new conversions. (SENDA)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. LeRoy Kennel, Lombard, Ill., served as the chairman for the community observance of Brotherhood Week. In his own church the Race Relations Day speaker was Ed Riddick, a Negro member of the Mission and Service Committee of the Woodlawn Mennonite Church of Chicago. In the evening service a choir from the Bethel Church in Chicago, with acting pastor Cecil Ashley speaking, gave a program. On Feb. 28 Bro. Melvin Gingerich, Goshen, Ind., was the speaker.

Superintendent Robert Broady, of the Canton Rescue Mission in Toledo, spoke at North Clinton, Pettisville, Ohio, on Feb. 21.

Bro. David Mann, Albany, Oreg., was the preacher at Fisher, Ill., on Feb. 7.

The young people of the Pleasant View Church, Berlin, Ohio, are doing the janitor work this year as a missionary project.

Bro. Ray Kauffman and wife showed slides of relief work in Europe and Jordan at Zion, Hubbard, Oreg., on Feb. 24. On Feb. 28 the Western Mennonite School Chorus gave a program there.

The Willow Springs congregation, Tiskilwa, Ill., has begun the publication of a quarterly Parish Messenger.

A new church at a new location is in the plans of the Warwick River congregation, Denbigh, Va. This congregation on Feb. 8 spent the evening with the Rock of Ages Broadcasting staff, listening to a recording of a program for the air. This program is now carried by eleven stations, including one to go on the air this summer from Monaco.

Bro. J. H. Koppenhaver, Hesston, Kans., preached at East Union and Lower Deer Creek, Kalona, Iowa, on Feb. 14.

The Earl Kennel family, Albany, Oreg., recently took a trip to the Mennonite mission field in Mexico. They reported on their trip at Logsden, Oreg., on Feb. 14.

The Logsden, Oreg., congregation is among those experimenting with having the worship service before the Sunday school. An earlier opening hour makes possible having the hour from eleven to twelve open for visitation in preparation for evangelistic meetings.

Bro. Henry Becker and wife, Bihar, India, spoke at McMinnville, Oreg., on Feb. 14.

Bro. Daniel Kaufman, Hesston, Kans., recently conducted a workshop on planned giving at Eureka, Washington, Iowa. Delegates were present from Sugar Creek, Bethel, and East Union.

An order for Sunday-school supplies comes from MCC nurse Fannie Bontrager in Haiti. These Mennonite materials are being used in the Methodist church which teaches also Baptists and Presbyterians.

Bro. Allen White, Hesston, Kans., has been appointed Church Camp Secretary in the Christian Education Cabinet of the South Central Conference. This conference has also appointed a Peace and Industrial Relations Committee consisting of Orval Shoemaker, Calvin Redekop, and Albert Weaver.

Mennonite students of the Bloomington-Normal area in Illinois met on Feb. 19 and enjoyed an evening of fellowship and a panel discussion. This group is being sponsored by two local Mennonite pastors.

Bro. Erie Sauder, Archbold, Ohio, told about mission work among Paraguayan Indians at Sunnyside, Elkhart, Ind., on Feb. 14.

MCC-sponsored foreign trainees met at Goshen, Ind., Feb. 19, 20. They are in the middle of their year in the United States. Speakers at the Goshen meeting included John R. Mumaw, Harrisonburg, Va.; Albert Meyer and Robert W. Hartzler, Goshen, Ind.

Bro. Aaron Mast, New Holland, Pa., is recuperating from illness in Sarasota, Fla.

Bro. Rollin Yoder, Hesston, Kans., was installed on Feb. 14 as a minister to assist in the work at Spring Valley, Canton, Kans. Bro. Milo Kauffman, area supervisor, officiated.

Bro. Albert C. Slabach was guest speaker in a Christian Life Conference at Stahl's, Johnstown, Pa., Feb. 27, 28.

Bro. S. M. King, Goshen, Ind., spoke at Hereford, Bally, Pa., on Feb. 14.

Bro. H. Clair Amstutz, Goshen, Ind., spoke at Shickley, Nebr., on Feb. 17. On Feb. 18 he addressed the Nebraska Mennonite Disaster Service organization in its meeting at Henderson.

Bro. Willard H. Smith, Goshen, Ind., participated in a Latin-American panel on International Day, March 2, at Taylor University, Upland, Ind.

Bro. Dwight Weldy, now at Evanston, Ill., conducted a music conference at Lombard, Ill.; on Jan. 17. Bro. Harry LeFevre, speaking on Vietnam, was at Lombard on Feb. 10. Bro. Bob Detweiler, Orrville, Ohio, spoke at a youth conference there on Jan. 31.

Bro. Harold S. Bender, dean of Goshen Biblical Seminary, spoke to the Bible School Fellowship, to the Mennonite Historical Society, and to the College Chapel at E.M.C., Feb. 25, 26.

The managers from the eight North American retail bookstores of the Mennonite Publication Board met in Scottdale, March 2, 3, to discuss problems and experiences, to participate in planning the retail catalog which will be published late this fall, and to get information on new publications.

The committee planning the sixth Churchwide Sunday School Convention to be held in Goshen, Ind., Aug. 4-7, met at Scottdale on March 3. The committee consists of J. J. Hostetler, J. C. Wenger, Paul M. Lederach, Daniel Hertzler, and Mervin Miller.

Bro. A. J. Metzler met with the Iowa-Nebraska Mission Board at Kalona, Iowa, March 7, 8. He represented the Mission Literature Program.

Mennonite Publishing House reports a healthy sales growth in 1959. Total sales were $1,796,000, an increase of $247,000 over the previous year.

The Executive Committee of the Argentine Conference now consists of Lawrence Brunk, president; Agustin Darino, vice-President; Frank Byler, secretary; Delbert Erb, treasurer; with Ernesto Suarez, Pedro Lanik, and Raul Garcia as additional members.

Attending the annual workshop of the Protestant Church-owned Publishers Association at Hot Spring, Va., were A. J. Metzler, J. R. Buzzard, Maynard Shetler, Paul Shenk, Mervin Miller, Dick Krall, and Nelson Waybill. Bro. Metzler is president of this Association for the coming year. Bro. Mervin Miller is chairman of the Merchandising Committee and serves on the Program Committee. Bro. Nelson Waybill is a member of the Personnel Committee.

The Blooming Glen, Pa., congregation received forty-six new members in 1959, thirty-two by baptism and fourteen by letter or confession of faith. The membership loss was eighteen, nine by death and nine by transfer, leaving a membership net gain for the year of twenty-eight. Rather unusual was the celebration of ten golden wedding anniversaries in the congregation during the year.

Bro. John E. Coffman, on furlough from London, England, spoke at Roselawn, Elkhart, Ind., on Feb. 24 and at Bon Air, Kokomo, Ind., on Feb. 28.

Bro. H. A. Diener, Hutchinson, Kans., preached at Rock, Elverson, Pa., on Feb. 21.

Calendar

North Central Ministers' Conference, Glen Flora, Wis., March 8-10.
Annual meeting, Eastern Mennonite Board of Missions, Ephrata, Pa., March 8-10.
Annual Mission Board and ministers' meeting, Iowa-Nebraska Conference, Indiana Church, March 7-10.
Spring Missionary Day, March 13.
Semiannual meeting of the Lancaster Conference, East Petersburg, Pa., March 17.
Midwinter Illinois Ministers' Fellowship, Flanagan, March 21, 22.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 3-5.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alberta, July 13-17.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-28.
Annual meeting, Allegheny Conference, place to be announced, July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

Bro. William Kauffman, Tiskilwa, Ill., is visiting the churches of Illinois in the interests of church camping in the state.

Bro. Earl Buckwalter, Hesston, Kans., spoke on "The Home" at Hannibal, Mo., March 4-6.

Joint World Day of Prayer services were held at Anderson, Fort Wayne, Ind., with First Mennonite, Fair Haven, Cuba, Leo, and New Bethel churches of the area participating.

Bro. J. L. Hostetler, Beaver, Ohio, preached at Belmont, Ind., on Feb. 7.

Bro. Andrew Hartzler, Newport News, Va., spoke at East Chestnut Street, Lancaster, Pa., on Feb. 20.

Bro. John D. Zehr, who is now serving as interim pastor at Yellow Creek, Goshen, Ind., has accepted the call of the congregation to serve as pastor. He has moved to the parsonage and after he completes his year of teaching at Goshen College, will devote full time to the church.

Bro. Richard Yordy has been released from his pastoral responsibilities at Freeport, Ill., to accept a call from the Arthur congregation, which has a special need at this time. Until Bro. Yordy can move into this new assignment, Bro. J. D. Hartzler, Flanagan, Ill., a member of the ministerial committee of the Illinois Conference, is serving as interim pastor at Arthur.

Bro. Stanford Mumaw, Dalton, Ohio, preached at the Conestoga and Rockville churches near Morgantown, Pa., on Feb. 14.

Bro. S. C. Yoder has accepted the call to serve for one year as consulting bishop of the Waterford congregation, Goshen, Ind.

Sister Esther Eby Glass, Lancaster, Pa., spoke on the World Day of Prayer at Maple Grove, Belleville, Pa. On this same day, March 4, Sister Helen Alderfer, Home Life editor of Christian Living, spoke at North Lima, Ohio.

The Salem congregation, Wooster, Ohio, has accepted a gift of an extension to the church plot and has located the new building north of the present building. Construction will begin soon.

The Ernest Lehman family, if plans carried, arrived in New York on March 7 from Jordan. They will live for the next year west of Goshen, Ind.

Bro. Stanley C. Shenk is teaching an extension course in Mennonite History from E.M.C. each Tuesday evening at Christopher Dock School, Lansdale, Pa., until June 14.

The Way of the Cross is the theme for pre-Easter studies each Wednesday evening at New Holland, Pa., with Bro. Frank Shirk as leader.

Bro. Joe Holloway, student of Ontario Mennonite Bible Institute, spoke at St. Agatha, Ont., on Feb. 21.

New members: two by baptism at Roselawn, Elkhart, Ind., on Feb. 28; one by baptism at the Irene Byron Sanitarium, Fort Wayne, Ind., and five by baptism at Anderson, Fort Wayne, on Feb. 21; one by baptism (an 88-year-old man) at Steelton, Pa., on Feb. 28.

Correction: An item in the mission news last week told of two brethren attending the Presidential Prayer Breakfast. The names should have been Myron Augsburger and Eugene Witmer. And the note should have been under the Evangelistic Meetings head. Apologies.

Announcements

Church dedication at Logsden, Oreg., with David Mann, Albany, Oreg., preaching the dedication sermon, afternoon of April 10.

Donald King, Pigeon, Mich., at Herrick, Clare, Mich., morning and evening of March 13.

Herald Press Sunday-school materials are being exhibited at the Niagara Falls Area Sunday School Institute, March 11, 12.

The Mission Literature Committee representing the Mennonite Board of Missions and Charities and the Eastern Board and the Mennonite Publishing House, at Elkhart, Ind., March 17.

Out-of-the-district speakers at the annual meeting of the Eastern Mennonite Board of Missions and Charities, at Ephrata, Pa., March 8-10 are Laurence M. Horst, Chicago; Linden M. Wenger, Harrisonburg, Va.; J. B. Martin, Waterloo, Ont.; Henry Paul Yoder, Cuba; also missionaries from Ethiopia, France, Tanganyika, and Somaliland.

The following persons have been appointed by the Mennonite Board of Education to serve as a Board of Overseers for Goshen College: Dwight Yoder, Akron, Pa.; Charles Hoeflich, Perkasie, Pa.; C. L. Graber, Goshen, Ind.; John Mosemann, Goshen, Ind.; Norman High, Guelph, Ont.; Harold Zehr, Roanoke, Ill.; Orrin J. Smucker, Plain City, Ohio; Howard Yoder, Wooster, Ohio; and Alta Mae Erb, Scottdale, Pa. This Board will meet with the Executive Committee of the Mennonite Board of Education at Goshen, March 11, 12.

The Mennonite Publishing House has 500 copies of a special issue of The Christian Ministry published in 1954. The subject is "Lay Activities." These will be sent as long as they last for the cost of postage: eight cents each, twenty-five cents per dozen, forty cents for two dozen.

Paul M. Lederach speaking to Illinois Ministers' Fellowship and delegates, March 21, 22.

C. J. Ramer, Duchess, Alta., in Bible Conference at Bethel, Elora, Ont., March 20-22.

Christian Service Training School for churches of Stark Co., Ohio, five evenings in last week of March and first week of April.

Robert Miller, guest speaker at Miners Village YPM, Cornwall, Pa., March 13.

Paul Erb, Scottdale, Pa., speaking on Alpha and Omega at Manson, Iowa, March 20-22.

Rufus Jutzi will bring his annual district overseer's message at St. Jacobs, Ont., on March 20.

Annual Spring Conference sponsored by MYF at Floradale, Ont., with Eugene Herr, Scottdale, Pa., as guest speaker, April 8-10.

Fred Augsburger, Youngstown, Ohio, in weekend missionary conference at Neffsville, Pa., March 19, 20.

Study Conference on insurance problems sponsored by Virginia Conference at Lindale, Linville, Va., April 12.

Mrs. J. N. Byler, with a display of Arab and other refugee needlework, at sewing room of Franconia, Pa., Church, 10:00 a.m. to 8:30 p.m., March 17.

One hundred and fourteenth anniversary and home-coming at Stumptown, Bird in Hand, Pa., with Don Augsburger, Harrisonburg, Va., as visiting speaker, evening of March 26 and all day March 27.

Ontario and Philadelphia area listeners to the Calvary Hour please note these changes: beginning March 13 the Kitchener broadcast will be released from CKKW (1320) at 8:00 a.m. Sunday (immediately preceding the Mennonite Hour). This replaces CKCR, which had been carrying the program at 7:30. The 50,000-watt Philadelphia station WIBG (990) is now releasing the program fifteen minutes later, at 12:30 Sunday noon instead of 12:15.

An anonymous donor has offered to match the three-day workday proceeds brought in by Hesston College students and faculty up to $10,000. The workdays, according to plans, will be April 15-20. The earnings will be used to provide room furnishings for the new men's dormitory.

I-W orientation, Hesston, Kans., March 18-20.

Change of address: Fred S. Brenneman from Jamison, Pa., to Broad and Franklin St., Souderton, Pa. Malvin P. Miller, treasurer of Indiana-Michigan Conference, from Middlebury, Ind., to Route .1, Reading, Mich. Leroy A. Zook, from Lincoln Highway West to 473 Emerick, Wooster, Ohio.

Missionary Day speakers: March 13—Miller Stayrook, Algeria, at Neffsville, Pa. March 20—M. L. Troyer, Elida, Ohio, at New Carlisle, Ohio; John I. Smucker, House of Friendship, N.Y., at Zion, Birdsboro, Pa.; Clyde Mosemann, Uruguay, at Olive, Elkhart, Ind.

Evangelistic Meetings

Lloyd Weaver, Jr., Denbigh, Va., at Longenecker's, Winesburg, Ohio, March 10-20. Aquila Stoltzfus, Grayson, N.C., at Media, Oxford, Pa., March 26 to April 3.

John Landis, Hesston, Kans., at East Holbrook, Cheraw, Colo., April 6-17. Roy S. Koch, West Liberty, Ohio, at Beaverdam, Corry, Pa., beginning March 13. Marcus Lind, Salem, Oreg., at Hopewell, Hubbard, Oreg., Feb. 21-28. William M. Weaver, East Earl, Pa., at Lyndon, Lancaster, Pa., Feb. 21-28. Charles Hostetter, Harrisonburg, Va., at Waynesboro, Va., April 1-10. Norman Bechtel, Spring City, Pa., at Ephrata, Pa., March 27 to April 10. Orvin Hooley, Bronson, Mich., at Petoskey, Mich., April 17-24. Wayne Wenger, Hardshell, Ky., at Anderson, Fort Wayne, Ind., March 15-24. Roy D. Roth, in his own congregation at Logsden, Oreg., April 11-17. Lloyd M. Eby, Ronks, Pa., at East Petersburg, Pa., Feb. 27 to March 8. Joe Esh, Mount Union, Pa., at Mattawana, Pa., March 20 to April 3.

Five persons accepted Christ in revival meetings at Huber, New Carlisle, Ohio.

The city-wide crusade in Wilmington, Del., conducted by Evangelist Myron Augsburger closed Feb. 28. In order to accommodate overflow audiences on the closing day, three evening services were held at two churches. A special feature each day of the closing week was the noonday services, attended by as many as 225 persons, at Baptist and Episcopal churches in the downtown area. Each evening there were decisions for Christ. It was estimated that 97 per cent of the persons attending were from the immediate Wilmington area. Leading ministers of the city termed the success of the mission a major victory for the cause of evangelism.

OUR SCHOOLS

(Continued from page 208)

of it, they took place mostly during the first year I was here—the first year of the school—and have grown less and less each year. We have adjusted—children, parents, teachers. They seem to have confidence in my Christian integrity now. When parents have confidence in the teacher, the children will respect and obey at school with no problem.

"What gives me the most joy," Anne said aloud to herself, frightening a squirrel which had come to watch her, "is the spiritual growth of the boys and girls. If I can just get across to them to love the Lord wholeheartedly, and out of their great love for Him delight in His will more than anything else! If each one is consecrated as he grows up, there will be more 'to pray and give and go.' How much more the many boys and girls I teach year after year can contribute to the Lord's work than I can."

"O Lord, I thank you for showing me your way and for this quiet time with you. I am glad to stay here in the Christian day school, for you have shown me your will."

Burton, Ohio.

RELIEF AND SERVICE

(Continued from page 216)

according to an article in the February issue of the Missionary Bulletin, official organ of the Conservative Mennonite Board of Missions and Charities.

The nine VS-ers from this group have all been assigned to serve in a Home for the Aged at El Dorado, Ark. During orientation, they were inspired by group living experiences and classes. A communion service at the close held new meaning for them all.

VS-ers participating were Esther Miller, Goshen, Ind.; Gordon Kay Miller, Kalona, Iowa; Elsie Marie Mullet, Sugarcreek, Ohio; Jonas Nisly, Hutchinson, Kans.; Iva Overholt, Hartville, Ohio; Mrs. Clara Yoder, Berlin, Ohio; and Ellen and Fannie Yoder, Hartville, Ohio. Mr. and Mrs. Joe W. Yoder, Sugarcreek, Ohio, had gone directly to their assignment and could not attend orientation. Wilma Bontrager, Blountstown, Fla., joined the group later.

Prayer is requested for this work, that VS-ers may show love and compassion for the older people that they serve and also that older workers may be located as the need for them arises.

WMSA Weekly Notes

Contrast

A pastor wrote to this office recently: "How can I get our women interested in conducting a used clothing drive? They say that there are bales of warm clothing just waiting in the storehouse. They say that the areas of need are pretty well taken care of now. They say that the things which are donated don't have any wear left in them anyway." In the same week we received a fat envelope of information and pictures from a highly successful clothing drive sponsored by three WMSA groups. What makes the difference in these two situations? We don't believe it is selfishness or carelessness or laziness. We believe that the second group has faith in the church organizations which direct and channel our projects, and we believe that they went to the trouble of informing themselves about how they could best help.

Gifts, Not Dues

The "WMSA Corner" of the Allegheny Conference News contains a reminder of the continuing and special projects to which WMSA is financially committed. The district treasurer sets the right spirit for giving when she says, ". . . may we not think of this as dues, but as gifts to Him."

India Notes

Sister Minnie Graber writes, "I was so happy to learn that the Indian women will be sharing in the Nigeria Special Project [WMSA's Special Project for this year]. The committee is presenting it as they make their tour and I'm sure the women will be receptive. Their work project in the coming months is to be the making of clothing for Algerian refugees. How pleased they were yesterday when I told them Mennonite women in Paris had also chosen this! [The Indian committee had themselves chosen this some days previous.]"

Answers

The Twilight Sewing Circle of St. Jacobs, Ont., reports that the Handbooks have answered many questions for them and feels that they are a real asset to their group. This, of course, is exactly why the Handbook was compiled, and why you should have one. Do you?

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

TO BE NEAR TO GOD

(Continued from page 211)

provoked, it never harbors evil thoughts" (I Cor. 13:4, 5, Williams).

Dear Father, when evil comes upon us, take full possession of us and repel that evil by letting your love flow through us. Keep our minds from thoughts of revenge. Amen.

Saturday, March 19

Read Matt. 28:30-74.

". . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ." (I Peter 3:15).

Do you know what you believe? Christians should have a reason ready for what they believe, so that it will not appear that they are just religious or fanatical. Search the Scriptures for truth! Let the Holy Spirit teach you! Then honor God with a clear, unboastful testimony.

Lord, give us an understanding of Thy doctrines and a heart so full of appreciation that we can witness in a sincere and humble manner. Amen.

—Ruth K. Duerksen.

TEACHING THE WORD

(Continued from page 209)

nineteenth centuries had the greatest sense of corporateness was when they sang the most individual hymns. "At such moments they had most communion with one another, and most impact on the world."

The hymns that come out of this time include "Rock of Ages," "When I Survey the Wondrous Cross," "Thy Way, Not Mine, O Lord," "Abide with Me," and "In the Cross of Christ I Glory." They are examples of hymns that have meaning and content, and can help to bring about true corporate worship.

Let us not be content with the trivial and the shallow, either musically or textually. On the other hand, let us not become so general and so vague that what we sing about is beyond the comprehension or realizations of which individual members are capable. If there is to be corporate worship there must be individual worship and the church must combine these in order for true worship to take place when the saints are gathered together.

Hesston Kans.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Valor Series, by Dorothy C. Haskin (except No. 3, which is by Elsie M. Milligan); Baker Book House; 1958, 1959; 61-87 pp.; $1.50 each.

A series of five volumes intended to acquaint children with characters in church history, missions, and the Bible. Sunday-school teachers and other children's workers will find the books useful as a source of helpful stories. Excellent for the Sunday-school library. No. 1 has several scenes which militate against the teaching of nonresistance.

No. 1, The Secret Meeting and Other Stories. Seven stories of boys and girls with settings in church history and the mission field. Involved are such persons as Ignatius, Ann Judson, George Müller, Mr. and Mrs. Jonathan Goforth, and Clarence Salisbury. Ages 8-12.

No. 2, Brave Boys and Girls of Long Ago. Similar to No. 1, involving the Venerable Bede, John Wycliffe, Martin Luther, Robert Raikes, etc. Seven stories for ages 8-12.

No. 3, Star of the Morning. The story of an eight-year-old Central African girl, how her life was changed by the coming of the missionary, and how she became a shining star for Jesus. Ages 10-14.

No. 4, The Royal Brickyard. The story of the early life of Moses up to his return to Egypt to deliver his people. Ages 12-16.

No. 5, The Courtyard of Hur. Continues the story of No. 4. Depicts the plagues upon Egypt and Israel's deliverance. Ages 12-16.

—Earl R. Delp.

DIVISIVE FORCES

(Continued from page 202)

the face of new revelation have difficulty changing their minds and their habits. Old ways of thinking do not want to vanish, even when reason and truth would demand it. Repeated evidence has been found that heavy cigarette-smoking is a cause of lung cancer, but this scientific knowledge does not cause men and women of the world to quit smoking cigarettes.

Our Bible expositors occasionally discover a truth that requires a complete change of attitude, but men and women in the church have difficulty changing their ways of thinking. The use of the Scriptures in justifying division is a case in point. The idea that the church is kept "pure" by breaking away has got into Mennonite tradition. It now appears from Scripture and from the example of the Reformers and the Anabaptists that this is erroneous.

"In proportion to their strength the Mennonites are the most divided group of Christians in America," according to Elmer T. Clark. Whatever else may have been preserved by "splitting" in Mennonite history, we also find a "pure" sectarian narrowness of mentality that resembles the sociological narrowness of the Buddhist, Taoist, and other ancient religions of the world.

Pathology. Persons who once transgressed moral law, but who did not get complete release from guilt, can be very effective in "church fights." Possibly they did not confess all their sins or for some reason did not experience the grace of forgiveness. These persons, who may have an abnormal thirst for recognition and superiority, may take action in contending for a doctrinal interpretation or a fine point of mathematical accuracy. Personal impurity is thus covered up with the search for "doctrinal purity."

Such persons are in need of professional and Christian help. Time and rebellion make of them chronic self-haters. They receive satisfaction from inflicting punishment, or sometimes from expressing their affection in an unnatural way. These persons frequently suffer secret misery and have a spirit that is much depressed. Only the Holy Spirit knows how many divisions were created in the seedbed of pathology, but done in the name of the Lord Jesus.

Strong pharisaism among church people is devastating to young Christians and diverting to the kingdom of God. One of the big problems facing the church is how to handle the behavior of the people who are "good." The person who has successfully avoided strong drink, movies, tobacco, immodest dress, and intemperate speech but has matured no further is a case in point.

The person who has never made any mistakes because he has never permitted this to happen to himself is a most religious person, but one who lives by his own strength. But deep within the self-propelled Christian there is fear and hostility. Superiority is achieved by never committing a wrong. The person who abides by all the rules and taboos usually receives the admiration he wants from the righteous.

Life is lonely and joyless for such a person. Sharing Christian truth with others cannot proceed on a very deep level. A self-propelled Christian frequently cannot discuss differences in theology and practice without losing his temper and disgracing himself.

The ignorance of trained people. The acceptance of education by the Mennonite Church has brought great changes. One cleavage among us is the gap between the learned and the unlearned on the basis of formal education received. Although this may be keenly felt at times, there is possibly an even greater gap between the different kinds of learned people. The "problem of communication" among the educated is a mounting one that must be classed with the confusion of Babel.

The abundance of information that makes a man a specialist can become a barrier between himself and others. Each values his specialty very highly, but the language cannot be understood by the other. The impatient specialist argues, "You cannot understand my viewpoint [science, art, or trade] unless you read the books or have the training I have had."

This is an absurd argument, but one that divides people into sides. The assumption is false, because it equates understanding with professional skill. The two are not the same. It does not follow that knowledge brings about understanding. Solomon warned that in seeking knowledge one should also obtain understanding.

The ignorance of trained people is that they make no distinction between knowing the craft and knowing the subject. The specialist who divides people into two camps, those who know nothing about his specialty and the happy few who share his vocabulary, and who makes this the basis of his Christian fellowship, is void of understanding.

Christian teachers and students of higher learning, in secular or church schools, who pursue knowledge do well to take the psalmist's advice: "Be . . . not as . . . the mule, which . . . [has] no understanding." There are people who carry much knowledge, but they are mules when it comes to understanding. It is the Lord who puts understanding into the heart. Job 38:36; Jas. 1:5.

Education, like other cultural acquisitions, such as farms, beautiful paintings, antiques, automobiles, or other things appended to this life, can be an asset or a hindrance to discipleship. Knowledge can divide the Christian community. Zeal without knowledge is often dangerous, but knowledge without understanding can be devastating. But learning with the understanding of which Solomon speaks makes men responsible.

Holding grudges against persons is another force that usually bears its fruit in time of division. Studies have been made of how partial human knowledge often can become. For the most part we humans do not first see and then believe. We believe what we want to believe, then see selectively that which fits our belief. This is what is known as stereotyping, or making generalizations that are false. Only part of all that we see registers in our mind. What is seen is matched with the stock of images that we have in the mind. Is there any wonder that Paul encourages us to stock our mind with whatever is true, honorable, just, pure, lovely, gracious, and to think about these things? Phil. 4:8. With this kind of images in our mind we will see selectively those things that match excellence.

There is a tendency to exaggerate what one does not like in others. Immature people judge each other, then exaggerate what they believe about the person they do not like.

Respect for authority is changing. Much is made of the love of God over the pulpit and in the printed page. Little is heard about the authority of God in human affairs, or even in the church. The question of authority, how delegated and how distributed among our pastors, bishops, and deacons, is one that is changing. This change can be a source of ambiguity if not understood by the rank and file of the membership.

Respect for parents on the part of their children tends to be diminishing in the North American environment. Respect for the human being as a person is evaporating to some extent in the face of mass conformity to the world. Does God have any authority in the church or does He only speak to the individual heart? If the love of Christ becomes incarnate in our brothers, is not the authority of Christ also manifest in our brothers?

The best intelligence without loyalty is restless, egocentric, and often demonstrates anti-intellectual and antisocial activity. We are living in a world that is not lacking in intelligence. The trouble is that intelligence does not know where to place its loyalty. In trying to be "free" from authority the mind is indignant with form, restraints, and convention. Yet the mind is never free from even the most elementary exacting rules. The simplest word in the dictionary cannot be found without knowing the order of the alphabet; one cannot telephone a friend without dialing the numbers in their proper sequence.

Basic respect for persons is not inherited, nor is it available in larger quantities on college, university, or sem-

inary campuses than at other places. It is probably learned, and thus acquired if one has the mind to cultivate the gift of respect for others. The early conditioning that one gets from his family or tradition can go a long way in forming attitudes.

Harshness and brutality. Minor differences often become major through crude ways of handling the truth. Because some people know the truth they feel divinely called to "rub it in." The truth can make a person free, but it can also make him brutal and brittle. A Sunday-school class or a church business meeting can be a very uncomfortable place if the participants ask questions that are loaded, or give answers that are insinuations aimed at others in the group.

Frankness is a positive Christian virtue, and the Bible advises us to adjust differences face to face. But frankness can be overdone in family life, in schoolroom, or in the church auditorium. It can destroy good human relations. As persons we all have our opinions, virtues, bruises, and frustrations. If we expressed them indiscriminately and frankly to others, life would be pretty miserable.

In summary, this survey is by no means exhaustive or representative of the divisive forces at work today. There are certainly others that should be discussed. The cause for strife is well stated by James in his fourth chapter. The unity of the church is a gift. It is also a present-day reality in the life of Christian people. If we have not experienced it or received it, possibly we have not asked. Verse 2. Do we hope for unity, or have we given up hope? Do we pray for unity, or have we given up praying? Do we work for the things that make for peace, or have we given up working?

"Let us then pursue what makes for peace and for mutual upbuilding" (Rom. 14:19, RSV).

Edmonton, Alta.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Marvin L. and Etta (Nussbaum), Apple Creek, Ohio, eleventh and twelfth children, Alfred Louis and Alice Louise, Feb. 14, 1960.

Andersohn, Emerson and Betty (Lederman), Sturgis, Mich., third child, second daughter, Cinda Lue, Nov. 30, 1959.

Andriotis, C. J. and Carol (Rinkenberger), Miami, Fla., fourth child, second daughter, Sandra Lynne, Feb. 12, 1960.

Billedeau, Jos. Victor and Naomi (Gingerich), Baden, Ont., eighth child, fourth daughter, Lorraine Naomi, Jan. 19, 1960.

Bontrager, Enos A. and Lulu (Weaver), Goshen, Ind., sixth child, fourth son, Dale Alan, Feb. 17, 1960.

Brenneman, Wilmer K. and Anna E. (Deiter), Willow Street, Pa., second child, first son, David D., Feb. 5, 1960.

Burkholder, Titus S. and Anna Mary (Hess), Ephrata, Pa., fifth son, Marvin Ray, Jan. 23, 1960.

Charles, John H. and Blanche (Mumau), Millersville, Pa., first child, Stevan Ray, Feb. 6, 1960.

Danner Walter and Lois (Shank), Hanover, Pa., fourth child, first daughter, Ruth Ann, Feb. 22, 1960.

Detweiler, Durrell D. and Miriam (Alderfer), Hickory, N.C., third child, first daughter, Gwendolyn Jean, Feb. 10, 1960.

Detweiler, Elmer W. and Alice (Alderfer), Bedminster, Pa., fifth child, second son, Mark Dean, Feb. 12, 1960.

Eichelberger, Duane and Mildred (Stutzman), Mackinaw, Ill., fourth child, first daughter, Miriam Joy, Feb. 14, 1960.

Esh, John A. and Lucretia E. (Glassey), Pequea, Pa., first child, John Richard, Feb. 3, 1960.

Frederich, Isaac L. and Mary (Shirk), Tampa, Fla., fourth child, third daughter, Debra Ann, Dec. 29, 1959.

Gingerich, Cleo V. and Dorothy (Swartzendruber), Kalona, Iowa, second child, first son, Vaughn Lee, Dec. 1, 1959.

Herr E. Harold and Anna Mary (Hoover), Hagerstown, Md., third child, first son, Daniel Lynn, Feb. 6, 1960.

Hershey, Melvin L. and Anna Elizabeth (Lefever), Kinzers, Pa., fifth child, fourth son, Nathan Richard, Feb. 13, 1960.

Horst, Elmer Jay and Mary M. (Horst), Hagerstown, Md., a daughter, Hazel Faye, Feb. 13, 1960.

Kreider, Jacob L. and Esther M. (Nolt), Kinzers, Pa., a son, Barry Lee, by adoption; birth date Oct. 15, 1958.

Leichty, David and Carolyn (Yoder), Goshen, Ind., second daughter, Pamela Sue, Feb. 6, 1960.

McCullough, Robert W. and Ruth (Mueller), Refton, Pa., first child, David Paul, Feb. 15, 1960.

McGhee, Willis and Rentha (Hinote), Atmore, Ala., sixth child, second daughter, Nancy Evelyn, Feb. 1, 1960.

Martin, A. D. and Willie Lee (McGhee), Atmore, Ala., a son James Timothy, Sept. 8, 1959.

Martin, Clarence M. and L. Arlene (Zoll), Ephrata, Pa., second child, first daughter, Brenda Jean, Feb. 16, 1960.

Martin, Dale and Norma (Kauffman), Attica, Kans., third child, second daughter, Renetta Kay, Feb. 21, 1960.

Martin, Grant B. and Retha E. (Martin), Hagerstown, Md., fourth child, third son, Keith, Feb. 23, 1960.

Martin Otho and Marie (McGhee), Atmore, Ala., a son, James Nathan, Oct. 24, 1959.

Martin, Paul S. and Fannie E. (Martin), Elizabethtown, Pa., fourth child, second son, Harold Ray, Feb. 18, 1960.

Martin, Ray L. and Kathryn (Good), no address given, second son, Thomas Jay, Oct. 31, 1959.

Nauman, E. Glenn and Vera (Bauman), Lancaster, Pa., third child, second daughter, Nancy Ann, Jan. 20, 1960.

Nissley, Wilmer R. and Ruth (Metzler), Mt. Joy, Pa., fifth child, second son, Dennis Loy, Feb. 10, 1960.

Ramer, James and Margaret (Martin), Goshen, Ind., third child, first son, Galen Bernell, Jan. 30, 1960.

Reinford, Ernest and Mary (Histand), Telford, Pa., third child, second daughter, Connie Sue, Feb. 18, 1960.

Schwartzentruber, Kenneth and Grace (Bender), Ailsa Craig, Ont., third daughter, Michele Rae, Jan. 21, 1960.

Smucker, David Z. and Martha Jane (Huyard), Gordonville, Pa., third child, first son, Jay Warren, Jan. 27, 1960.

Thomas, Ivan and Martha (Keener), Lancaster, Pa., first child, Brian Lee, Jan. 25, 1960.

Umble, Vernon and Mildred (Landes), Atglen, Pa., third child, second daughter, Kathy Lynne, Feb. 18, 1960.

Yoder, John David and Esther Mable (Baer), Newport News, Va., second child, first son, John Alan, born Dec. 21, 1959; received for adoption, Feb. 15, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Gingerich—Wagler.—Amos Jerome Gingerich, Loogootee, Ind., and Esther Wagler, Montgomery, Ind., both of the Berea cong., by Edd P. Shrock at the home of the bride, Feb. 20, 1960.

Horning—Bowman.—Marvin W. Horning, East Earl, Pa., Lichty cong., and Mary Jane Bowman, East Earl, Metzler cong., by Mahlon Witmer at the home of the bride, Feb. 20, 1960.

Johnson—Blauch.—Marvin Johnson, Livingstone Church of the Brethren, Cumberland, Md., and Kay Blauch, Pinto (Md), cong., by A. Lehman Longenecker at the Pinto Church, Feb. 12, 1960.

Loucks—Shetler.—Lonnie Loucks, Canton, Kans., Spring Valley cong., and Lois Shetler, Hesston (Kans.) cong., by Edwin Weaver at the college chapel, Sept. 2, 1959.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aling, Edith, daughter of Manasses and Mary Caroline (Wilhelm) Gerber, was born near Walnut Creek, Ohio, Dec. 20, 1898; died at Berlin, Ohio, Jan. 30, 1960; aged 61 y. 3 m. 4 d. In 1932 she was married to Lee Aling, who preceded her in death May 25, 1956. Surviving are one daughter, one sister, and 5 brothers. Also preceding her in death were 2 brothers. She was a member of the Mennonite Church. Funeral services were conducted by Paul Hummel, Earl E. Miller, and S. W. Sommer; interment at Berlin, Ohio.

Baechler, Amos, son of the late Joseph and Anne (Zehr) Baechler, was born Feb. 18, 1886, near Tavistock, Ont.; died unexpectedly at the Kitchener Hospital Aug. 10, 1959; aged 73 y. 6 m. 23 d. He was married on Feb. 18, 1908, to Katherine Bender, who survives. Also surviving are one son (Ray, New Hamburg), 2 daughters (Fannie Mae—Mrs. Aaron Janzi and Erma—Mrs. Mahlon Roth), 16 grandchildren, 5 great-grandchildren, one brother (Joseph), and 2 sisters (Mrs. John Ruby and Mrs. Katie Brenneman), all of Tavistock. One son and one daughter preceded him in death. He was a member of the Steinman A.M. Church, where memorial services were held Aug. 13, in charge of Orland Gingerich and Elmer Schwartzentruber.

Begly, Mary Barbara, daughter of Daniel and Mary (Berg) Lehman, was born near Orrville, Ohio, Jan. 16, 1895; died Jan. 31, 1960; aged 65 y. 15 d. On Oct. 19, 1913, she was married to John Begly, who survives. Also surviving are 5 sons and 2 daughters (Viola—Mrs. Levi Zimmerman, West Salem; Norman, Smithville; Floyd, Seville; Homer, Rex Haw; Mamie—Mrs. Paul Renfrew and Olen, both of West Salem; and Forest, Ashland), 23 grandchildren, one sister (Mrs. Christ Gable, Wooster), and 2 brothers (David, Marion; and Benjamin, West Salem). One brother and 3 grandchildren preceded her in death. She was a member of the Chester Mennonite Church, where funeral services were held Feb. 3, in charge of Carl Good and Henry Krommes.

Bucher, Christian B., son of the late Christian R. and Nancy (Bomberger) Bucher, was born Oct. 15, 1867, near Lititz, Pa.; died at St. Joseph's Hospital, Lancaster, Pa., Feb. 1, 1960; aged 92 y. 3 m. 17 d. On Nov. 28, 1889, he was married to Mary Hartman, who died Feb. 2, 1954. Two daughters also preceded him in death. Surviving are one son (Ammon, Manheim, Pa., where he resided), one daughter (Lillie—Mrs. Henry B.

Rohrer, Mountville, Pa.), 7 grandchildren, 12 great-grandchildren, 3 sisters (Fannie Bucher, Mrs. Barbara Seldomridge, both of Lititz; and Susan Bucher, Los Angeles, Calif.), and one brother (Joe F., Harlington, Texas). He was a member of the Erisman Church, where funeral services were held Feb. 4, in charge of Howard Witmer and Martin Metzler.

Burkholder, Mary Susan, daughter of Andrew and Sarah (Landis) Berry, was born near Harrisonburg, Va., Feb. 18, 1882; died at her home, Waynesboro, Va., Jan. 29, 1960, aged 77 yr. 11 mo. 11 d. She was married on Nov. 29, 1906, to Alpheus F. Burkholder, who survives. Also surviving are 4 sons (Aaron and Andrew, Waynesboro, Va.; Timothy, Croghan, N.Y.; and Melvin, Fleetwood, Pa.), 3 daughters (Eva—Mrs. Harold Brubaker, Lima, Ohio; Clara—Mrs. Ruel Driver and Anna Mary, both of Waynesboro), 5 sisters (Mrs. Ina Flisher and Mrs. Ressie Good, Nampa, Idaho; Mrs. Myrta Brenneman, Mrs. Rose Breneman, and Mrs. John Good, Elida, Ohio,) and 2 brothers (Clark, Elida; and Ira, Archbold). She was a member of the Springdale Church, where services were held Feb. 1, in charge of Franklin Weaver, Silas Brydge, and Perry Burkholder.

Curry, Elinor (Ella), daughter of Samuel Benjamin and Margaret (Richmond) Jones, was born Aug. 16, 1865, at Pittsfield, Ill.; died Jan. 4, 1960, at the Beth-Haven Rest Home, Hannibal, Mo.; aged 94 y. 4 m. 19 d. For many years she made her home with a niece, Mrs. Ralph Freeman, Hannibal. She was a member of the Mennonite Church at Hannibal. Surviving are one daughter (Mrs. Peter Weick, Dearborn, Mich.), one son (Ellis, Maynard, Ill.), one granddaughter, and 2 great-grandchildren. She was the last of her family of 4 sisters and 2 brothers. Her husband, Eugene Curry, and a son preceded her in death. Funeral services were held Jan. 7 at the Smith Funeral Home, with Daniel Kauffman in charge; burial in Mt. Olivet Cemetery.

Fisher, Samuel J., son of Samuel and Sarah (Slabaugh) Fisher, was born in Johnson Co., Iowa, Feb. 17, 1874; died after a short illness at the Pleasantview Home, Kalona, Iowa, Feb. 12, 1960; aged 85 y. 11 m. 25 d. On Nov. 2, 1897, he was married to Mary Ann Yoder, who died June 28, 1959. Also preceding him in death were one daughter, one son, 2 brothers, and 4 sisters. Surviving are 5 sons and 6 daughters (Mrs. Erma Kauffman, Wellman; Orlo, Kalona; Glenn and Mrs. Lavanda Eash, Wellman; Mrs. Edgar and Ray Hochstetler and Mrs. Leona Miller, Kalona; Luetta—Mrs. Hamp Johnson, Athens, Ga.; Leonard, Brighton, Iowa; Vernon, Wellman; Waldo and Fern—Mrs. Cleo Yoder, Kalona), 49 grandchildren, 24 great-grandchildren, one brother (Jake, Washington, Iowa), and 2 sisters (Lizzie Ann, Wellman; and Ida, Pleasantview Home, Kalona). He was a member of the Wellman Mennonite Church, where funeral services were held Feb. 16, in charge of Noah Landis and Geo. S. Miller; burial in West Union Cemetery.

Hartman, Colleen Ann, daughter of Paul and Mildred (Earhardt) Hartman, was born at Evidtsac, Ill., Nov. 24, 1959; died at the St. Josephus Hospital, Bloomington, Ill., Feb. 16, 1960, after an illness of 10 days; aged 2 m. 23 d. Surviving are her parents, 2 brothers (Richard and Allan), and grandparents (Mr. and Mrs. John Hartman and Mr. and Mrs. Frank Earhardt). Funeral services were held Feb. 18 at the Stewart Funeral Home, Gullom, Ill., in charge of Edwin J. Stalter; interment in West Lawn Cemetery.

Hartman, Fannie, daughter of Yost I. and Martha (Stahly) Yoder, was born Jan. 10, 1876, in Lagrange Co., Ind.; died, after a brief illness, Feb. 13, 1960, at the home of Wm. Elmer; aged 84 y. 1 m. 3 d. She was married on Dec. 10, 1899, to Aaron Hartman, who, with 2 daughters, preceded her in death. Surviving are 6 sons (Elmer, Goshen, Ind.; Elvie, Cincinnati, Ohio; Glen and William, Elkhart, Ind.; Jonas, Cazenovia, Ill.; and Arthur, Goshen), 23 grandchildren, 13 great-grandchildren, 4 brothers (Christ and Jonas, Florida; Mose and Rudy, Nappanee, Ind.), and 2 sisters (Mahalvia Gerig, Woodburn, Ind.; and Minnie McPherson, South Bend, Ind.). She was a member of the North Main Street Church for over 60 years. At the time of her death she was a member of the Yellow Creek Church, where funeral services were held, in charge of Homer North.

Hershey, Noah, son of Ada (Leaman) Hershey and the late Isaac Eby Hershey, was born in Paradise Twp.; died following surgery at Lancaster (Pa.) General Hospital, Feb. 5, 1960; aged 63 y. 5 m. 9 d. He was married to Mattie Denlinger, who died in 1958. He was a member of the Parkesburg Mennonite Church. Surviving are his mother (who lives at the Oreville Mennonite Home), 2 sons and one daughter (Noah L., Lester D., and Gladys—Mrs. Christian Kennel, all of Parkesburg, Pa.), 23 grandchildren, and 2 brothers (Isaac E., Strasburg; and Ezra Kirkwood). Funeral services were held Feb. 8 at Millwood Church, with Amos Yoder, Martin Hershey, and Leroy Stoltzfus officiating; interment in Paradise Cemetery.

Horst, John L., son of Tilman and Hettie (Lichty) Horst, was born April 28, 1890, in Waterloo Co., Ont.; died, after a lengthy illness, Nov. 28, 1959, at St. Jacobs, Ont.; aged 69 y. 7 m. He was married on Dec. 9, 1912, to Mary Frey, who survives. Also surviving are 6 children (Tilman, Cleason, Martin, Hettie—Mrs. Wilfred Shoemaker, Selina, Mary—Mrs. Orval Bechtel, Levi, Nelson, and Lena—Mrs. Ken Nafziger) and 16 grandchildren. He was a member of the St. Jacobs (Ont.) Church, where funeral services were held Dec. 1, in charge of Raymond L. Kramer, assisted by C. B. Carr.

Mansbach, Walter, son of Carl and Lovina (Heil) Mansbach, was born May 18, 1880, at Powder Valley, Pa.; died of a heart ailment Feb. 12, 1960, at the Rockhill Mennonite Home, Sellersville, Pa.; aged 79 y. 8 m. 26 d. He had no close relatives. He worked at the Mennonite Publishing House as typesetter from 1907 to 1909. He was a member of the Allentown Church. Funeral services were held Feb. 16 at the Werley Funeral Home, with Alvin F. Detweiler officiating; interment in Mrs. Ray Allen's United Brethren Church Cemetery, Zionsville, Pa.

Moyer, Frank Gehman, son of Henry B. and Maggie (Gehman) Moyer, was born at Souderton, Pa., July 15, 1882; died at the Good Samaritan Hospital, Norristown, Pa., of pneumonia, Feb. 14, 1960; aged 77 y. 6 m. 30 d. He had no relatives closer than cousins. He was a member of the Souderton Church. Funeral services were held Feb. 17 at the Funeral Home, Souderton, with Russell B. Musselman officiating; interment in Rockhill Mennonite Cemetery.

Pavlik, Mary, was born Feb. 2, 1888, at Warsaw, Poland; died of the infirmities of old age at Chicago, Ill., Feb. 12, 1960; aged 72 y. 10 d. Her husband died Jan. 27, 1954. Two children also preceded her in death. Surviving are 3 daughters (Anete, Louisa—Mrs. Donald McDermott, and Diane—Mrs. Vincent V. Blaj), She was a member of the Chicago Bible Students (an evangelical fellowship of Polish people). Funeral services were held Feb. 15 at the Kostelny Funeral Home, Ill., with Laurence Horst (who served as pastor to the family) and Rev. Podleski, a Polish minister for the Chicago Bible Students, in charge. Interment in Woodlawn Cemetery. See article, "The Pavliks Go Home," on page 207.

Riley, Elizabeth E., daughter of John M. and Ann (Erb) Greider, was born July 1, 1868, at Medway, Ohio; died, after a lengthy illness, Jan. 10, 1960, at Lima, Ohio; aged 91 y. 6 m. 9 d. She was married on Dec. 31, 1890, to Willis S. Riley, who died June 27, 1952. Surviving are 3 children (Mary—Mrs. Joel Wray, Martha—Mrs. Russell Holmes, and Sherman S.), 19 grandchildren, 42 great-grandchildren, and 9 great-great-grandchildren. One son and one daughter preceded her in death. She was a member of the Elida Central Church, where funeral services were held Jan. 12, in charge of M. L. Troyer, Ivan Weaver, and Wm. Eddy; interment in Memorial Park Cemetery, Lima, Ohio.

Ringler, Ettie May, daughter of Amos and Mary Ann (Detweiler) Brubaker, was born May 7, 1897, at Brutus, Mich.; died of a cerebral hemorrhage Dec. 20, 1959, at Tillamook (Oreg.) General Hospital; aged 62 y. 7 m. 13 d. She was married in 1915 to Samuel B. Ringler, who survives. Also surviving are 4 daughters (Evelyn —Mrs. Wesley Shenk and Mary Ann—Mrs. Troy Sims, both of Willomina; Elma—Mrs. Amos Fry, Sand Lake; and Vera—Mrs. Manassa Schrock, Salem), 18 grandchildren, 4 great-grandchildren, 3 sisters (Mrs. Sarah Wideman, Tofield, Alta.; Mrs. Velma Carbeen, Drumheller, Alta.; and Barbara, McMinnville), and one brother (Amos, Redmond, Oreg.). Three sisters, one brother, and one grandson preceded her in death. She was a member of the Sheridan congregation.

Roadcap, Sarah Jane, daughter of Martin and Amanda Hoover, was born in 1876 in Pendleton Co., W. Va.; died of a stroke Feb. 11, 1960, at Rockingham (Va.) Memorial Hospital; aged 84 y. She was married to A. H. Roadcap, who died Oct. 24, 1952. Surviving are 7 children (Mrs. Bowman Rexrode, Port Republic, Va.; Mrs. Walter Jones, Winchester, Va.; Mrs. James Hoskins, Harrisonburg, Va.; Mrs. James Rigleman, Frostburg, Md.; Mrs. Estella Blake, Hagerstown, Md.; Frank and Marvin, Cumberland, Md.) 2 brothers (Harry and Jake, Mt. Clinton, Va.), 16 grandchildren, and 2 great-grandchildren. She was a member of the Mt. Vernon Mennonite Church. Funeral services were held Feb. 13 at the Mt. Clinton Church, in charge of Hubert R. Pellman and Paul K. Lehman.

Roupp, Carl Willard, son of Frank and Dora Roupp, was born at Newton, Kans., June 14, 1912; died within a few hours after he suffered a heart attack Feb. 12, 1960, at St. Margaret's Mercy Hospital, Fredonia, Kans.; aged 47 y. 7 m. 29 d. He was married on April 18, 1943, to Dorothy Pierce, Brackton, Mass., who survives. Also surviving are their 4 children (Bette Ann, Janet Lee, Robert Willard, and Pamela Jean, all at home), his mother (Mrs. Dora Roupp, Fall River), 3 brothers (Edward, Denver, Colo.; Walter, Elkhart, Ind.; and Paul, Hesston, Kans.), and 2 sisters (Mrs. Mrs. Ray Allen, Redwood, Calif.; and Marianna—Mrs. Raymond Ecton, Fall River). In early youth he became a member of the Mennonite Church. Since moving to Fall River in 1955 he attended and supported the Pilgrim Holiness Church. Funeral services were held Feb. 15 at the Methodist Church, Fall River, in charge of Lorren Elliott and Mary E. Conyers; interment in Fredonia Cemetery.

Rupp, Jacob, son of Christian Bertsch and Mary (Fisher) Gautsche, was born near Trenton, Ohio, Jan. 24, 1872; died of old-age infirmities Jan. 28, 1960, near Archbold, Ohio, at the home of a daughter, Mrs. Charles Grieser; aged 88 y. 4 d. She was married on March 7, 1895, to Samuel P. Rupp, who died Dec. 11, 1928. Also preceding her in death were 2 grandchildren and one great-grandchild. Surviving are 4 daughters (Mrs. Cora Wyse, Archbold; Fannie—Mrs. Edward B. Frey, Pettisville; Sophia—Mrs. Chas. Grieser, Archbold; and Ada—Mrs. Galen Grieser, Wauseon), 27 grandchildren, and 66 great-grandchildren. She was a member of the Central Church, where funeral services were held Jan. 31, in charge of Jesse J. Short and Dan Sommers; interment in Pettisville Cemetery.

Schwartzentruber, Barbara, daughter of Michael and Barbara (Ruby) Bontrager, was born March 31, 1884, at Tavistock, Ont.; died Nov. 26, 1959, at St. Mary's Hospital, Kitchener, Ont.; aged 75 y. 7 m. 26 d. She was married on Jan. 5, 1918, to Jacob B. Schwartzentruber, who survives. Also surviving are 4 sons and one daughter (Lester and Omar, Petersburg, Ont.; Lloyd and Ray, Waterloo; and Edith—Mrs. Melvin Erb, Petersburg), 10 grandchildren, 3 brothers (Jacob and Christ, Tavistock; and Noah, Shakespeare), and 3 sisters (Mrs. Solomon Streicher and Mrs. Menno Ropp, Tavistock; and Mrs. David Brenneman, Hickson). She was a member of the St. Agatha A.M. Church, where memorial services were held Nov. 29, in charge of Orland Gingerich and Peter Nafziger.

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Schwartzentruber, Peter B., son of Joel and Elizabeth (Brenneman) Schwartzentruber, was born at Petersburg, Ont., Sept. 26, 1886; died in his sleep at his home near Petersburg, Oct. 22, 1959; aged 73 y. 26 d. He was married to Katherine Brenneman, who survives. Also surviving are 2 sons (Erlis and Stanley, both of Petersburg), one daughter (Alice—Mrs. Kenneth Wagler, Shakespeare), 7 grandchildren, one brother (Joseph B.), and 2 sisters (Nancy—Mrs. Nick L. Roth, New Hamburg; and Fannie—Mrs. Jacob R. Bender, Tavistock). He was a member of the St. Agatha A.M. Church, where services were held Oct. 25, in charge of Orland Gingerich and Peter Nafziger.

Short, Aaron H., son of Henry and Anna (Yoder) Short, was born Sept. 21, 1886, near Archbold, Ohio; died, after a short illness, Jan. 20, 1960, at the Detwiler Hospital, Wauseon, Ohio; aged 73 y. 3 m. 30 d. Two brothers and one sister preceded him in death. Surviving are 5 brothers (Henry, Adam, and Raymond) and 4 sisters (Rosa—Mrs. Simon Nofziger, Verna, Lillian, and Barbara, all of Archbold). He was a member of the Central Church, where funeral services were held Jan. 23, in charge of Jesse J. Short, Simon Stuckey, and Henry Wyse; interment in Lockport Cemetery.

Troyer, Harvey D., son of David J. and Lydia (Bontrager) Troyer, was born July 28, 1912, at Midland, Mich.; died of lymphosarcoma at the Elkhart (Ind.) Hospital, Feb. 1, 1960; aged 47 y. 6 m. 4 d. On June 26, 1938, he was married to Josephine Schwartz, who survives. Also surviving are one daughter (Dorthelda—Mrs. Carl Eichorn, Sturgis, Mich.), one grandchild, 4 brothers and 3 sisters (Cornelius, Topeka; Edward, Middlebury; Mary—Mrs. Joas Troyer, Lagrange; John, Shipshewana; Edna—Mrs. Enos Troyer, Middlebury; Lydia—Mrs. William Miller, Goshen; and Jerry, Ligonier). His parents, 2 brothers, and one sister preceded him in death. He was a member and Sunday-school superintendent of the Moorepark Church. Funeral services were held Feb. 4, at the Middlebury Church, with E. J. Leinbach and Wilbur Yoder officiating; interment in Hawpatch Cemetery, Topeka, Ind.

Yoder, John Allan, son of Christ B. and Emma (Sweigart) Yoder, was born April 4, 1936, in Caernarvon Twp., Pa.; was killed instantly in a car accident near Honey Brook, Pa., Dec. 12, 1959; aged 23 y. 8 m. 8 d. Surviving are his parents, 2 brothers (Ronald and Kenneth, both at home), 3 sisters (Anna Mae—Mrs. Laban Martin, Martindale; and Kathryn and Irma, both at home), and his maternal grandmother (Mrs. Anna Sweigart, Morgantown). Funeral services were held Dec. 15 at the Eckinroth Funeral Home, in charge of Paul D. Angstadt and C. J. Kurtz; interment in Conestoga Mennonite Cemetery.

Yordy, Ella, daughter of the late Joseph and Elizabeth (Roeschley) Yordy, was born at Flanagan, Ill., March 29, 1883; died of pneumonia at the Bethel Deaconess Hospital, Newton, Kans., Jan. 16, 1960; aged 76 y. 9 m. 18 d. She made her home at the Meadow-Lark Homestead, Newton, Kans., for a number of years. Surviving are 6 brothers and sisters (Anna, Ezra, and Jonas, Eureka, Ill.; Josephine Schrock, Fisher, Ill.; Walter, Chicago; and Alvin, Denver, Colo.). Two brothers preceded her in death. She was a member of the Roanoke, (Ill.) Church, where funeral services were held Jan. 19 in charge of Wesley Jantz.

Zook, Leah Maude, daughter of Gabriel and Anna (Kempf) Yoder, was born Aug. 13, 1888, at Wellman, Iowa; died Dec. 12, 1960, of a heart condition, at her home at Wellman; aged 71 y. 5 m. 30 d. She was married to Albert E. Zook on Nov. 23, 1913. Surviving are her husband, 2 sons (Floyd A., Iowa City; and Allen, Denver, Colo.), 2 daughters (Velma Mae—Mrs. Neil Bender and Elsie Zook, Wellman), 10 grandchildren, 2 brothers (Rufus, Kalona; and Noah, Wellman), and a sister (Mrs. John Doolin, Wellman). One son and 4 sisters preceded her in death. She was a member of the Wellman Church, where funeral services were held Feb. 15, in charge of Noah Landis and Max Yoder.

ITEMS AND COMMENTS

BY THE EDITOR

A two-year study by the United Nations reports that religious discrimination is declining throughout the world. The report said that a change in the attitude of churches, government, and the public has produced a widespread trend toward equal treatment of religions and their followers. There was a warning, however, that a reverse in the trend is possible.

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Plans have been announced for the building of a Moslem mosque in Zurich, Switzerland. It will be the first mosque in that country.

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The Church of England's official yearbook shows that between 1954 and 1956, 10,440 Roman Catholics joined the Anglican Church. The figures were based on a survey and estimates by Anglican officials. The Church of England claims 26,771,000 baptized members. Of these, 9,691,000 are confirmed members, with one in four classified as Easter communicants.

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The world-wide missionary enterprise of the Church of the Nazarene will get two thirds of the church's budget in the next fiscal year.

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Baptists in Russia this year began the observance of Christmas on Jan. 6, 7, instead of Dec. 25, 26. Baptists in other parts of Europe use Dec. 25, but the Moscow Church says that the date was changed in Russia so as not to separate at Christmas families consisting of both Orthodox and Baptist beliefs.

• • •

An estimated 49 million adults attended church and synagogue services in the United States during a typical week of 1959. That was 47 per cent of the adult civilian population, according to a Gallup Poll. The survey attempted to measure only the average number of adults attending worship during sample weeks in the months of March, July, and December. A special survey of attendance during Easter week of 1959 found that 59 per cent of the adult population went to church that week.

• • •

Israeli children whose mothers are not Jewish will be required to go through rabbinic conversion if they are to be officially recognized as Jews in Israel. New government directives on the question, "What is a Jew?" state that under rabbinic law children follow the religion of their mothers.

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Reversing a lower court decision, the Pennsylvania Supreme Court ruled unanimously that church-owned parking lots are not exempt from real-estate taxes. By its decision, the Supreme Court has now restored the tax on church parking lots. If it had ruled otherwise, the court would have opened the way for hundreds of churches in the state to be excused from paying parking facilities taxation.

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A church which buries more folks than it baptizes is more like an undertaking establishment than a church, says a Southern Baptist minister.

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An institute for missionaries serving under the Board of Foreign Missions of the Mennonite Brethren Church of North America was held at Hillsboro, Kans., Feb. 10-17.

Invited to the institute were 45 missionaries on furlough, returned missionaries, and missionary candidates, plus 12 members and administrators of the Board of Foreign Missions. The purposes of the institute were for the spiritual inspiration of the missionary staff and for their orientation to meet the challenge of missionary service amid changing world conditions. Missionaries who attended have served in China, Belgian Congo, India, Colombia, Europe, Japan, Paraguay, Ecuador, and Mexico.

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The West German army now numbers 140,000 men. Jurgen Blankenstein, one soldier already serving in the West German army, was freed from further service when he explained that it was impossible for him to aim at a human figure. The army accepted his reasons.

• • •

The Sahara Desert becomes a new frontier. As the West once was a desirable goal for the Americans, the Sahara has now become the "Wild South" for the French. It is a land of unbelievable riches. Drilling rigs work day and night to reach new entries to the enormous oil reserve, 9600 feet below the surface. This subterranean lake is 12 miles long, eight miles wide, and at least 450 feet deep.

• • •

The New York Times reports an estimated total of 3,500,000 Japanese women who smoke cigarettes. Before World War II, only a handful had this habit. The increase in the number of women who smoke has been cited frequently by social commentators as postwar liberalization of women from feudalistic Japanese concepts. The use of cigarettes by the entire Japanese population has been rising at an annual rate of 4 per cent the last few years.

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The story of Jesus written by Dr. Frank C. Laubach, for use with new literates, has just been translated in the eighteen language.

Gospel Herald

Christ brought a change of law, which means for us growing acquaintance with the delights of God's law as we seek by the Holy Spirit to understand it.

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The New Law

By Stanley J. Duce

"For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12).

Doubtless all of us who are well acquainted with the Scriptures have read this verse many times. In so doing, have you thought at any length on the words "a change also of the law"? We might perhaps have expected to read "an abolition of the law," but the Scripture is clear and definite that it is "a change" of the law which is before us.

Before proceeding further on this theme of a change in the law, we would reaffirm our belief that salvation is by grace and by grace alone. Nor is it grace only in the initial aspect of salvation, that is, our being reconciled to God by the death of His Son, but grace also in the present aspect of our being saved by His life (Rom. 5:10), and grace in the final aspect, the redemption of our bodies. Rom. 8:23; I Pet. 1:13. It is grace all along the line, and what praise and thanksgiving this should call forth from us in the Holy Spirit to our God and Father for His beloved Son who died for us!

Is, then, this reference to law in Heb. 7:12 an intrusion or does it in any way conflict with the teaching of Rom. 6:14 that the believer is not under law but under grace? Not at all, but on the contrary it enhances the truth of God's grace and, as we shall see, demonstrates its potential in the life of one who walks in the Spirit.

Some uses of the word "law" in the New Testament and also in the Old Testament lead us to see that something more than the law of Moses is in view. Moses' law was essentially given for the conduct and administration of a people called of God to be His people. So excellent and perfect was this law (Rom. 7:12) that all civil law since has been based largely and in principle on Moses' law. Nevertheless, this law was necessarily limited in its scope and could not by its nature comprehend all of God's working in the whole sphere of His creation which follows the law of truth.

Intimations of this are found in such verses as Psalm 119:142, ". . . thy law is the truth." The Lord Jesus said on one occasion that not a sparrow would fall to the ground without the Father. Matt. 10:29. A sparrow could only fall to the ground in accordance with a physical law appointed by the Father who, as the Originator and Sustainer of all such law (cf. Heb. 1:3, "upholding all things by the word of his power"), knows perfectly all its outworkings.

The whole science of mathematics upon which men base their premises is but an aspect of God's law reduced to terms of figures. It has been found that the Scriptures themselves have a mathematical structure which further testifies to the unerring accuracy of the revelation we have from God in them. Moses' law did not teach all these things, but all are part of God's universal law and even the things which nature teaches come under that heading. I Cor. 11:14.

Encounter

BY LORIE C. GOODING

Today among the quiet trees
I knelt in yearning, seeking prayer;
I asked a closer walk with God.
Surely an angel met me there.

Surely an angel said to me,
"Follow the path the Saviour trod
In doing good to all you meet,
For service is a walk with God.

"And if you serve, as Jesus served,
Another's bitter burden bear,
The weak support, the lame uphold,
Then you will meet Him everywhere.

"He has assured His strength to you.
Believe His promise, trust His Word;
Take up your cross from day to day.
Depart in peace. Your prayer is heard."

Then said my heart, all wonder-struck,
"Surely the Lord is in this place!"
I heard His voice, but I was blind:
I did not see Him face to face.

Killbuck, Ohio.

What are we to understand from a change of the law as mentioned here in Heb. 7:12? What is the new law implied here which is linked with the change of priesthood? We will see how the Scriptures themselves answer these questions by referring to some verses which speak of law in the New Testament. In Rom. 8:2 we read, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here is a law which is not restricted to the sphere where death reigns. And this tallies with Heb. 7:16, where we read, "Who is made, not after the law of a carnal commandment, but after the power of an endless life." Christ has brought us into the realm of the Spirit of life where a new law operates. Not that it is new with God who is that life (I John 1:1, 2), but it is new to us who formerly were bound or restricted by the law of a carnal commandment. What are the characteristics of this new law? It is "the perfect law of liberty" (Jas. 1:25; 2:12) where the bondage engendered by sin is no longer effective.

This does not mean that we can dispense with all commandments. On the contrary, the New Testament puts a continual emphasis on the keeping of the commandments of God and the Lord Jesus Christ. John 14:15; I Cor. 7:19; I John 5:2, 3. These very commandments, spiritually discerned, are our safeguard that we may be kept by the grace of God in the way of liberty. The new law is a "royal law," "belonging to the King of the ages (Jas. 2:8), and its scope is eternal as opposed to the limited era of Moses' law.

Paul wrote in I Cor. 9:21 that he was under a law to Christ, having already made clear in the previous verse that he was not under law in the general connotation of the term. Here we see a powerful witness against anything in the nature of lawlessness, and indeed this note is sounded throughout in the New Testament Scriptures. The words of the Lord Jesus in Matt. 11:12 and Luke 16:16, 17 show us that the lawless nature of unregenerate men was even then at work to appropriate the kingdom of God. (Cf. John 10:1; II Tim. 2:5.)

The subsequent history of Christendom bears its sad testimony to the fact of this evil working, and countless numbers have appropriated to themselves the name of Christian while the spirit of rebellion against God and His holy will was unjudged in them. Is it not a solemn thought that an adulterated Gospel preaching and teaching today can, and doubtless does, accelerate the progress of lawlessness in Christendom and in the world? Unregenerate men have ever sought to cast off any restraint of God's Word which would curb the workings of their rebellious nature. Psalm 2:3. For this reason, many have seen in the preaching of the Gospel of grace a way of escape from the yoke of the law, wrongly assuming that there was no call to obedience under grace, and that the liberty promised therein could be a cloak to the flesh. Gal. 5:13; I Pet. 2:16. Paul was therefore careful to guard against any such false conception by affirming that he was under a law to Christ and elsewhere that he was a bond servant of the Lord Jesus. He well comprehended the practical implications of the words of the Lord Jesus that unless his righteousness exceeded that of the scribes and Pharisees he would not enter the kingdom of heaven. As a strict Pharisee, he was used to a certain standard of obedience to the traditions of men. While he ever rejoiced in his freedom in Christ, he

(Continued on page 245)

Our Readers Say—

We want to say "Amen" to the front-page article, "Let's Take the Guesswork Out of Youth Work" (Jan. 26). We have completed a second term as MYF sponsors and realize the importance of having a strong youth program in the church. Our prayer is that every MYF sponsor and Sunday-school teacher of teen-agers will read this article and apply it. Thanks again for printing an article on this area of church work.—Mr. and Mrs. Eldon Wyse, Jr., Pleasant, Iowa.

* * *

The editorial entitled "Which Church" (Jan. 26) was very thought-provoking, as I think it was intended to be. We really had to wonder what Christ would do in our time.

We were made to feel with the author that He was in our church, but down the road is a more conservative church, not very large, practicing more humility, living a more simple life, not indulging as much in worldly affairs. Was He there also?

Or over the other way is another Mennonite church which has almost no restrictions in regard to worldliness. Members have brought into their homes the theater through television. Perhaps they allow divorced members to remarry, or disregard the prayer veiling and allow bobbing the hair, smoking, and drinking. They also feel Christ was in their assembly.

We could name many other denominations who each feel He was in their respective churches on Sunday morning. But was He? We read where two or three are gathered in His name, He will be in their midst. Were they all gathered in His name? Or were they gathered in their own name, trying to make a name for themselves? Was their aim to really put Christ foremost?

We also read that we are to worship Him in spirit and in truth. Did we really worship Him in spirit? Or was it in the formal or from habit? We may have thought it was in spirit, but was it in truth?

Christ is not divided and if we were really gathered in His name and worshiped Him in spirit and truth, why the variances and different denominations? I think if we truly worshiped Him as we are told, it would have a uniting effect.

Perhaps we should again meditate and examine ourselves. We might find that after all Christ was not in our midst, but that it was Satan as an angel of light, whom we thought to be Christ.

May we strive for the truth, that we not be found wanting on the day of reckoning.—Clarence K. Horst, Seville, Ohio.

* * *

The article, "How's Our Public Image?" by C. Norman Kraus (Feb. 2), deserves careful and thoughtful consideration by every Mennonite. Perhaps we have in our haste to gain acceptance by the general public been in danger of accepting the prevailing culture in a somewhat lackadaisical manner. As an ancient writer put it, the "Christians on earth are a colony of heaven." Traditional Mennonite culture has in many instances received impetus and aspects from Scriptural standards and teachings. A Christian culture should become the desire of every born-again child of God. Let all of us become the standard-bearers of fervent, businesslike, Spirit-

(Continued on page 244)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Obedience an Attitude

When can one say, "I am your obedient servant"? Can one ever assume that the Lord must be well pleased with him because he is obedient? How are the labels "obedient" and "disobedient" determined?

It is of course right that the Lord expects us to be obedient. "To obey is better than sacrifice." The true disciple of the Lord is a faithful follower of the will and the command of his Master. He makes no effort to evade. He does not refuse or rebel. He obeys.

But he never gets through obeying. He does not arrive at a status of perfect obedience, with nothing more to do. Obedience is an attitude rather than an achievement.

For the life in Christ goes on and on. It is a walk, not a session. It is a racecourse, not a couch. It is dynamic experience, not static. It has a starting place, but no stopping place. It is an experience, with every day bringing new situations and calling for new commitments.

As we proceed in our service to the Lord, we get new insights and understandings of what He wants us to do. As servants look to the hand of a master (Psalm 123:2), so our eyes wait upon the Lord our God. And as the servant watches, he sees things that the Master wants him to do. It is a constant learning experience. We know because we follow on to know. What we obey today is something in advance of what we obeyed yesterday.

Obedience does not run into ruts. It does not stop at the dead ends of stale custom. It seeks better ways, which may be new ways, or old ones brought to greater effectiveness. True obedience is awake and aware. It seeks and searches; it strives and labors. It is not satisfied with halfway measures; it reaches toward perfection, which always manages to keep out of reach.

Obedience is an attitude because it wants to do, it wants to please, it wants to accomplish what is desired and expected. From what is just done it turns to what is yet to do. Today's goal achieved is only tomorrow's starting place.

In fact, we read that in heaven "his servants shall serve him" (Rev. 22:3). When God calls His servants of earth to come up higher, it is not to retire them. In the glory world too there is obedience —myriads who find their highest delight in doing the will of God. May we not believe that even there obedience is not an achievement, but still an attitude? The eternal life with God is also dynamic, going on to still other understandings, and to other acts of blessed obedience. We must believe that there our attitude of obedience will be perfect, as it is not always here.—E.

More on the Standard of Living

Since it contained something of a radical proposal, we expected more reaction from our editorial, "A Christian Standard of Living" (Jan. 19). We heard a few verbal comments, but received no letters.

In this editorial we suggested the same standard of living for Christians living in the same area. We acknowledged the difficulties in applying such an ideal, and recognized that no legal application of the principle would work. But still we felt that the recognition of such a principle, and a conscientious effort to find its meaning in our own lives, would do something to check the march of materialism and luxury which threatens our spirituality and our brotherhood.

It may well be that we have tackled an issue so vague that it is difficult to take a clear position on it. Where is the line between comfortable living, the standard of sufficiency, and cleanliness and beauty which all have a right to, and the affluent living which puts us in the race to stay ahead of somebody else? When are we properly taking care of our families, and when are we indulging in selfish and sinful luxury?

We do not propose that we can give a definitive answer to those questions for others. But we would like to insist that we must honestly face them for ourselves, and sincerely seek the will of the Lord in the spending which we do. We must boldly challenge the assumption that simply because we have the money, we have a right to spend it on whatever may strike our fancy. We would like to lay on the conscience of the church the scandal of a professed brotherhood stratified according to their ability to live well.

We must all recognize that the spirit of materialism is not expressed only in a standard of living. One may live sparely and hoard his money, setting his affection on his savings and investments and mounting reserve. Or a person of low income, and a resulting low standard of living, may be obsessed with desire for the gadgets and luxury he cannot afford. We have heard someone drool over the description of food while arguing the merits of fasting. Many a person who drives an old jalopy knows all the specifications of the new models. Envy may be a sin of the poor, and envy is materialism.

So let us not think that merely holding down the standard of living in some way will make us spiritual. But at the same time let us be assured that spending lavishly upon ourselves is sure to be a spiritual hazard. Is this one of the reasons why Jesus exclaimed, "How hardly shall they that have riches enter into the kingdom of God" (Mark 10:23)?

An emphasis chiefly negative will not get us far in this matter, however. People who only try to keep from being extravagant may hardly know what to do with their money. Along with the condemnation of luxury we must teach and practice full stewardship of life and possessions. When once we get the concept that we are simply trustees of something entrusted to us, we will have moral restraints laid upon us when we are tempted to squander upon ourselves that which is not our own. When we get beyond thinking that only the tithe belongs to God (some of us are not up to that yet), and see that His claim is on all we receive and have, then we will begin to wonder why God would have some of His children fare sumptuously every day, while others hunger and go without.

This is the main point we would add to our earlier discussion. Negatively, we must sit in judgment on our tendencies to "conspicuous consumption," that is, spending which separates us from our brethren. But positively, we must recognize that all belongs to God, and that He approves only limited expenditures for the necessities and amenities of life.—E.

♣

Bibles are among the objects frequently smuggled into the Soviet Union, reports "Die Saat," an Austrian church paper. Despite repeated protests from the Soviet government, Bibles have been smuggled in from Poland and sold for 500 to 800 roubles. The price corresponds to the average monthly salary of an unskilled laborer.—EPS, Geneva.

Economic Developments in Paraguay, Part 3

BY J. W. FRETZ

We Mennonites in North America are so accustomed to capitalism that we fail to understand how unique it is. We have always known this as our economic system, and so we cannot very well realize what it would be like to be without it. In Paraguay one can see a culture without a developed capitalism.

Any economic system is made up of three basic factors: land, labor, and capital. When the Mennonites came to Paraguay, they found only land. What they contributed was their labor, and the result was capital. That is, labor applied to land resulted in the production of foods and vegetables and crops. Those crops in excess of what they consumed were sold for cash. This cash was used to buy machinery or saved to the point where additional equipment could be bought. With the help of machinery, ever-increasing amounts of capital were produced. This has resulted in the creation of elementary industries which are now greatly needed.

In order to develop industry more rapidly, outside capital has to be introduced, because it takes too long for the individual farmer to save enough money to develop an industry. This is true even in North America, where industry is highly developed. Very few industries have been developed without borrowing money. This is what the North American MEDA businessmen have provided in the few instances earlier described. They have provided both money and machinery to enable Mennonites to increase production and to process the various raw materials which need to be used.

A North American Mennonite observer sees many things which should be done. So do our Paraguayan brethren, and they are asking us for help. On a recent trip which Erie Sauder made to Paraguay, he brought back a number of requests for help on specific projects. Here are a few of them which MEDA considered but was not able to help in every case.

In Colony Fernheim a farmer is interested in starting a sisal factory. This is a product which grows naturally and does not need much rainfall. The sisal would be used for the manufacturing of burlap bags and large sheets of burlap in which cotton bales are wrapped. The total estimated cost of setting up such a factory would be about $12,000. At the present time Paraguay imports a good deal of burlap. If sisal would be manufactured in the Chaco, it could find a market in Paraguay.

Another Mennonite is interested in making soft drinks, which he is now producing in a small way. He would need approximately $1500 to establish his business. Since it is very hot and water is not always pure, a cool carbonated drink would be a very much demanded product in this hot climate.

Another individual is interested in manufacturing ice cream. He needs approximately $1500 to buy machines. The people there are eager for this treat, as people are anywhere in the world. A manufacturer could sell great quantities of ice cream in this hot climate.

Another young man is interested in undertaking the production of vegetables. He has spent some time in the United States and worked in various agricultural areas and feels that the production of vegetables could be a paying proposition. He would need a small pump and a small tractor with cultivators to operate his land. Again, he has the idea and he feels he knows how to do it, but does not have the capital with which to start.

A young man 32 years of age has a new tin shop, with plenty of work for the six men who are employed. He is interested in forming a partnership with a North American group and would be willing to give the North American partner a share in the ownership in exchange for capital. He needs more equipment, such as a press and an additional room for equipment and the storage of raw materials. This energetic young man has just completed one small building but needs still more space. He is a production-minded individual and seems to have a market for what he produces. His shop is manufacturing all types of tin work, such as baby carriages, sprinkling cans, milk pails, and water pails. Profits for this tin shop are presently averaging around 25 per cent.

There is great need for exploring possibilities in many other areas, especially in the fruit or citrus industry. Paraguay has an abundance of citrus fruits, but has no good way of extracting juice and preserving it for marketing. Considering the warm climate of Paraguay, some men who have experimented feel that it is an excellent country in which to produce dates. While they could be sold in Asuncion, the market for this product still needs to be developed. Establishing markets is something which often can best be done by someone outside rather than by the Mennonite farmers who need to devote all their time to production.

These and many other needs suggest the reason why MEDA is expanding its operation and inviting additional North American Mennonites to invest in common and preferred shares with the Mennonite Economic Development Associates organization. Those who are interested in discussing this should consult any of the officers or members of the MEDA corporation. The MEDA directors meet twice a year to transact their business, usually in Chicago. Ed Peters, a potato and cotton grower of Wasco, Calif., is president; Erie Sauder of Archbold, Ohio, furniture manufacturer, is secretary; and Edward Snyder, a manufacturer in Waterloo, Ont., is vice-president.

North Newton, Kans.

50 Years Ago

(from GOSPEL HERALD, *March 10, 1910)*

. . . we are now ready to begin the work of building [Home Mission, Chicago].

[Church] buildings have been put up in recent years that cost from $5000 to $10,000 each.

We are now in the "organization" period of our church life . . . the thing is being overdone [M. S. Steiner].

Bro. Shetler . . . at Olive [Ind.]. . . . Some twenty confessions in all.

. . . eight received . . . six of the class desired to be baptized in the stream [Metzler's, Akron, Pa.].

Dinner and horse feed are always furnished by the church for all attending conference [Rohrerstown, Pa., where the spring session of the Lancaster Conference was always held].

MYF in New York

BY URIE A. BENDER

Three hundred and fourteen East Nineteenth Street, New York City, was the scene of the most recent MYF cabinet meeting. This address is also the home of an EMBMC-VS unit those members work in New York City. The facilities of the VS unit home were used for cabinet sessions and sleeping quarters. David and Grace Shenk, unit host and hostess, provided a very warm welcome, excellent meals, and set the stage for the rich fellowship enjoyed by VS-ers and cabinet members together.

Daytime cabinet sessions of Mennonite Youth Fellowship dealt with regular MYF business. One of the high lights of discussion was the 1960 MYF Convention to be held at Hesston, Kans., Aug. 18-21. Another was the report of Youth Field Worker Eugene Herr. Present at most of the sessions was John Cooley from New York. John is connected with United Christian Youth Movement. He, with Don Newby, Executive Secretary of UCYM, shared extremely valuable insights into the tremendous and increasing needs and potential of youth.

Evening sessions were a bit unusual (as committee meetings go), but mean-

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The Christian and Social Responsibility

By John A. Hertzler

A few years ago in eastern Pennsylvania a pair of church workers were preparing to leave the home of a needy old woman. "Well," said one of them as he buttoned up his coat, "we'll be praying for you."

The old woman looked up, paused a moment, and with disappointment in her eyes replied, "Is that all?"

This incident emphasizes the fact that when the flour barrel is low and the rent is due, a few words of spiritual comfort and a hope of life after death are not enough. Because we are not yet living in that other world, material things are still very real and necessary.

Most of us tend to look out very well for the material well-being of ourselves. Unfortunately, we are so preoccupied with our own needs that too often we overlook the plight of our neighbors. The commandment of God to Israel, acknowledged by Christ as the second great commandment, and preached by the Apostle Paul as the fulfillment of the law, namely, "Thou shalt love thy neighbour as thyself," is either overlooked or considered too high an ideal to seriously strive for.

A Christian couple adopted a Korean orphan. They carefully taught and nurtured him, trying to develop within him a strong Christian character. He was given an allowance to teach him the habit of thriftiness and how to handle money.

One day they said to him, "Your savings should now amount to about ten dollars. We will go to town and buy some things you need."

"But," replied the boy, "I have only five dollars."

"What became of the other five?" exclaimed the parents.

"You taught me from the Bible that I should love my neighbor as myself; so I gave the neighbor boy half of my money."

Granting that this would not always be the wisest application of this teaching, it must be admitted that this boy believed and literally practiced the commandment.

Much has been spoken and written about the salvation of souls and the spiritual life, which is good, but too little has been said about the socio-physical aspects of the Gospel, such as feeding the hungry, clothing the naked, and alleviating human misery. Perhaps we have leaned so far backward to keep out of the "social gospel" boat that we have fallen into the stream of social indifference.

It is true that we have our relief committees and programs and those who have volunteered to serve in needy areas of the world. They are certainly to be commended. Yet if more and deeper conviction can be aroused by a better emphasis on this Biblical teaching, our program can surely be expanded.

As Christians we must understand that orthodoxy of doctrine, purity of heart, and personal piety are not ends in themselves, but rather are the means to prepare us for fellowship with God and service to our fellow men.

Thought for the Week

God never did a useless thing, and so He never made an unimportant person. You are important.
—E.

It is unfortunate that the words "social gospel" should carry a connotation of theological liberalism. Every Christian should be an exponent of the social aspects of the Gospel in their proper perspective. It is not, however, a matter of striking a happy medium somewhere between the spiritual and the socio-physical teaching of the Gospel, but rather achieving full combination of the two.

A mere scanning of the four Gospels reveals that much of the ministry of Jesus was spent in alleviating physical needs of the sick, the poor, and the hungry. That job has now been left to us.

The fact that Jesus taught that men and women will be banned forever from His presence because they gave the hungry no meat, the thirsty no drink, the naked no clothing, nor ministered to the sick, the prisoner, or the stranger, is indeed a serious matter.

But when our conscience pricks us, we seem to find ways to justify our sluggish inactivity. We reason that we are living in a land of plenty. There are few poor in our neighborhoods. Those in poverty are probably there because of their own laziness and inefficiency. By helping such people we only encourage them in their pattern of lethargy. With such thoughts we excuse ourselves.

No doubt there is a measure of truth in these arguments. Discernment should obviously be exercised by the giver. Let us be very careful, however, that by such rationalization we do not misinterpret God's will. Many needy are in fact victims of circumstances beyond their control. It is doubtful that there is a community in our country where there are not folks who need help if we but desire to find and help them.

If, however, the poor in our country seem few and undeserving of aid, one has only to lift his eyes to the millions abroad who are suffering in underprivileged nations. In this day of swift communication and travel our neighbor, as portrayed by Christ in the story of the Good Samaritan, may well be on another continent.

Missionaries who are engaged in some physical ministry, such as medicine or food and clothing distribution, need not apologize with, "Of course this is only a means to an end," as if their work were some necessary evil. The life and testimony of Jesus and the apostles make such apology unnecessary.

We are faced with the very real challenge of communism, which offers equality for all somewhere in the utopian future. Surely it is high time that the followers of Jesus Christ believe a little stronger in what He said about loving our neighbor—believe strong enough, in fact, to produce obedience and action.

There is a resurgence of religious interest in America today. Many are coming to church to seek release from the frustrations and fears of the atomic age. Too often their spiritual therapy ends with a hypodermic of "peace of mind" or "assurance of salvation," and they are left to relax in their overstuffed chairs believing all is well. It is a day of easy religion. Total commitment to God and a life of sacrificial service are considered optional.

If the church today is to make an impact for good upon society, if she is to fulfill her mission as the salt of the earth and the light of the world, she must do more than pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The sincerity of that prayer must be seen in a program of action for God in which all members participate. New Christians must understand that service is a normal part of Christian duty.

May God make tender our consciences and give us wisdom and strength for the task.

Denbigh, Va.

MYF IN NEW YORK

(Continued from page 228)

ingful. Thursday evening the members of MYF cabinet spent the entire period in a spiritually enriching fellowship. Each person testified to the working of God in his life during preceding months. The informal atmosphere and the free sharing of experiences combined to make this a spiritual high point of the entire meeting.

Friday evening, mission workers and VS-ers from New York were invited to sit with MYF cabinet to tell of their work with youth and the particular problems they encounter. This interchange served an extremely valuable function in orient-

ing cabinet members to the task of evangelism in the city. No small contribution was made by Andrew Upshaw, a native New Yorker, who found the Lord four months ago and was able to offer insights gained through bitter, actual experience.

The entire cabinet of Mennonite Youth Fellowship continues in its deep concern that youth sense their evangelistic obligation and opportunity. This thread of concern ran through prayer periods, discussions, and the actual decisions made in business sessions. The conviction that young people must be challenged to evangelize placed on the cabinet a responsibility to be examples. And it also places before the adult membership of our church the call to commitment and leadership of our youth in this important task of the church.

Scottdale, Pa.

The Fifth Viewpoint

BY J. PAUL SAUDER

How they must have argued! Those four camps of partisans at Corinth surely had the "right" views, to hear each of them tell it.

1. "*I*" (very emphatic in the original), "*I* am of Paul," said Party One, not even bothering to say it some other way, such as, "Paul is the best leader." For the big "I" is smack in the middle of p-I-I-d-e and also in the middle of s-I-n. The big "I" emphasizes the supremacy of *my* position, even ahead of the mention of Paul, whose admirer the Corinthian professes to be. One wonders at that.

2. "*I* [am] of Apollos," said Party Two, probably referring to the eloquent way in which this Jew with the Greek name, lately come from Alexandria, handled both his Greek and his Greek Bible. Alexandria was the intellectual capital of Greek-speaking Jewry. The Septuagint, the Greek translation of the Hebrew Old Testament, had been made at Alexandria. But as Paul so pointedly says in his letter, the Apollos party put "I" first and Apollos last in their statement. The big "*I*" has quite a large toolbox.

3. "*I* [am] of Cephas," said Party Three. Possibly they pointed out Peter's great declaration of Matt. 16:16 and the sermon at Pentecost. (Some of them may have heard that sermon, you know.) But again "*I*" comes first in the statement, for in partisanship persons receive attention ahead of principles and the correctness of *my* views precedes the pioneering human I profess to admire.

4. "*I* [am] of Christ." Can't you hear them saying, "You other three divisions are wrong. *I* take things only from *Christ*"? How much wiser would it have been to say truthfully, "Christ liveth in me"! But no, it was, "*I* [am] of Christ." (Did they have to *say* it because people couldn't *see* it?) Standing thus, their statement appears to be a simple self-exaltation of one's supposed orthodoxy, even to the point of being unlike Christ in His love for *all* His sheep. This party rejects the "feed my sheep" injunction given to responsible leadership by the resurrected Christ Himself. So mistaken can partisanship become.

The risen Christ has tools: Paul, Peter, Apollos, you. All ministers of Christ belong to you all; yes, even all of the past belongs to you, as does all of the present and all of the future, yes, even all of the world. Anything that builds you up in Christ belongs to all of you. There are no monopolies—none at all. And you, and yours, and those who minister to you and so build you up, all Christian persons and all building of His church belong to Christ and He belongs to God.

Certainly we thank God that Paul didn't write, "Your small group of loyalists at Corinth encourages me. After all, I did start the Corinthian church," and so on to three full pages.

And Apollos didn't write, "Your encouraging letter came yesterday. Yes, it was high time to inject a little intellectuality into the Corinthian situation," and so on to four full pages.

And Peter didn't write, "Thanks for your respect for my position. After all, I was first in a good many things, if you may remember. You are right. Keep it up. That's all."

No, they didn't do so, though they very well could have. No, no; these "ministers by whom ye believed" knew, and the Corinthians learned, and we too can learn, that the only party for Christians is the *Party of One.*

Elkridge 27, Md.

International Friendships

BY RACHEL S. FISHER

Today there are more than 50,000 foreign citizens temporarily in the U.S. on educational assignments. Would you like to be a "foreign ambassador" for Jesus Christ at home? Here is your opportunity. If you are within 50 miles of a university, it should not be too difficult to make this an individual project or a community one.

The weekend of Feb. 28 the Christian Homemakers of Scottdale sponsored a fellowship supper in the church basement for all Homemakers, their husbands and other interested guests, and 12 foreign students from the University of Pittsburgh. An informal social evening was spent with music, games, and a tour through the Mennonite Publishing House. The Internationals represented China, India, Japan, Korea, and the Philippines. On Saturday and Sunday they were guests in various homes in the community, and attended church services on Sunday morning.

Both the Internationals and those who were their hosts felt that this was a very worth-while weekend. We have become more interested in their way of living, and it has given them opportunity to observe life in a Christian home. One remarked that this is the first time he was ever invited into a home for the weekend and it meant a great deal to him. As Mr. Kulkarni, our Indian guest, said good-by on Sunday afternoon, he told us that it could never mean to us what it did to him to be in our home. Since returning to Pittsburgh, Mr. Vaidya writes: "I really felt at home. It helped me to clear the misconceptions about my home country India and United States and I certainly feel that this is the only way to remove these misconceptions."

We secured these foreign students through the courtesy of Inter-Varsity Christian Fellowship, Pittsburgh. If you do not know whether there is such an organization in the university near you, write their home office at 1519 N. Astor, Chicago 10. Should there be no such organization on the campus, contact the Cultural Exchange Office or some similar office which plans for special hospitality events for their foreign visitors.

Inter-Varsity puts out an interesting and very helpful publication, "A Guide to International Friendship," and a copy of this was given to each host family a week or so before our guests arrived. Following are a few of the helpful suggestions which they give:

"How do you like America?" is an embarrassing, overworked question that is best avoided until brought up by the students.

We must be willing to admit some deficiencies in our way of life and receive criticism graciously.

It is much better to get to know two students well, seeing them frequently, than it is to casually know ten or twenty people.

It is most important that we take the trouble to find out a little about other countries and avoid asking foolish questions.

Suggest that your friends cook some food from their country some time.

Share their interests such as photography, etc. Learn as much as you can about the educational system in their country, the role of women, distinctive food and eating habits, family life. Be sure to inquire if they have pictures of their families, and write to their family if this is appropriate.

Learn a few words in their language.

Never insist that our friends go to church with us, but cordially invite them to go and encourage them to do so.

Learn to pronounce the person's name correctly.

Inquire about dietary restrictions. Moslems and Jews eat no pork or ham. Hindus and Buddhists often do not eat beef; some may be vegetarians.

Approach your guest in the spirit of the learner.

Making these initial contacts was done with a definite view in mind—that of cultivating these friendships throughout the year. Then our foreign guests can feel that they have a home away from home.

Many of them have families at home, and it means a great deal to them to get into homes where there are small children. Mr. Kulkarni's wife speaks and writes English, and his two small daughters, 7 and 5, are already studying English in school. Who knows what this might mean for our daughters, 8 and 6, if correspondence is begun with the family? As Inter-Varsity says: "It is our privilege to demonstrate the love of Jesus Christ in a human life and to share verbally the good news of the Gospel. The result we must leave to God, but we must be faithful to the commission He has given us to befriend these students the whole time they are in this country and then to continue to correspond with them when they return home."

Scottdale, Pa.

Church Camping Reviewed at Conference

By Levi C. Hartzler

A work conference directed toward church camp planning, fact finding, and problem solving convened at Archbold, Ohio, Feb. 19, 20. Sponsored by the Mennonite Commission for Christian Education, the conference was held at the Zion Mennonite Church with the Little Eden Campground Association serving as host. Total enrollment for the two days reached 90, including representatives from 22 camping organizations and other interested persons. J. J. Hostetler, Peoria, Ill., Acting Field Secretary for the Commission, and Jess Kauffman, Divide, Colo., Secretary for Church Camps, directed the program.

P. L. Frey, host pastor, led the devotions at the opening session on Friday afternoon, emphasizing the need for Christians to find time to be alone with God. Jess Kauffman followed with a message on "Where Are We in Church Camping?" Bro. Kauffman pointed to the rapid expansion in church camping in the Mennonite Church since 1944. Eleven camp sites have been established in the last ten years. However, only about 10 per cent of our Sunday-school children attend church camps. He reminded the conference personnel that the outdoor educational program of the church is as important as the indoor and that the ratio of children doing business with God at camp is greater than anywhere else.

The conference then divided into work groups on camping administration: Financing, led by Wilbur Erb, Harrisburg, Pa.; Development and Maintenance, led by Earl B. Groff, Lancaster, Pa.; Publicity and Public Relations, led by J. J. Hostetler; Food Service, led by Jess Kauffman; and Staffing, led by Neil Gingerich, Mt. Pleasant, Pa. Findings of the various groups were presented at a sharing session later in the afternoon.

Glen M. Brubacher, Toronto, Ont., opened the evening session with a devotional service on "The Heavens and the Bible." He pointed out the move to the out-of-doors by people in general and the need for the church to keep in mind the purposes of church camping. Three presentations followed on "What I Expect of Church Camping."

John Brandeberry, Middlebury, Ind., indicated that parents should not expect camp to reform the problem child or accomplish the evangelistic responsibility of the local church. However, parents can expect the child's spiritual life to be deepened, his social interests and skills broadened, and new skills and leadership abilities developed.

Virgil Brenneman, Goshen, Ind., explained that the pastor expects church camping to supplement the spiritual ministry of the local church by helping campers grow in Christian motivation and attitudes. A Christ-committed camp staff provides the key to a successful spiritual ministry.

Edith Herr, Goshen, Ind., showed by the results of a questionnaire given to a number of campers that when a camper says he wants to have fun at camp he really means that he wants an interesting program directed by dynamic leaders. Campers look forward to new experiences at camp.

A panel composed of Mrs. Jacob Erb, Goshen, Ind.; Dan Graber, Cassopolis, Mich.; Frank Enck, Willow Street, Pa.; and J. J. Hostetler then discussed "The Home, Church, and Camp Work Together." They emphasized the need for communication between these agencies in order to build correct attitudes. Church camps need to be accepted and supported by the home and the church because of what they can contribute to the spiritual needs of our youth.

On Saturday morning the conference went into business session in order to consider organizing a Mennonite Camping Association, a fellowship type of organization which would unite the camping interests of the church. Membership would be open to organizations owning and operating camps, organizations carrying on camping on rented facilities, and other interested individuals and organizations. After some discussion a proposed skeletal constitution was accepted as a basis for organizing such an association and the Mennonite Commission for Christian Education was encouraged to call an organizational meeting with representation from the various camping associations and camp-sponsoring groups.

Vernon Schertz, Goshen, Ind., a member of the Illinois Camping Association, chaired the Saturday morning session. The first address, "A Camp-centered Pro-

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A Prayer

FOR THIS WEEK

Our God,

We acknowledge Thee as our heavenly Father. Great and marvelous is Thy name.

We thank Thee for Thy faithfulness and are grateful for the patience that deals kindly with us when we thoughtlessly turn from Thee. Forgive us for thinking Thou art not near and art not sensitive to our personal problems when we have become too concerned about ourselves.

Lead us into a deeper awareness of the inner spiritual conflicts of those around us. Enlarge the vision of our usefulness to those who are struggling with themselves. Free us from a false sense of unworthiness that binds our lips and makes us ineffective. May we step out from behind bias and prejudice to meet human needs as disciples of Christ, Thine only Son, who gave Himself to meet our greatest need.

In His name. Amen.

—*Ben Cutrell.*

Prayer Requests

(Requests for this column must be signed)

Pray for the ministry of our missionaries in Somalia, especially for their safety and continued service when Somalia secures complete independence this summer.

Pray for the beginning educational program at Araguacema, Brazil, that it may be a means of strengthening the church.

Pray for God's blessing for the lay pastors at Araguacema, Brazil, in their studies and in their weekly teaching, preaching, and visitation work. Pray for the converts who are under instruction.

Pray for the Christian growth of the church members in Mexico City: Sergio, Belud, Edward Lopez, Edward Rosado, Jane Rosado, Amparito Hinojosa.

Pray for the Emilio Villegas family in Mexico City who want to follow Christ and join the church there.

Remember the request of a sister for prayer that "there will be no separation and complete vindication."

Pray for the Billy Graham meetings in Israel, March 17-22, that his messages may be accepted by the people as a voice from God.

OUR SCHOOLS

Christian Day Schools

BY FLORA E. BRECK

These are days when Christian parents—if they possibly can—like to send their children to a "Christian school." Many of these weekday institutions are springing up over the country, and the pupils who attend them receive, not only better than average scholastic training, but a lasting impression of Christ and the Christian life. I know of a family in the state of Washington for whom it is a struggle to pay for this kind of private schooling, but who consider it well worth while, and so the boys attend regularly.

I happened to see a paper done by Ronnie in connection with his Bible study at Christian day school recently. He had crumpled it up in his pocket to take home to his mother, and so the sheet was not neat. But I (a relative) thought the text was very significant. In quoting it below, I haven't corrected the spelling (I realize that the 11-year-old lad thus far knows more about the Bible than about spelling—with one of the words spelled three different ways in one paper), but the text was entirely his own, and written without assistance from anyone. So we were pleased at his *spiritual* progress. Incidentally, Ronnie has declared a number of times that he wants to be a preacher when he grows up. But now I'll quote his paper:

October 2, 1958
Bible

Dear God,

I'm thankfull for Christian parents. I'm thankuf for freedom. I'm thankul for your son to die on the cross to save me from sin.

Help me not to say bad things and help me not to think bad thing, and Help me to be a nice boy.

Love,
Ronnie K.

The teachers in Christian day schools usually receive less than the salaries paid public school teachers, but their influence on the pupils is priceless. And they take time for individual training. If a new child, for instance, takes some item from one of the other pupils and appropriates it for his own use, the teacher immediately "takes time out" to explain that such action is really stealing, and that the child has *sinned*. Wrongdoing is not glossed over, by any means.

Children love to attend these schools. The emphasis on singing is appreciated by the boys and girls. The selections are Biblical and beautiful. At the moment, Ronnie is "all steamed up" over the prospect of traveling with the boys' chorus to various places in the spring. I once heard a Christian group of high-school students who were traveling in nearby towns and cities present a program of sacred song. The beautiful renditions live on in the hearts of the hearers, as well as emphasize the work of Christian schools.

Pupils who have occasionally found it necessary to transfer from such schools to public schools usually find they are scholastically ahead of the pupils in the public schools; and the spiritual values they have absorbed are not soon forgotten. If more parents knew about Christian schools and what they do for youth, I'm sure they would give more freely of their time and substance to the cause of Christian education, for their own children and for those of others. Christian weekday schooling does, indeed, strengthen the work of the Sunday school.

Portland, Oreg.

CHURCH CAMPING

(Continued from page 231)

gram," was given by Betty van der Smissen, teacher of camping at the University of Iowa, Iowa City. She showed that such a program means planning with the campers, by the campers, and for the campers. Conference members then divided into three interest group sessions: Program Directors and Other Program Planning Personnel, led by Dorsey Eash, Johnstown, Pa.; Counselors, Past, Present, and Future, led by Edith Herr; and Welfare Camping, led by Jess Kauffman. The morning concluded with a report from each of these groups directed by Olen Britsch, Archbold, Ohio.

The afternoon session opened with a devotional service led by Harvey Birky, Goshen, Ind. Basing his remarks on Psalm 34, Bro. Birky showed graphically how fruitful service is always preceded by worship. Betty van der Smissen then explained a new method of programing called "small-group camping," which is characterized by a group of 10 to 12 campers conducting their activities together in co-operation with a leader and various resource persons instead of using the usual schoolroom method of classes. She then continued with her assigned subject, "Rethinking Recreation for Church Camping," and emphasized that camping needs to be a pleasurable experience for the camper. The purpose of recreation is to develop skills and new interests and to bring into proper perspective the Christian view of leisure.

The afternoon closed with an address by Marcus Bishop, Denver, Colo., on "How Pastors Can Use Church Camping in Their Program." He cited instances where young people had found Christ in camp when all other methods of reaching them had failed. Camp affords opportunities for building pastoral relationships with campers. The pastor is obligated to give church camping status with the other activities of the church. He should become personally involved with camping for his own people.

Eighty-four persons attended the fellowship banquet on Saturday evening. Laurence Horst, Chicago, Ill., served as toastmaster. Eight persons who had served as camp staff personnel shared experiences with the group. A men's octet sang "For the Beauty of the Earth." Jess Kauffman closed the conference with a message on "Blazing New Trails in Church Camping." People who blaze new trails must have a sense of direction, they must have conviction that their trail is worth following, and they must know something about the area in which they are working.

Excellent exhibits of camping and outdoor books, handcraft materials, camp promotional materials, information from the various camps represented, and even dried foods were available for inspection. The ladies of the Zion Church provided noon and evening meals for the conference guests. Local congregation members provided housing for the guests on Friday night and breakfast on Saturday morning. Local hospitality added a great deal to the spirit of fellowship so evident throughout the conference.

Elkhart, Ind.

Too Busy

BY EDNA M. MERTZ

Too busy, Lord, today with things,
Engulfed with daily care,
Somewhere along the way we've lost
The time for praise and prayer.

So busy, Lord, we are with things;
Oh, that we might be free
From worldly pulls entangling us,
And worship only Thee!

Too busy rushing all our days,
A weary lifetime through,
Yet never knowing life and peace
Till made in Christ anew!

Our thirst for nonessentials,
Our carelessness and greed,
Our compromise for worldly gain,
Reveals our deepest need.

Absorbed with fleshly needs, O God,
Forgive, and set us free;
With all our love we bring today
Our yielded hearts to Thee!

Ft. Wayne, Ind.

PEACE AND WAR

Japanese Church Leaders Believe Mennonite Way "Full of Conscience"

By Lowell J. Teichroew

After spending several days in Akron, Pa., visiting MCC and observing Mennonite life in the area, Professor Gan Sakakibara and wife exclaimed, "We feel encouraged. Seeing the Christian peace concern in action, especially young men working for peace, has impressed us very much. Now, finally, we have seen some CO's of whom we have heard in Japan."

Both Mr. and Mrs. Sakakibara, Christian leaders in Japan, are touring the U.S., visiting with Christian people, observing the Christian Church, hoping to receive an up-to-date view of Christianity in America. Mr. Sakakibara, of the economics faculty of Auyuma Gakuin University in Tokyo, served as a delegate from the Japanese National Council to the conference of the World Council of Churches in Greece last summer. Mrs. Sakakibara served two terms in the Japanese Diet (parliament) after World War II.

The Sakakibaras are friends of Paul Peachey, MCC peace worker in Japan. Intensely interested in the Christian peace witness, Mr. and Mrs. Sakakibara repeatedly registered their concern for the nonresistant position: "The peace movement is a growing concern in Japan. Particularly after the war, when the peace constitution was accepted by the government, Christians and many old generation Japanese people became strong believers in the peace position. But Christians are a minority. Secular peace movements have become popular; meetings such as the one that is held on the day that the atom bomb was dropped on Hiroshima are taken with great interest. The Christian concern is not taken with deep sincerity by the majority. It is not regarded with sole importance.

"Our problem as Christians is how to appeal to the popular community and be heard. We, however, have one factor in our favor. Many Christians are educated; they are intellectuals. So the voice of the Christians, in many cases, is listened to; it is esteemed, in spite of Christian connection," Mrs. Sakakibara said. "The church which is a peace church warrants respect.

"The press, too, primarily follows the secular peace voice. Being commercial papers, or government papers, the press is often tinged by a particular point of view from which it does not deviate because of expediency."

While at Akron, the Sakakibaras insisted on doing some volunteer work. Thus, they aided in the work at the Lancaster Conference cannery, where meat was being cut and preserved for shipment abroad.

"We admired your volunteers, those who give voluntary service so freely," Mr. Sakakibara said. Giving a general observation of the Mennonite activity they had seen, he said, "Life here is so full of conscience. The personal conscience of the people, we feel, is very much sharpened here. It has impressed us. The nonconformity we witnessed was unusual; without nonconformity, I firmly believe, we cannot live a full life. Yet, nonconformist living in Japan is difficult, if not almost impossible. Several hundred years of feudalism have made conformity a deeply embedded tradition."

Before returning to Japan in May the Sakakibaras plan to visit church centers throughout the United States, hoping to get a good insight into American church life and thinking and to evaluate social work, the social action (particularly the peace witness) of the peace churches. Previous to visiting MCC they were at Rifton, New York, where they met with the Society of Brothers; with the American Friends Service Committee in Philadelphia, Pa.; and with the Brethren Service Commission in New Windsor, Md. Further stops on their travel schedule include Goshen College, the Koinonia Community, Americus, Ga.; and Church of the Brethren headquarters at Elgin, Ill. —Information Service.

Unfinished

By Lynford Hershey

Directly or indirectly most of us have heard a pastor or a lay member condemn the work of another congregation of our own faith because someone in that church may not measure up to standards which the speaker holds.

I can well remember the condemning words about an unfinished oil painting I was working on. Happy for the progress that was being made after much work and time, it was very discouraging to have it judged before completion. How a few words of encouragement would have challenged me to set even higher goals for the finished work!

Rom. 14:1 says, "Him that is weak in the faith receive ye, but not to doubtful disputations." This was concerning the eating of meat, but could it not be said of many things in our church today? Notice in verse 3 of the same chapter, "for God hath received him." Is this the case in many of our churches today? God received them, but we will not because they do not do as we do.

Praise God, we still have faithful congregations who receive those of weaker faith. Should they not be received as they are? Then if they are not up to Bible standards, all in the church can unite to lead them to perfection. If we do not have unfinished Christians in our church, it is a sign something is wrong with our witness. We have become content with what we have and neglected the command to "Go out into the highways and hedges, and compel them to come in."

I remember visiting an artist. The painting he was working on looked different from those he finished; yet you could see progress on the one he was working on when you saw the blank canvas. The unfinished painting did not in any way lessen the beauty of the finished. If there were no unfinished paintings, one could soon come to the conclusion he was finished as an artist. A masterpiece is not completed in a day.

If we have unfinished members in our congregation, should these make us less beautiful as Christians? "Know ye not that your body is the temple of the Holy Ghost?" Is your faith so small you cannot keep your temple in condition for the Spirit when others are being built or repaired? Do we not become so interested in keeping our church standards that we become like the priest and Levite in the story of the Good Samaritan and forget to do the things He would have us to do?

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14:10).

The church shall pass with the rest of the world, but you, my Christian friend, shall stand before God and give account of every deed.

In Mark 2, after Christ was condemned for eating with publicans and sinners, He answers (verse 17): "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

Do you, like the scribes and Pharisees, condemn the Christian who received the weaker brother, or are you a physician of sick souls?

Portland, Oreg.

He who gives himself to the good of others erects a monument to his own memory.—Walter E. Isenhour.

FAMILY CIRCLE

Plans for Christian Family Week

By Alta Mae Erb

What is Christian Family Week? It is a week of special emphasis upon family life. Each year the emphasis is on one special theme. The week ending with Mother's Day is the designated week. Some churches begin earlier, possibly in midweek services. Some churches keep some emphasis until Father's Day, the third Sunday in June.

Considering the importance of the home for each person, for the church, and for school and nation, this yearly emphasis should be seized as a great opportunity. It deserves careful planning around the theme. The theme selected for 1960 is

The Family a Christian Community

God has planned for us to live together in little communities, called families. The Christian family will be a Christian community with Christ as the head. The members work together for Christian goals, working interdependently, understanding each other, sharing their lives with each other, being concerned for "our" home, worshiping together, serving others together, and giving to the home a Christian atmosphere or spirit. Only Christ can give to a home the emotional and spiritual qualities that hold a family together as a little Christian community. This communication, this cooperating, this sharing, this living together is our greatest hope for passing on our Christian ideals. There are great stresses today to pull the family apart. To combat this we must build strong togetherness.

Plan ahead for the observance of this Family Week. Suggestions on this page are designed to give help to the *family life committee* in your church. They will want to begin plans at once. The theme may be emphasized in church sermons, in Sunday-school classes, in during-the-week services, in youth meetings, in children's meetings, and particularly in the family at home.

Suggestions for the Promotion of Christian Family Week

Plan your program to meet the needs of your particular families.

Adult Sunday-school classes might study some home problems on May 1 and May 8. Think how the Christian family bond can be strengthened by the observance of special days—as birthdays, when a baby comes, when school begins, baptism and graduation days, etc.

How Can Sunday Be Used as a Day to Strengthen Family Togetherness?

A Sunday evening or during-the-week service might be set aside to discuss: How one family can serve another family; how families can go together in a service project.

Provide for a parent dedication service.

Publicize family books from your church library. Your librarian will find plans for this in *Herald Teacher*.

Invite an outside speaker to talk on some phase of how to build the family into a stronger Christian community.

Remember those of each family who are away from home at colleges or in missionary service.

Display posters on good family-living-together, done by different families (voluntary or assigned).

Give some help to your families for special family worship services.

Prepare a few suggestions for a Family-at-Home night during Family Week.

Plan for a discussion for parents at the church. A panel of parents might lead the discussion. (A panel is a free discussion of some problem, not a number of prepared speeches. A good leader is important.) A possible subject—The Family Council as a Means of Building Stronger Togetherness.

An evening of fellowship for all the families of the church can be a high point of the week. This should be well planned. Each family should have some responsibility as a family. Some activities that might be assigned are: plan the meal, plan the serving of the meal, direct in a game, plan family contests, prepare family songs, lead in family worship. In a large church several families may take part together. I read of a church that planned a meal thus: families whose last names began with A-E brought meat dishes, F-I salads, etc. Family night at the church might be planned so as to give families suggestions of what they might do at home to enrich their own togetherness.

Plan for families to sit together at church.

Suggest families entertain other families in their neighborhood. Many lonely hearts may be found.

Family groups might sing at each service during the month of May.

Suggestions for Sermons or Talks or Class Discussions

Every Christian home has a Christian atmosphere. What is it made up of (the Christian living that goes on in the home), and how can it be strengthened and maintained?

We forgive one another in the family. Eph. 4:32. Give illustrations of what it means to be kind, tenderhearted, and forgiving in the family.

Note problems that the family must face together—money problems, family car use, disagreements, diverse interests, differing degrees of maturity, mother working outside the home, etc.

Examine Christian attitudes that strengthen togetherness. Rom. 12:9-21.

Emphasize real family worship: how to assure it and how families are achieving it.

Mention sharing lives through together activities: playing, camping, hiking, eating outdoors, musical activities (creative and listening), cooking, housekeeping, visiting missions, observing family traditions, etc.

Include ideas on keeping the avenues of communication open—sharing our thoughts, our temptations, our difficulties, our mistakes, our school and work successes and problems, our dislikes, etc.

Maggie

By ROSA STONE

I watched the hand of tender love at work
Throughout the years, erasing haze and smog,
Emerging from this turbid languor, a latent trust!
Unaffected faith! Simplicity of life! A bursting forth
As flowers bud. Here at my doorstep.

And I, meanwhile, pursued this path and that
Searching for the beautiful, the meaningful, the real.
O God! It was ever here, ready to behold!
Thy love at work in womanhood!

Elkhart, Ind.

EXPRESSIONS OF APPRECIATION

We want to express our sincere thanks and appreciation to our many friends for their kindness and sympathy shown during our bereavement in the sudden passing of a companion and father. May the Lord richly reward you all.—Mrs. Phares H. Martin and family, Maugansville, Md.

• • •

We express our appreciation and sincere thanks to all of you for your many deeds of kindness shown to Father during his illness. We also thank you for sharing our loss by your cards, words of kindness, and your helpfulness. God bless you.—Noah L. and Lester Hershey, Gladys H. Kennel.

• • •

I wish to express my sincere thanks and appreciation to my friends, Sunday-school classes, church groups and organizations for the prayers, cards, and visits during my hospitalization and since my return home.—Phares Newcomer, Lititz, Pa.

• • •

We sincerely thank each one for the kindness shown to us during the recent illness and the sympathy given in the passing away of our loving husband and father.—Mrs. John L. Landis and family, Manheim, Pa.

TO BE NEAR TO GOD

Jesus, Our Example

Sunday, March 20

Jesus loved. Read I Cor. 13.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8).

Did you ever wish that someone had taken a picture of Jesus when He was here so we could see what He looked like? Paul saw Him once, and he captured a portrait of Him and gave it to us in I Cor. 13. Christ is the picture of love. He thinks lovingly and acts accordingly. He is love. While we cannot comprehend this completely, we can love Him and let His love flow through us to others.

Gracious Father, animate us with true devotion and sincere love and good will to mankind. Amen.

Monday, March 21

Jesus called. Read Matt. 4:8-22.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

When the fishermen were asked by Jesus to abandon their nets, He also called them to abandon themselves. He continues to call men to give up all rights to themselves and to let Him take over utterly and completely. He is the only Master who can produce a masterpiece out of our lives.

Help us, Lord, to remember that the purpose of our creation is to honor and glorify Thee. Help us to come apart from the world into the fullness of Thy calling. Amen.

Tuesday, March 22

Jesus believed. Read John 11:38-46.

"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always . . ." (John 11:41, 42).

When in Greece we became acquainted with a translator who was helping the relief workers. He had been a Greek Orthodox all his life, but after meeting the relief workers he became interested in their religion. Studying his Bible along with them, he realized that he had been living a life of good works; so he sought for Christ as his Saviour and was baptized. "But," he said, "I can't believe! I just can't believe that Christ has washed away my sins and that I don't have to do a thing about it!"

God expects us as Christians to not only give Him our hearts but also our minds. With a childlike faith we must first accept Him as truth. Then we can mature and get an insight into His divine wisdom and love.

Lord, cure our unbelief. Give us the faith of a child and the power in prayer that faith will bring. Amen.

Wednesday, March 23

Jesus taught. Read Luke 13:3.

"From that time Jesus continued to preach and say, 'Repent! for the kingdom of heaven is near" (Matt. 4:17, Williams).

A rope was tossed to a man who had fallen into very cold water. He grasped it and those on shore began pulling him in. But his hands were very cold and his fingers could not grip tightly. The rope kept sliding through his hands and when he reached the end, they slipped off and he sank into the water. A man on shore cried, "If only I had tied a knot in the end of that rope!" The command of Jesus, "Repent," is the knot in the rope of life to save us from eternity.

Father, may we who have been saved be faithful to warn each other of sin and point the unsaved to Christ. Amen.

Thursday, March 24

Jesus prayed. Read Luke 6:12; Mark 6:46.

"This day have I begotten thee. Ask of me, and I shall give thee . . ." (Psalm 2:7, 8).

Even Jesus, with His divine nature, felt the need to ask to receive. This was not merely an example for us, but a real needful experience. When the Son had need, He asked and the Father gave. Now we through Jesus can reach the Father with our prayers. We can ask for personal things and the needs of others. We are especially commissioned to pray for the spread of the Gospel.

(Continued on page 243)

A Witness in Chains

Sunday School Lesson for March 27

(Acts 28:16-31; Phil. 1:12, 13; Col. 4:3, 4)

Several years before Paul came to Rome he had written to Christians at Rome expressing his deep desire to come to them. Rom. 1:10. Why did Paul wish to go to Rome? Rome was a big city, right at the heart of the world, a strategic center. All roads led to Rome and therefore from Rome. This city, like the others where Paul preached, would make a very effective witnessing center.

To witness to what Christ can do for sinful man was the commission given Paul and it was his great passion. (See Acts 22:15 and 26:16.) We remember, too, that he was sent to the Gentiles. In Rome were multitudes to be convinced.

But could Paul witness when in chains? Review his witnessing opportunities in the last two years at Caesarea and on the voyage to Rome. If a man has been delivered from sin through Christ, should not this deliverance cause him to desire for all men everywhere the same good experience? Why wouldn't he witness anywhere and everywhere? Paul had prayed for a prosperous journey to Rome and God gave it. Rom. 1:10-13; 15:30-32.

Why was Paul granted more liberty than the other prisoners? (Perhaps Festus had sent good words about him and certainly the centurion reported Paul's conduct and service on the ship.)

Soon Paul was about his Master's business. What was his first move? To the Jews first, to the leaders of the Jews, to review before them his experiences in Jerusalem and why he had appealed to Caesar, and to speak with them that he was wearing these chains because he shared Israel's hope. There was no witness against him. They wanted to hear further about the sect to which he belonged.

For this message Paul invited them to come to his house, which they did in large numbers. What was Paul's message? At what point did they leave him? Verses 28, 29. Notice what great reasoning these Jews (whom Paul loved greatly) had among themselves.

Luke closes his story to Theophilus very abruptly. We do see the goodness of God in this unhindered position He gave the prisoner for witnessing. We see Paul was not ashamed to witness before Caesar's household. No doubt he talked much with the soldiers to whom he was chained. He received all who came to him. Surely some Jews came, too. No doubt he had hundreds of visitors from every part of the empire in the two years of witnessing.

God works in wondrous ways to tell the story of salvation. At Paul's own house he was saved the hardship, persecutions and afflictions that might have been his had he been entirely free as he was before the chains. No doubt Paul was permitted more personal interviews.

While in chains Paul had time to write letters to the Ephesians, Colossians, and Philippians, to Timothy and Titus. How thankful we are for these epistles! From his house by messengers and letters he directed the affairs of the churches. Paul felt that his chains happened for the furtherance of the Gospel. All things do work together for good. Do you believe this?

Probably Paul was privileged to go to Spain before his martyrdom. How Paul met death is not recorded. He finished his course and that with joy. Paul was bound, but the Word of God which he preached was not bound. Thank God for the witness which came through him to Europe and to us.

Our thrilling study of Paul now comes to an end.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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A Visit to New York's Mennonite House of Friendship

By Nelson E. Kauffman, Secretary for Home Missions and Evangelism

In February I spent several days with the House of Friendship workers (Abner Stoltzfus and John Smucker), participating with them in their work and contacts.

Thursday evening, Feb. 4, thirty people, members of the House of Friendship group, gathered for a fellowship supper, and following the meal had their annual business meeting, reading reports, accepting a budget for the congregation, and taking action to begin a fund for a church building to replace the basement room now used for services.

Our Friday activities began with a trip downtown to a real-estate office to discuss possible rental of a building to be used as (1) a Christian information center, (2) a travel office, and (3) an office and center for promoting our peace witness and testimony. This project is only in the beginning stages of planning. We received real help in seeing what is involved in such a venture—the purpose, type of people to be served, possibilities of success, and where this type of center should be located. Then we drove to several possible locations. Bro. Smucker had first come in contact with this realtor when the realtor, wanting information on Mennonites in Honduras, because one of his clients has land there, saw the name "Mennonite" in the phone book and called Bro. Smucker.

Then we went to lunch with Mr. Peled, the Israeli Consulate General, and I gave a report of my visit to Israel, which he had helped to authorize and plan. His interest in this trip, in our representatives in Israel, and in our people and their witness is deeply appreciated and this interview was a real inspiration and challenge to us.

Returning to the House of Friendship, we had a conference with Roman Catholic Priest Clarence Deffy, who is deeply committed to witnessing for Christ and to endeavoring to work within the Catholic Church for a return to the New Testament as the highest authority and the way of life for the Christians and the church. After a visit of several hours, Attorney Shepherd Cole, of the Anti-Defamation League, came and joined our conversation, which then turned to the problem of God's sovereignty, man's free will, the death of six million Jews in Germany, and current anti-Semitic demonstrations. To make the occasion more significant this group, which included Jewish, Roman Catholic, and Mennonite persons, sat down on this Friday night and enjoyed a ham dinner together, all with equally good conscience.

Before finishing the meal Bro. Zwickel, who two years ago found Christ as his Saviour and Lord, joined our group. He with his wife and two children now attend the House of Friendship services. A few months ago his faith was tested because of many experiences, incident to his not having a job. Now the Lord has given him an excellent job at the Sloan Kettering Research Laboratories, and he would like to have good I-W men to help there with cancer experiments with animals.

A number of I-W's are working in the city. Bro. and Sister Melvin Huyard have been living in the House of Friendship and assisting in the work. Several boys live next door, one of whom is Richard Stoltzfus who conducts a chorus each Sunday afternoon, attended by 26 young people.

Persons from a wide variety of backgrounds attended Friday evening at the monthly House of Friendship fellowship meeting at 7:45—people from the neighborhood (Catholics and Jews), people from the Brethren in Christ Church and other Mennonite churches in the city, people of Spanish language groups, people younger and older, I-W boys, and girls working in hospitals. Ruth Burkholder, who for some years has served in the office of the Wiltwyck Boys' School, and Grace Kautz, who is private secretary to the owner of a large textile industry, were present. Also in the group was Milogras Hernandes, who has applied for church membership, and Joseph Guanerie, who recently was received into fellowship. One mother from the neighborhood who was there became acquainted because her son is in the group of young men who use the garage on the grounds as a clubhouse.

At this fellowship, Attorney Cole spoke briefly on the recent anti-Semitic expressions in our country and throughout the world. Following this I showed pictures I took in Israel and Europe last November. Giving people from different cultural backgrounds the opportunity to get acquainted and to share made this a worth-while meeting.

The next day the committee appointed to give guidance and counsel to the Jewish programs at Camp Sholom, in Toronto, in Tampa, and in New York met with our workers. It was a day of concentrated work and good fellowship. One gets the feeling that our workers are dedicated, enthusiastic, and led of the Lord, to help all people today to come to know the truth as revealed

Mennonite House of Friendship, 2285 Southern Boulevard, Bronx, New York.

through Moses, the prophets, and the men of Israel who received Jesus as Lord and Christ and gave us the New Testament. This work is worthy of your earnest prayers and wholehearted moral and financial support.

Elkhart, Ind.

Open Doors in Ghana, Part 2

By S. J. Hostetler

Last Sunday (Jan. 17) we visited a village 50 miles north of Accra, near the city of Koforidua. The village is off the main road in the interior, two miles through thick jungle. It is settled mostly by people from the village of Trom, in which we have a small school, and which is 40 miles northeast of Accra. These Trom people moved to the Koforidua area some time back in order to get land to farm. They called their new village Trom-Nyerede.

Now they have petitioned us to come and establish a church in their village, and to take over the school they started there for their children. And so last Sunday we went. About a hundred people came to the service in the schoolhouse which they have built. It is a nice little building, though very economically constructed. Probably the only thing they bought for its construction was the cement for the floor. Everything else is the product of the forest in which they live.

We had a church service in which they were very attentive. The children sang a number of songs. At the conclusion of the sermon, I gave an invitation to accept Christ, and 26 responded and came forward to have their names recorded for instruction for baptism. There are several others in church who are Christians already. So, it appears that this is a place in which a church should by all means be established. We want to do a little additional inquiry before we give them a final answer, but certainly these people must be provided with help to live the Christian life—help either from us or from some other church. As it appears now, there is no good reason why we should not help them as they have requested. They are already related to the people among whom we work in Okpernami and Trom.

There is also another group of people who have requested us to receive them into our church. However, this is an established and organized church with a pastor in charge. They had belonged to another denomination, but have resigned from it, and now want to join us. We are investigating this situation to see if we are free to receive them, and if it seems the proper thing to do. Naturally, it is cause for joy to find such open doors to the Gospel, and to find needy people ready and eager to hear the Gospel.

Accra, Ghana.

New Look in I-W Services, Part 5

Orientation: Important Link for I-W Service

By Boyd Nelson

"Can't you think of a better word than orientation?" That word is too long. It frightens people."

"Well, if voluntary service and Pax workers need orientation and still need to have strong units and full-time leadership, why can't the church provide orientation for its earning I-W's as well?"

"When I first heard about orientation and made plans to come here for it, I couldn't imagine what could be important and interesting enough to take ten whole days!"

These remarks reveal some of the thoughts which echo through people's minds when they hear that rather unfamiliar word—orientation. In last week's article, we likened it to a steppingstone in the transition from home to service. Perhaps it might be more realistically likened to the process of the homing pigeon which rises above its cage on being freed away from home, circles once or twice, and then moves unerringly in a homeward direction. These circles seem to be a way of "getting his bearings" before he takes off.

This is orientation—getting one's bearings: in the new job, in a new social situation, in a new church, in a newly formed family, in a new community, in the city, in the country, in a new school. In short, it is an inevitable process in any new situation. Some people receive education by going to school for many long years. Other persons receive education or training through their regular life and work. In any case they get it. The same is true with orientation to I-W.

A second parallel with education appears at this point. It used to be considered enough to have elementary school training. Some decades ago in our society, people began to believe that this wasn't enough, and now practically everyone goes to high school. More and more, in fact, over one third of all high-school graduates, are now going to college. In the same way, men in earning I-W can go into service. They now get no orientation, and what they learn they must pick up by their own shrewdness over long and frequently painful periods of time. For many, when the two years come to an end, they suddenly come to a realization that they have just become aware of the eternal issues at stake. So they leave their services with feelings of dissatisfaction and guilt. This isn't the case with all I-W's, but it is true of a significant number. Repeatedly the study committee was told that something should be done. Some I-W's went so far as to say that such orientation should be compulsory!

So orientation is inevitable. But how can it be done most efficiently and effectively? Orientation can be one of the most enjoyable experiences of a total period of service. Many VS orientation groups come and go through the Elkhart office in relation to the administration of the voluntary service program. One of the most frequent comments of these VS-ers is their joy and happiness in their fellowship and the sense of purpose or destiny which has come to them through this experience. The sense, not only of belonging to the church, but of being the church, and going out to represent Christ in a lost and dying world, of sharing this mission with each other and with other Christians at home and throughout the world, is an exhilarating experience for any youth (or older Christian for that matter).

There are many things which home congregations can and should do. In a broad sense, the total Christian education program of the congregation is orientation. What we are talking of here, though, is more specific, and technical or limited in its scope. Several congregations have had meetings together. Conferences have provided some of this; some homes have worked at this; some I-W concentrations have done as much as they could after the man gets on the job.

The trouble is though, that these efforts have been sporadic and local—not co-ordinated nor sufficiently general to meet the total need. Sometimes the age spread of youths being served by the orientation has been so large that it hasn't had sufficient reality to come close to their experience. In almost every case, it has been too short to accomplish the vital purposes of orientation. Now a new way must be found in which every young man will have access to a sustained orientation effort and the large percentage will avail themselves of it. Every young man must become involved in I-W to a degree that he can face and understand certain vital essentials before he has gone too far through the experience to miss the value of the knowledge and understanding orientation provides.

Yes, orientation is inevitable. But what should it include? Is it too much to expect that somehow in this period I-W's will develop or deepen their sense of purpose or mission? Can we present more of the principles of the Bible on the way of love in relationships on the everyday level—in work, in family life, in witness or evangelism, in brotherhood? Shouldn't our young men have an understanding of the basic purposes of the Christian Church as it relates to their new situations? Dare we expect them to use these group living experiences to understand themselves and their home churches better? Are they sufficiently prepared to face the problems of living in an urban en-

(Continued on page 244)

Missionary Addresses

ALASKA

Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Gareth and Karl Dwight Stoltzfus

ALGERIA

Haldemann, Annie, 9, Rue André Chenier, ALGIERS, Algeria
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On Furlough

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Carol Sue and Joyce Ann Stayrook

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Erb, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDFS, Argentina
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Good, Edna, 82 Pasteur, Carlos Paz, Cardoba, Argentina
Hallman, William and Beatrice, Casilla de Correo 127, La Falda, Cordoba, Argentina
Richard William Hallman
Sieber, Floyd and Alice, Sarmiento 380, Estacion América, FCS, Argentina
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Swartzentruber, Amos and Edna, Zanni 371, Pehuajo, Argentina, DFS

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Joseph Snyder and Anita Goldfus
Koppenhaver, John H. and Ruth, Hesston, Kans.
Denton, Ronald, and Terry Koppenhaver

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Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Peña, Prov. de Chaco, Argentina
Rachel, Naomi,' Timothy, and Stephen Buckwalter
Miller, Elmer and Lois, Casilla 53, Pcia. R. Saenz Peña, Prov. de Chaco, Argentina

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James, Rachel, and Rebecca Kratz

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On Retirement from the Chaco

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Kinsinger, Evelyn, Caixa Postal 882, Belem, Para, Brazil
Minnich, Herbert and Shirley, Caixa Postal 882, Belem, Para, Brazil
Maria, Michael, and Darrell Minnich
Reesor, Esther, Caixa Postal 882, Belem, Para, Brazil
Rohrer, Maynard and Awilda, Caixa Postal 882, Belem, Para, Brazil
Kathleen, Sharon, and Evelyn Rohrer

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Byer, Marry, Deder, Ethiopia
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Wilbur and James Byler
Eshleman, D. Rohrer and Mabel, HMMM Hospital, Nazareth, Ethiopia
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Gamber, Henry and Warl, Box 102, Dire Dawa, Ethiopia
Henry Benjamin, Marion Elizabeth, Timothy Kilwer, and James Philip Gamber
Garber, Robert and Alta, Deder, Ethiopia
Gingrich, Paul and Ann, HMMM Hospital, Nazareth, Ethiopia
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Groff, Mary Ellen, Box 102, Dire Dawa, Ethiopia
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John Allen, Elizabeth Ann, Peter Nathan, and Harold Andrew Hege
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Under Appointment

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Staying Beyond Furlough

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Trula and Twila Gingrich
Hamilton, Eldon and Jessie, Gualaco, Clancho, Honduras
Elsie Carol, James Eldon, Alice Mae, and David Lorne Hamilton
Herr, Rebecca, Gualaco, Olancho, Honduras
Hess, James and Beatrice, Trujillo, Honduras
Daniel Eugene, James Richard, and Gerald David Hess
Hockman, Norman and Grace, Trujillo, Honduras
Larry David, James Richard, and Susan Marie Hockman
Roth, Lorraine, Tocoa, Honduras
Snavely, Irene, Tocoa, Honduras
Taylor, Dora, Trujillo, Honduras

Short-term Workers

Showalter, Dorothy, Tocoa, Honduras
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Yoder, Amzie, Tocoa, Honduras
Zimmerman, George, Tocoa, Honduras

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Miller, George and Grace, Bally, Pa.
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INDIA

In Madhya Pradesh

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Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Christian Hospital, Dhamtari, M.P., India
Mary, Judith, and Sylvia Flisher
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
Weldon, Richard, Glen, and Dwight Friesen
Miller, S. Paul and Vesta, Jamgaon via Balod, Durg Dist., M.P., India
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Moyer, Marie, Academy Bungalow, Dhamtari, M.P., India
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Lois and James Kniss
Kniss, Paul and Esther, Chandwa, Palamau District, Bihar, India
Shirk, Allen and Elsie, Daltonganj, Palamau District, Bihar, India
Sylvia Ann Shirk
Vogt, Milton C. and Esther, Balumath, Palamau District, Bihar, India
Elva Mae and Myra Jean Vogt

On Furlough from Bihar

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Landour (Woodstock School)

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On Furlough

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John Daniel and Rachel Graybill Stahl
Troyer, Daniel and Betty, 2 rue du Parc, Dudelange, Luxembourg
Elmer Joy, Daniel III, Ruth Elizabeth Troyer

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Miller, Catharine J., Grantsville, Md.

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Roth, Rosana, Quintana Roo 128, Col. Roma Sur, Mexico, 11 D.F.
Seitz, Kenneth and Grace, Quintana Roo 128, Col. Roma Sur, Mexico, 11 D.F.
Lois, Eunice, and Frances Seitz

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Marcia Good

MOROCCO

Short-term Workers

Babcock, William, Sunset Farm, Khemisset, Morocco
Ebersole, Gabriel, Sunset Farm, Khemisset, Morocco
Martin, Harvey, Sunset Farm, Khemisset, Morocco

NEPAL

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Rohrer, Anna Lois, United Mission to Nepal, Shanto Bhawan, Katmandu, Nepal

NIGERIA

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Addona Mark, Anita, and Timothy Nissley
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Staying Beyond Furlough

Lawyer, Paul and Lois, R. 3, Howe, Ind.
Paul, John, James, and Ann Lauver
Snyder, Mrs. Doris, Archbold, Ohio
Margaret Ann and Arnold Snyder
Widmer, Gladys, c/o D. W. Widmer, R. 2, Wayland, Iowa

SOMALIA, AFRICA

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Landis, Helen, Box 2, Mogadiscio, Somalia
Leaman, Ivan and Mary Ellen, Margherita, Somalia
Peter John Leaman
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Daniel Dean, Miriam Marie, and Joyce Judith Lind
Miller, Fannie, Margherita, Somalia
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Stoltzfus, Daniel, Margherita, Somalia
Yost, Ivan, Margherita, Somalia

On Furlough

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Kurtz, Laura, Box 108, Musoma, Tanganyika
Leatherman, John and Catharine, Box 7, Musoma, Tanganyika
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Landis, Elva, Box 50, Tarime, Tanganyika
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Hurst, Simeon and Edna, 1412 Fairview St., Preston, Ont.
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae Hurst
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Jane Elizabeth and David Charles Jacobs
Miller, Ruth K., R. 1, Bainbridge, Pa.
Nachi, Hedwig, 17 Fischermaelstrasse, Berne, Switzerland

Your Treasurer Reports

Within the next two weeks the General Mission Board will close its books for the current fiscal year. We are again faced with the possibility of a year-end operating deficit. The Feb. 29 financial statement shows a deficit of a little over $50,000. Some or most of this can yet be met by year-end giving as has been the case in several other years. We are grateful for the contributions received during this year and trust that this request will not deter from our appreciation for these contributions. However, if you can help a bit more, it will be most valuable at this time. Send your contribution to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

More than two thirds of the conscientious objectors to military service in the United States come from Mennonite and Brethren churches, according to a report of the National Service Board for Religious Objectors. A Board survey of 85 per cent of the total registered CO's showed 1,074 affiliated with Mennonite or Brethren churches, 43 with the religious Society of Friends, another historic peace church, and 18 Methodists. Only 22 came from the ranks of other major Protestant denominations.—EPS, Geneva.

Shenk, Clyde and Alta, 2541 Marietta Ave., Lancaster, Pa.
John and Daniel Edward Shenk
Wenger, Rhoda, c/o Paul Wenger, R. 2, Waynesboro, Va.
Yoder, Phebe, Hesston, Kans.

URUGUAY

Litwiller, Nelson and Ada, Vilardebo 964, Montevideo, Uruguay
Martin, H. James and Ann, Casilla de Correo 2130, District No. 1, Montevideo, Uruguay
Judith, Janet, Barbara, James, and Daniel Martin
Miller, Daniel and Eunice, Vilardebo 964, Montevideo, Uruguay
John Gregory, Marisa Etta and Robert Kent Miller

On Furlough

Mosemann, Clyde and Anna, R. 3, Goshen, Ind.
Clyde, Barry, Leticia, and Patricia Mosemann

Staying Beyond Furlough

Litwiller, John and Mary, Goshen College, Goshen, Ind.
Nelson Edward and John Edgar Litwiller

VIETNAM

Metzler, Everett and Margaret, 336 Phan-Thanh Gian, Saigon, Vietnam
Eric Eugene, and Gretchen Louise Metzler
Stauffer, James and Arlene, 42 Nguyen Phi Khanh, Saigon, Vietnam

Letter Rates

All regular first-class mail to any foreign country is 8¢ first oz.; 5¢ for each additional oz. Mexico and Canada are the exceptions, which are the same as for Puerto Rico, Alaska, and the United States, 4¢ for each oz.

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Alaska, Mexico, Puerto Rico—air mail, 7¢ each oz.

Argentina, Brazil, and Uruguay—air mail, 10¢ each ½ oz.

RELIEF AND SERVICE

News in Brief

Lamarr Reichert, Director of Mennonite Voluntary Service in Europe, met a committee of English MVS young people at the London Centre on Feb. 14. They made plans for the annual MVS reunion plus a work project at the Gerrard's Cross Bruderhof during the Whitsun school holiday.

I-W's at Evanston, Ill., are planning a Mission-Pax emphasis night on March 20. John Janzen, ex-Pax man, will show pictures of Pax work as he experienced it in the Congo. I-W's will have a chance to participate in the outreach of the church by a special freewill offering for missions.

Several shipments of Canadian surplus pork made available to MCC by the Canadian government are on their way to the Far East; 72,000 pounds have been sent to Hong Kong, 40,000 to Korea, 36,000 to Vietnam. These shipments are scheduled to arrive at their destination by the end of March. By mid-April shipments will be made to Germany, Austria, and Haiti. The Canadian office, with Director Harvey Taves, negotiated for the acquisition and shipment of the surplus commodity. Canadian Mennonite relief agencies are paying the freight charges. Other agencies making use of the surplus pork include CARE, the Canadian Friends Service Committee, and the Lutheran World Relief. MCC will also be shipping pork to Berlin and Korea for the National Association of Evangelicals.

MCC has informed the Frankfurt office (responsible for the program in Europe and North Africa) that funds and supplies will be available for victims of the earthquake in Morocco. Representatives of EIRENE plan to visit Agadir, a city of 40,000, to report conditions and to determine needs of the earthquake victims. It is estimated that over 10,000 were killed by the devastating Feb. 29 earthquake and the fires and tidal wave that followed. Four Pax men are serving in EIRENE.

The first relief shipments from MCC to Algeria were made within the last week. A small shipment (50 beef cartons and 50 bales of bedding) was sent to CIMADE, the French Protestant relief agency, for distribution. John Howard Yoder, MBMC Administrative Assistant for Foreign Missions, visited Algeria last fall and in the face of the tremendous amount of refugee need (a million or more), recommended that MCC be asked to begin relief work. In midsummer, a relief team will be sent.

Harvey Taves, Canada MCC Director, recently visited the various locations where teachers and nurses are serving in Newfoundland. Twenty-seven VS-ers are serving there this winter. At Twillingate, five teachers are serving in the primary school, and two to four secondary teachers will enter a regional high school that will open next fall. St. Anthony, Wild Bight, and Woodstock programs will remain much the same next year. The unit at Baie Verte will close out in 1960. With terminations and shifts in personnel, approximately 12 new teachers plus six nurses and a dentist are needed for the 1960-61 program.

A new I-W unit, consisting of six men and a director couple, will soon be established at Prince Gallitzin State Park, in central Pennsylvania. The park program will include such duties as clearing land, encasing springs, mowing camping areas, and constructing camp sites, in an effort to provide family recreation and a model in flood control and conservation on its 6,000 acres. Fellows who are interested in this type of service should write to the MCC I-W Office, Akron, Pa.

New Form of Alternative Service

Certain government officials recognize that peace will not be achieved by militarism. This is evident from a proposal which Representative Henry E. Reuss (Wisconsin) recently submitted to Congress. He has filed a bill authorizing study of the feasibility of a "Point Four Youth Corps," which would be composed of about 10,000 qualified young people with at least two years of college. They would work in underdeveloped countries abroad, among underprivileged peoples, instead of serving the armed forces —thus a Selective Service alternative. It is interesting to notice that the Pax program and International Voluntary Services have already been performing many of the services outlined for the "Point Four Youth Corps."

Report from Long Island I-W Unit

Elias Landis, Jr., writes in The Coastal Compass, "At present there are three I-W's serving at the Northport Psychiatric Hospital here. It might be of interest to you to know that the patients we are working with are all war veterans. All three of us are nursing assistants and find the work very interesting. This is a valuable experience, and gives us many good opportunities to witness. Also we are active in the church program at the Centereach Mennonite Mission. I count it a privilege to be active in the church during this time while I am away from home."

Landis also reports that the I-W's who served at the hospital six years ago made it easy for others to find employment there. When he applied for a job, he was interviewed by a panel of four. As soon as they discovered that he was a CO, they looked at each other. Then one said, "If you are like the other I-W's we had here, we have no questions to ask."

Hour of Sharing

Each year major denominations affiliated with the National Council of Churches through Church World Service promote relief giving in their communions through the "One Great Hour of Sharing." They use mass media—radio, television, newspapers—to reach their people. This year the hour comes on March 27.

Our people will hear much of this appeal, no doubt, as they have of CROP (Christian Rural Overseas Program). These interdenominational appeals have certain strengths in relating the church to the community but they have limitations, too. We see our total foreign relief and service efforts as a means of proclaiming Christ as a part of our mission program. Inasmuch as they do not have the same concept or experience, interdenominational efforts are frequently limited in their ability to express that love which we are trying to express.

Also these efforts use the mass media and emotional appeal of an emergency situation to stimulate giving. Sometimes this may be helpful, but in recent years it has been the aim of Mennonite relief and service agencies to see their efforts in the light of a total brotherhood stewardship on a year-round systematic basis. If the emotional appeal can underline and strengthen that continued stewardship in the local congregation, well and good. If, however, it supplants or weakens stewardship through lack of understanding or improper motivation, then it is detrimental. Congregations and individuals are therefore urged to consider these factors when they are confronted with such appeals.

Finally, consideration should be given to the fact that our relief and service agencies have many worth-while and aggressive activities which they would like to carry on if they had additional funds. They must constantly weigh and limit their programs because of fund limitations. For this reason, also, we would encourage that if such offerings are taken at this time, they be routed through the district mission board treasurers (to the General Mission Board) in order to be of maximum value to the mission to which the Lord has called us in our relief and service programs. To see more fully what is currently being done in foreign relief and services, plan to read the special 16-page colored insert in the April 26 issue of GOSPEL HERALD.

Summer VS Opportunities

Pembroke Township is a sad sight. Located about 60 miles south of Chicago, this poverty-stricken, sin-plagued community is called home by over 5,000 colored families who have moved down from Chicago. Since the community is virtually ruled by vice and crime, no one seemed to care for them.

Now a Mennonite church, a youth center, a kindergarten, and a VS unit are penetrating the community with the Gospel. Three more VS-ers are needed for the summer to assist in the community outreach. Volunteer to care for these people. Write to Summer VS, 1711 Prairie St., Elkhart, Ind.

WMSA Weekly Notes

By Faith . . .

"We appointed a Secretary of Literature [or some other special officer] for the first time . . ."—so write various groups occasionally, and it always encourages us to know of new beginnings. "Are we eligible for membership in WMSA?" writes this or that group of women, and another local group is added to our family. First steps take faith; we can't possibly know exactly what a newly appointed officer should do, but if we have chosen her wisely, she will be used of God

(Continued on page 241)

MISSION NEWS

The Billy Graham Crusade Follow-up Committee have decided to use the Home Bible Study lessons in their follow-up work in Ghana. This committee examined a number of other possible courses but "decided that these are much better than any of the others," according to S. J. Hostetler. There are over 1,000 candidates to take the courses. Each denomination will administer its own courses.

Hostetler further commented on the meetings, "The Graham Crusade was a great blessing here in several ways. It was a means of getting church leaders together. The preparations for the meetings also prepared people in general for the impact that was to come. We had the privilege of having Leighton Ford here for supper his last evening here. . . ."

Shirasaki-san became a Christian during his third year in high school seven years ago. After graduation he got a job teaching in a local high school, and after two years entered university in Tokyo. He had joy and zeal when he first became a Christian but did not have roots deep enough to weather the storms of society. He slipped away into sin, and less than a year ago even attempted suicide. Christian friends continued to pray for him, and occasionally, during his vacations at home, he visited Ralph Buckwalters. In December he wrote to Buckwalters saying, "I had the spiritual experience I had never had, the conviction of salvation—forgiveness of my sins. . . . He was born again in myself." A month later he wrote, "I have one more year at the university. I will devote my whole life to be a servant for others, for the world, and for Christ in my reborn life. . . . These six years I have been led astray from the love of God. I'm not a slave of the devil now. . . . I can confess; 'I am not ashamed of the gospel of Christ.'" Pray for Bro. Shirasaki.

From Ethiopia—Chapters one to six of the Book of Matthew, translated and spoken in the best form of the local language by a believer from the Deder-Bedeno area, have been put on tape and are being used by the missionaries in the spreading of the Gospel via recorder. People seem eager to hear God's Word in their own tongue. One of the missionaries has expressed the feeling that "we may be on the brink of a mass turning to the Lord because of hearing the Word in their own language."

Twenty local Muslim girls come to the Deder mission weekly for sewing, alphabet, and Bible teaching. This prepares the way for visitation in homes and giving the Gospel by recorder. Two Muslim girls from influential homes have come to the Deder Boarding School. Sunday evening Bible classes are held for the Galla Muslim men and boys who must watch cattle or work in the fields during the day.

A total of 38 workers are now serving in the Ethiopia mission. This mission family includes 36 children, the largest group of children on any of the Eastern Board overseas fields. A new Christian school is being built for the education of these children.

The largest Christian bookstore in Ethiopia, located in Addis Ababa, was transferred from the Sudan Interior Mission a few months ago. It is now being operated by the Eastern Board as a joint project with the Mennonite Publishing House. This store supplies Christian literature as well as various types of office equipment and supplies which are sold to business and government offices. This presents an opportunity for Christian contact and testimony to many people.

Beginning Feb. 13 and continuing for four consecutive Saturday evenings, the Sunday-school teachers and helpers of the Nakashibetsu, Shibecha, and Kushiro congregations met together for a training course in Sunday-school teaching motives, methods, and materials. The new Sunday-school year will begin in April.

From England—It was a very happy occasion on Jan. 17 when Sushil Ganguly, an Indian student, was baptized and received into the church at the London Mennonite Centre. Sushil came to London in 1955 to complete a degree course in mechanical engineering, and was part of the Centre family for five years. Mrs. Ganguly, who was also baptized and received into church fellowship in May, 1959, went to the U.S.A. as an immigrant last June. Recently Sushil also received his immigrant visa and left London on Feb. 11 to join his wife in Elkhart, Ind. He arrived there on Feb. 18. Pray for this young couple as they begin life together in a new land.

Dr. Luciano Monti, Florence, Italy, is now a student resident of the Centre. He is enrolled in the Language Tuition Centre of London for a two months' course in English. Dr. Monti is associated with Bro. Paul Lehman in Mennonite Broadcasts and is responsible for the Italian broadcast, **Parole de Vita**, over radio Monte Carlo.

Bro. Karel Kulik gave his illustrated lecture on "The Story of Christianity in Czechoslovakia" both at the Free Gospel Hall and at the Centre Student Fellowship.

The spring meeting of the Hokkaido Mennonite Fellowship will be held at Nukabira (near Kamishihoro) from April 4-8. J. D. and Minnie Graber will be present. Bob Lees, Don Rebers, and John Stoltzfus from Tokyo and Arletta Selzer from Sapporo will also participate in the retreat. The theme Scripture is Heb. 12:1, 2, "Looking unto Jesus." Grabers will be visiting most of the Mennonite mission centers and congregations in Hokkaido and Tokyo during their 16-day stay in Japan.

The membership of the church in Valinhos, S.P., Brazil, now numbers 31. David and Rosanna Hostetler are the missionaries laboring in this city of 25,000. The congregation has made an initial payment on land for the construction of a church, and the believers are giving their Sunday-school and Sunday evening offerings for this planned church.

In addition to their work with the Valinhos church, the Hostetlers have pastoral responsibility for the church in the city of Sao Paulo while the Peter Sawatskys are home on furlough, and make visits there at least twice monthly. They have also been operating the Evangelical Bookstore in Campinas since May.

Our first missionaries went to the state of Sao Paulo, Brazil, in 1954. Now a foundation of 67 members has been laid for the future growing church. More workers are needed—there are only two missionary couples on the field (the Hostetlers and the Glenn Musselmans) and one couple on furlough.

John H. Yoder, Administrative Assistant for Foreign Missions at the General Board, Elkhart, Ind., spoke at the Sunday vesper service on Feb. 28 at the Mennonite House of Friendship, Bronx, N.Y. His subject was "The Mennonites and the Modern City." In the evening he spoke to a group of Mennonite graduate students on "The Problem of Christian Relevance to the University Mind."

Sergio (a **17-year-old member** who lives with the missionaries in Mexico City) somehow finds time to study Bible lessons sent by **Luz y Verdad,** even though he works six days a week from 9:00 a.m. until nearly 9:00 p.m. in a dry-cleaning shop. On a recent Sunday the attendance at the church in Mexico City was 31, and the attendance in nearby San Juan was 32.

WMSA WEEKLY NOTES

(Continued from page 240)

to quicken new areas of our life together. Brand-new member groups have growing pains, too, but corporate growth is one of our common goals. Let us encourage one another, in faith, to grow in WMSA.

Unhindered

A report received some time ago from the Catlin WMSA, Peabody, Kans., reflects an admirable spirit. Since the women have no room in the church for sewing meetings, they take their machines and their work and meet each time in a different home. When one of their members suffered a broken hip and moved 50 miles away to be with a daughter, the group accepted an invitation to meet with her there!

Multiplied Reading—Multiplied Joy

What a treat to find time to enjoy a good book, in these busy days! Why not double the treat, when possible, by reading that good book aloud to a friend whose sight is failing? Most of us have such a friend; most of us have the time, too, if we really want to do it.

Appreciation Appreciated

The Hannah's Helpers WMSA, Pinto, Md., expresses gratitude for the **Program Guide** which they use regularly in their devotional period. Their reporter describes various service activities through which they minister near and far, and says that they received "many words of appreciation" from those who are remembered. Appreciation is heart-warming, either coming or going.

One Way

The Oak Grove (senior) WMSA, West Liberty, Ohio, reports: "We find it easier to meet our district and general obligations by presenting one need at each meeting and sending money for that item each month." How do you do it? Barbara Hartzler, their reporter, also says, "We find the **Handbooks** very useful and have made some procedural changes since we have them."

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A **questionnaire** is being used by the churches of the Lancaster Conference this spring instead of the usual type of counsel meeting.

Visiting preachers at Clarence Center, N.Y., on Feb. 21 were Elmer Jantzi, Au Gres, Mich., and Mark Swartzentruber Greenwood, Del.

A **seminary alumni consultation meeting** was held at Goshen, Ind., Feb. 28 to March 1. The program included four lectures by Wayne Oates of Southern Baptist Seminary.

Bro. Paul R. Clemens, Lansdale, Pa., preached at Peasville and Brattleboro, Vt., on Feb. 21.

Walter Loucks, who worked at the Publishing House for many years, died in Cleveland, Ohio, and his funeral was held at Scottdale on March 1. Walter was a son of Aaron Loucks.

Bro. Ivan Magal spoke on "Reaching Communism with the Gospel" at Sandy Hill, Sadsburyville, Pa., on Feb. 21.

Bro. Floyd Kauffman, Minot, N. Dak., preached at West Liberty, Inman, Kans., on Feb. 21.

Bro. J. B. Martin, Moderator of Mennonite General Conference, was the main speaker at the annual Brethren in Christ Ministers' Retreat, at Petersburg, Ont.

Bro. Paul M. Lederach, Scottdale, Pa., conducted chapel services at Goshen College on Feb. 29.

Sister Mary Royer, Goshen, Ind., spoke on Feb. 29 to the Sunday-school staff of the Topeka, Ind., General Conference Mennonite Church.

The Peoria area MYF chorus gave a program at Metamora, Ill., on Feb. 28.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke to the annual meeting of the Mennonite Disaster Service at Wayland, Iowa, the afternoon of March 6.

Bro. George R. Brunk, Denbigh, Va., spoke to the Western Ohio Ministers' Fellowship at West Liberty on March 4 and that evening at North Clinton, Pettisville, Ohio.

Bro. Noah G. Good, dean of Lancaster Mennonite School, spoke to a Parent-Teachers' meeting at the Manheim, Pa., Christian Day School on March 1.

Farewell services were held on March 2 at Harrisonburg, Va., for Sister Elizabeth Hostetter, who is going to Ethiopia for Christian literature service.

Guest speakers at Herrick, Clare, Mich., on Feb. 28 were Dr. and Mrs. Ernest Donald, natives of India. Dr. Donald teaches in Central Michigan University.

Bro. Harvey Bauman, of Lancaster Mennonite School, spoke at the Parent-Teachers' meeting at Kraybill Mennonite School, Mt. Joy, Pa., on March 1.

Bro. John D. Zehr, Goshen, Ind., assisted in a witnessing program at Peoria, Ill., on March 8, 9. He preached there on March 6.

Sister Phebe Yoder, Tanganyika, spoke at Pershing St., Hutchinson, Kans., on Feb. 21 and at Garden City, Mo., on Feb. 28. She used slides to illustrate the work in Africa. On March 6 she was speaker at East Chestnut St., Lancaster, Pa., in a program by the Bible Translation and Literacy Association.

Bro. Paul R. Clemens, and the Lansdale, Pa., quartet, gave programs at Vine St., Lancaster, Pa., Feb. 27, 28.

Bro. Fred Brenneman, Souderton, Pa., is teaching the adult class of the Wednesday evening Bible School at Perkasie, Pa. Bro. Brenneman's phone number is Parkway 3-4521.

Bro. George R. Brunk spoke in a Bible Conference at Pleasant View, North Lawrence, Ohio, March 12, 13.

Bro. John Rudy, who has been serving as a deacon at Neffsville, Pa., has accepted the call to be pastor at Bethel, Biglerville, Pa. He will assume his duties there April 1.

Bro. Milo Kauffman, Hesston, Kans., spoke in a week of meetings for the Kansas City Mennonite Fellowship, March 2-9. On the World Day of Prayer he was guest speaker at 40th and Rainbow, General Conference Mennonite Church, in Kansas City.

Bro. Clyde Mosemann spoke concerning mission work in Uruguay at the midweek meeting of the Holdeman congregation, Wakarusa, Ind., on March 2.

Voice of Youth is a new bimonthly paper published by the Indiana-Michigan MYF.

Guest speakers at Nappanee, Ind., on March 6 was prison worker Duke Hoeflinger.

Executive Secretary Andrew Shelley, of the Board of Missions of the General Conference Mennonite Church, spoke at Hesston, Kans., the evening of Feb. 28.

A mixed chorus from the Ontario Mennonite Bible Institute gave a program at Salford, Harleysville, Pa., on March 6.

Missionary Day speakers: March 13–S. C. **Yoder,** Goshen, Ind., at Peoria, Ill.; **Victor Miller,** Seney, Mich., at Midland, Mich.; **Ivins Steinhauer,** Bridgeport, Pa., at Rockhill, Telford, Pa.; A. J. **Metzler,** Scottdale, Pa., at New Wilmington, Pa. March 20–**Edwin Stalter,** Flanagan, Ill., at Hopedale, Ill.; **Richard Kissell,** North Scottdale, Pa.

The Bloomingdale Sunday School in Ontario awarded perfect attendance diplomas to twenty-four of the eighty-six pupils enrolled in 1959. Two of the pupils have a perfect record for seven successive years. The pastor at Bloomingdale is Bro. John W. Snyder.

Bro. J. Frederick Erb, Sterling, Ill., spoke at Sunnyside, Elkhart, Ind., on Feb. 28.

World Day of Prayer speakers: Margaret Swartzentruber, Orrville, Ohio, at Wadsworth, Ohio; Millie Brenneman and Grace Miller, Honduras, at Souderton, Pa.; Alta Hershey, Puerto Rico, at Howard-Miami, Kokomo, Ind.; Thelma Groff, India, at College Church, Goshen, Ind.

Change of address: Bill Detweiler from Orrville, Ohio, to Kidron, Ohio; **Harold Hochstetler** from Route 3 to Route 5, Nampa, Idaho.

The Sharon congregation, Winton, Calif., heard a message by John Haine, of the Modesto Rescue Mission, on the morning of Feb. 28.

Twenty-two ministers were enrolled in a workshop in pastoral care at La Junta, Colo., on Feb. 29, March 1. Guest speakers were William E. Hulme, Professor of Pastoral Counseling, Wortburg Seminary, Dubuque, Iowa; Walter Drudge, Director of Psychiatric Social Service, Prairie View Hospital, Newton, Kans.; and Glenn Martin, Chaplain, University of Colorado Medical Center, Denver, Colo.

Bro. John Coffman, London, England, was guest speaker at First Mennonite, Indianapolis, Ind., March 6.

Bro. Melvin Gingerich, Goshen, Ind., spoke on "The Orient Today" at Lombard, Ill., Feb. 27.

Bro. Russell Krabill, Goshen, Ind., brought the morning message at North Scottdale, Pa., on March 6.

Bro. Paul Brunner, Wooster, Ohio, spoke at Kingview, Scottdale, Pa., on March 6.

Harold E. Bauman, Goshen, Ind.; **B. Charles Hostetter,** Harrisonburg, Va.; and **Paul M. Roth,** Masontown, Pa., were speakers at a Family Life Conference at Salford, Harleysville, Pa., on March 14.

Bro. Chester K. Lehman, Harrisonburg, Va., was guest speaker at the annual ministerial meeting at Paradise, Pa., on Feb. 23, 24.

When Bro. David Weaver, who is working with the Choctaw Indians at Mashulaville, Miss., made an appointment to instruct two Indians who had confessed Christ, twenty-four others came along. This work is supported by the Burton, Ohio, congregation.

Spiros Zodhiates, General Secretary of American Mission to Greeks, New York City, brought messages at Congregational Mennonite, Marietta, Pa., on Sunday morning and evening, Feb. 28.

New members: six by baptism at Souderton, Pa., March 13.

Calendar

Seminannual meeting of the Lancaster Conference, East Petersburg, Pa., March 17.
Midwinter Illinois Ministers' Fellowship, Flanagan, March 21, 22.
Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
Annual meeting, Mennonite Board of Missions and Charities, Salunga Dock School, Lanadle, Pa., June 15-19.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-18.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 28-29.
Annual meeting, Allegheny Conference, place to be announced, July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

Sister Katie Roh, the oldest member of the Prairie Street congregation, Elkhart, Ind., celebrated her 99th birthday on Feb. 22. On Feb. 28 Sister Lydia Mumaw of the same congregation celebrated her 94th birthday.

Bro. Ivan Magal was the speaker at the Quarterly Mission Meeting at West Liberty, Ohio, on March 13, speaking at Oak Grove and South Union in the morning, and at Bethel in the evening.

Bro. Urie A. Bender, Scottdale, Pa., spoke at Barrville, Belleville, Pa., the evening of March 12 and Sunday morning and evening of March 13. On March 14-16 he attended a meeting of the Commission for Missionary Education at the Friendship Press, Buckhill Falls, Pa.

The biennial conjoint meeting of the Mennonite Publication Board and Mennonite Commission for Christian Education met at Scottdale on March 4-6, with approximately 37 members present. Some sessions were held conjointly and some separately. Watch for the report in next week's issue of the GOSPEL HERALD.

"The Church Papers in Our Home" was the theme of the Sunday evening service at Ann Street Mennonite Church, Peoria, Ill., on Feb. 28. Subjects discussed were "What I Like About the GOSPEL HERALD," "What I Like About Christian Living," "How to Use Our Church Papers," and "Blessings Received from Our Church Papers."

Announcements

The **1960 Mennonite Yearbook** is now available. It includes again this year the dates of birth and ordination of each ordained man. The **Yearbook** becomes more and more the indispensable handbook of reference for every Mennonite home. The price is seventy-five cents per copy; sixty-eight cents each per dozen or more.

The Friend to Friend Broadcast by Ruth B. Stoltzfus may be heard over WDAC-FM (94.5 mc.), Lancaster, Pa., each Wednesday morning at 9:15 and WGCB (1440), Red Lion, Pa., each Saturday afternoon at 12:45.

The semiannual meeting of the Iowa-Nebraska WMSA will be held all day March 30 at Lower Deer Creek, Kalona, Iowa, and at Beemer, Nebr., on April 1, with Sister Marianna Stutzman, Kansas City, Mo., as guest speaker at both meetings.

John W. Miller, Evanston, Ill., Passion Week speaker at Pigeon, Mich., April 10-17.

The Wycliffe Bible Translators will hold a dinner meeting at Lafayette Fire Hall, Lincoln Highway East, Lancaster, Pa., March 21, at 6:30 p.m. This meeting is sponsored by the Bible Translation and Literacy Association, Lancaster. Tickets, $2.00, may be purchased from Walter J. Leatherman, 1279 Harrisburg Ave., Lancaster, Pa.; Weaver Book Store, and Glick Audio Sales, Smoketown.

Tilman R. Smith, Hesston, Kans., will be speaker in a series of meetings on "The Role of the Sunday School in Christian and Spiritual Life" at Pershing Street, Hutchinson, Kans., with sessions on March 16, 23, 30, and April 3.

Bible Conference at East Chestnut Street, Lancaster, Pa., March 30 to April 1. Speaker, Myron Augsburger.

Paul M. Miller, Goshen, Ind., in a series of lectures on Christian Worship at Roselawn, Elkhart, Ind., the weekend of March 20.

A recording of the songs in the **Nursery Songbook** has been made and will be available after March 15. This recording was made at Goshen College, Goshen, Ind., under the direction of James A. Miller of the Music Department. Price $2.98. Available at your local bookstore or Mennonite Publishing House, Scottdale, Pa.

The Mission Literature Committee plans to meet at Elkhart on March 17. This committee is composed of members from The Mennonite Hour, Eastern Board of Missions and Charities, Mennonite Board of Missions and Charities, and the Mennonite Publishing House.

The Sunday Evening Service Junior Topics Committee plans to meet at Kalona, Iowa, on March 18. Members of this committee are Paul Schrock, editor of Sunday Evening Services material; Evan Oswald, secretary of Junior Activities; Mrs. George Amstutz, assistant secretary of Junior Activities; Anna Frey, writer of Junior Materials, Ted Morrow, and Paul M. Lederach, chairman of Christian Education Department.

Sister Alta Mae Erb will be one of the speakers at the Sunday School Convention for the seven churches in the Steinbach, Man., District, March 17-20.

The semiannual meeting of the Associated Sewing Circles of the Lancaster, Pa., Conference district, which was postponed because of the snowstorm, will be held at the East Chestnut Street Church on Saturday, March 19. The speakers include Noah Good, Susie Rutt, O. O. Miller, Frank Enck, and Herman Glick.

LAURELVILLE MUSIC CONFERENCE

Laurelville Mennonite Camp

August 6-13, 1960

Singers, song leaders, choral directors, leaders of children's music, singing families, quartets, music committee members, everyone who enjoys music—the 1960 Laurelville Church Music Conference is for you! A varied and interesting daily schedule readily reveals that music camp will meet your needs to serve Christ more effectively through church music.

Morning worship and evening worship will be high points of each day. A song leaders' clinic and a course in music appreciation are scheduled daily. Opportunity for individual voice instruction will be given each afternoon. A ninety-minute chorus rehearsal every day will be directed by three staff members. Discussions on children's music, the revised Hymnal, and church and Sunday-school music will provide additional opportunities for you to improve your church music abilities.

Plan now to include Laurelville Church Music Conference this summer. You, your family, your community, and your church will be enriched through your decision to attend. Spiritually, intellectually, physically, and, of course, musically, you will be refreshed. Watch for further announcement about Laurelville Church Music Conference.

Evangelistic Meetings

Eric Renno, Belleville, Pa., at Maple Grove Mission, Millersburg, Ohio, March 2-9. **Roy Geigley,** Gettysburg, Pa., at Lincoln University, Pa., April 6-13. **John M. Landis,** Hesston, Kans., at Emma, Topeka, Ind., March 23 to April 3. **William R. Miller,** North Liberty, Ind., at Holland, Ohio, March 3-10. **Jacob F. Weirich,** Colorado Springs, Colo., at Brutus, Mich., April 10-17. **Milton Brackbill,** Paoli, Pa., at Sunnyslope, Phoenix, Ariz., beginning March 7. **Myron Augsburger,** Harrisonburg, Va., at Albany, Oreg., March 6-13. **Samuel Janzen,** Glenwood Springs, Colo., at Freeport, Ill., March 13-20. **Lloyd Eby,** Ronks, Pa., at North Hartman, York, Pa., April 9-17. **Edward J. Miller,** Gulfport, Miss., at Pinto, Md., beginning March 13. **Michael M. Horst,** at his home congregation, Black Oak, Hancock, Md., beginning March 20. **Andrew Hartzler,** Newport News, Va., at Ebenezer, South Boston, Va., beginning April 3.

TO BE NEAR TO GOD

(Continued from page 235)

"Pray ye . . . the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Lord, wake us to our responsibility to pray for the salvation of souls. Crush us with the burden of the lost around us. Amen.

Friday, March 25

Jesus healed. Read Matt. 4:23-25; 8:5-13.

"He said to him, 'I will come and cure him' " (Matt. 8:7, Williams).

The request of healing was not from a Jew nor was it for a brother. It came from a Roman and it was for a servant. This Roman was a military man in authority who could humiliate the Jews by ordering them around. He came to Jesus with his request for healing while Jesus was surrounded by a crowd of Jews anxious to hear Him teach and see Him heal. Jesus did not hesitate because of the man's nationality or occupation. His compassion was just as great for a servant as it was later for Peter's mother-in-law.

Dear Lord, love the people of the world through us. May our motive of Christian service be as pure, unbiased, and unprejudiced as that of Jesus. Amen.

Saturday, March 26

Jesus wept. Read John 11:28-57.

"And when he was come near, he beheld the city, and wept over it" (Luke 19:41).

Jesus wept at the tomb of Lazarus and He wept over the indifferent city of Jerusalem, but there were no tears because His Father asked Him to give His life for others; no tears because the Jews ridiculed and tormented Him; no tears for His own wounded pride when the neighbors in His home town tried to push Him off a cliff and kill Him. He wept in sympathy for the sisters. He wept because He must bring Lazarus back to this sinful world. He wept because the people of Jerusalem would not accept the loving gift of peace and eternal life. His was a life for others with the purpose of glorifying His Father.

Gracious Lord, forgive our sin of letting our minds and motives center on ourselves. Wake us up to the work and needs around us and help us to live for Thy honor and glory. Amen. —Ruth K. Duerksen.

From farm to hospital is a pretty big step. I-W's need to learn to work with people, not things, as so many of them do at home. They need to be reminded that their Christian commitment remains the same, although their circumstances have changed. These are a few of the underlying reasons that I-W's need a period of orientation before going to their new jobs.

ORIENTATION

(Continued on page 237)

vironment as most in earning I-W do? Should they receive a sense of total cause and relationship of I-W? Can they prepare consciously for use of increased leisure time or more effective personal devotional life?

Orientation is inevitable. Just as parents are coming to a realization that they must give training to their children in the areas of love and sex or an evil society will do it for them, so also we as a church must give our young men an orientation for I-W. An at-best secular, materialistic society is waiting for these young men. Attractive, clean-cut, noble, gentle, friendly, they attract that society to themselves. Are they prepared to meet it? How shall they meet it—with loathing or with redemptive concern? With innocence or enlightened understanding? Orientation they will have. Who will give it to them? Admittedly, a week, ten days, or two weeks will not be sufficient. It can do much, however, to refresh and bring into focus all that good Christian education has done at home.

Who will do this orientation? This still needs to be clarified. Some conferences have plans in the making already. The I-W office should probably provide some. The I-W Council is beginning to evaluate all the possibilities, and in due time they will be outlined as clearly as possible to the church. But is the church ready to carry this responsibility? Are funds available? Personnel? Will our young men participate if it requires a certain amount of sacrifice? Are pastors and parents ready to encourage their youth in this big step? The future holds the key. Who will give our I-W's their orientation?

Elkhart, Ind.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Reading the Bible Aloud, by Dr. J. Edward Lantz; Macmillan; 1959; 144 pp.; $3.50.

This is a very practical book on the content and techniques of public Bible reading. It will assist ministers and laymen in their basic task: "Attend to the public reading of scripture" (I Tim. 4:13, RSV). It will greatly assist in getting the message across. It is an actual seminary course by a most thorough, scholarly teacher.

The book must be examined to understand its far-reaching values. It embodies the cream of many years' practice, study, and observation. Likewise, laymen will understand the writer quite well.

The evangelical reader will not accept in toto the suggested list of books, page 14.

—C. F. Derstine.

OUR READERS SAY—

(Continued from page 226)

energized Christianity, that together we might catch the vision, and give witness of a pure, blameless, God-honoring, Christian culture. Thus with the help of God we might in some measure counteract the satanic world culture of the twentieth century, with its great departure from moral and marital purity, which stems from the widespread disregard for the Bible as the unfailing literal guide and standard for the faithful, obedient child of God.

I fervently believe that one of the real questions facing each member of the Mennonite Church is this: "Am I seeking in my Christian life and witness—(1) the culture of bondage to Christ and unswerving loyal obedience; (2) the culture of liberty to create my own personal Christian culture, with the privilege of expression according to my personal direction?" I say, Shall we remove the ancient landmark which our fathers have set for our remembrance, without suffering deleterious loss? Most important of all, are we willing to continue as did our forefathers the dispensation of the water of life (Word of God) freely to all who thirst and hunger, without charge? "Freely ye have received, freely give" (Matt. 10:8). "I may make the gospel of Christ without charge" (I Cor. 9:18).

I think one of the thrilling events experienced by the Mennonite Church in this century was the marvelous birth and beginning of the Mennonite Church in Ghana, Africa. This I believe is a graphic example of what Bro. Kraus has in mind.—Wilmer D. Swope, Leetonia, Ohio.

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Thanks so much for the editorial, "The Bonus Years" (Feb. 16). Even though I'm nowhere near being classed as "old," it was a real challenge. Nothing makes me check up on my present living like the saying, "Old people are just what they were when young, only more so."

Your editorial had many worth-while suggestions. My husband said, "It's something to look forward to!"

We appreciate the edifying articles, vision-broadening news, and every part of the HERALD. —Ruth Lehman, Lancaster, Pa.

• • •

Your editorial, "Failing Successfully" (Jan. 12), hit me squarely at a time when such a bit of common-sense philosophy was almost priceless.

Seeming failure, errors in judgment, in spite of best intentions; inadequacies for the task ahead, from which there is seemingly no retreat —all these leave their depressing effect upon the human spirit. Physical health and poise and general disposition are next in line to suffer the unavoidable effect.

Discouraged ministers and pastors should find quick consolation by reading this editorial over several times, and letting it soak in. I did.

It is good to be reminded, when our achievement does not seem to measure up to our preconceived appraisal, of this concluding thought: "The company of the redeemed consists, not of the successful, but of those whose failures have been redeemed."

I would like to file this article and read it over several times when the negative seems to overwhelm the positive. Then it seems I could again, with Paul, thank God and take courage. —Andrew A. Miller, Holmesville, Ohio.

• • •

When I looked at the picture in the GOSPEL HERALD of Feb. 9 showing black and white hands clasped, I wondered why the white hand reaches down from a higher level. Is it supposed to give the impression that whites are a higher class?—Clara Gooprider, McPherson, Kans.

[Such an implication was not intended, but perhaps it was unconsciously there. We apologize, and repudiate any assumption of white superiority.—Ed.

The clasped hands, a universal symbol of brotherhood, are too static when straight horizontal. I moved the design around to get a more pleasing effect. Artistic reasons may be incompatible with logical ones. My apologies for any misunderstandings.—Jan Gleysteen, artist.]

THE NEW LAW

(Continued from page 226)

well realized that such freedom was entirely contrasted with the lawless insubjection of evil men and that grace called for a loving obedience (Titus 2:11, 12) to the teaching of righteousness according to the Scriptures.

Lawlessness in the world is usually obvious and easily detected, but its operation in the religious field (and this includes the high places of evangelical testimony) is far more subtle, since it moves under cover of a form of godliness. It is incredible how much a religious profession can get away with in evil-doing and yet maintain a facade of righteousness, Matt. 7:22. The gullibility of men is such that Satan can foist upon them all sorts of duplicity, and they will not question it even although it be to their own hurt.

What is it that alone can open the eyes of a believer to detect these subtle workings of evil and so not be carried along by a work of deception? It is an ever-increasing acquaintance with the Scriptures, being enlightened as we pray for understanding in the Holy Spirit therein. The service which false religion renders to the cause of lawlessness is to cover up its advance by ecclesiastical maneuvering and legislation which secretly connives with evil for material gain. Psalm 94:20.

The child of God has to be continually watchful concerning what goes on in the religious world and test it with the Word of God. We do not say he must be suspicious of his brethren in such things, but a loving care for our brethren will make us concerned lest any of us be contaminated by any spirit of lawlessness. Neither do we say that a believer has to be so looking out for evil that he fails to be preoccupied with his Lord. Nevertheless, those who walk closely with the Lord are the more likely to be made aware by the Spirit of any hidden working of evil and thus be in a position to warn others.

We read in Rom. 7:22, "For I delight in the law of God after the inward man." This is true of all who enjoy fellowship with the living God in the Holy Spirit. Here again the comprehensive law of truth is before us and we must remember that not only grace but truth also came by Jesus Christ. John 1:17. The Lord Jesus is the embodiment of the truth (John 14:6), and as such the whole spiritual law of God finds its center and expression in Him. There is nothing unspiritual about law (Rom. 7:14); the unspirituality is in the carnal-minded men who misuse law. Notice that in Rom. 7:25 the "law of God" is again before us and Paul says that he serves this law with his mind. It is interesting and instructive to observe how the Lord Jesus refers to the law in which the Jews boasted. Thus we read in John 8:17 "*your* law" and 15:25 "*their* law" and in 19:7 the Jews said, "*We have* a law, and by *our* law. . . ." What was intended to be an expression of God's law to lead them to Christ had deteriorated, because of the sinfulness of the flesh, into that which was merely their own law, a vehicle to cater to their pride.

Law of necessity extends to the smallest details, and a loophole in a small point will be taken advantage of by lawbreakers. This is equally true of spiritual law, and circumspection concerning it is as much called for in the New Testament as in the Old. It is disconcerting and irksome to some religious leaders and others, who are filled with a sense of their own importance, to be confronted with this fact. When an aspect of truth which they dislike is brought to their attention, they dismiss it with the comment that it is secondary, unessential, not fundamental, and unimportant.

For the lover of God's law, however, every point and working of it has a beauty and importance which cannot be overlooked. An engineer who takes pride in his work will not speak lightly of the minute details which make for the perfect timing and working of a machine. It surely should not be irksome for a servant of the Lord to look for the will of God in the seemingly small things.

Order is inevitably associated with law and even in the vocabulary of the world, "law and order" is an expression which is understood and commonly used. The idea that order automatically ensues when once a person has confessed Christ is quite erroneous. The very disorder which is prevalent in Christendom and particularly in Protestant circles is a witness to that fact.

The work of the Holy Spirit is to bring a rebellious sinner to be subject to the law of God. This only begins at conversion. There are those who have for years professed faith in Christ but are yet not subject to parts of His truth. We all need grace to be watchful lest this at any time apply to any of us. What a wonderful panorama of glory we see pictured in the Book of Revelation! There we see the culmination of the work of the Son of God and the Holy Spirit in superimposing the order of God on all creation. Paul rejoiced to see the order reigning in the church at Colosse. Col. 2:5. We can be certain that this blessed condition was not brought about by any tacit conniving with a spirit of lawlessness with which are associated compromise and latitudinarianism. Such order causing joy to the Spirit of God can only be arrived at by a glad subjection to the commandments of the Lord (I Cor. 14: 37), and it is our responsibility to find out what these are.

We trust that in expressing these thoughts we shall not be misinterpreted or accused of being "legalist." A legalist is not one who praises God day by day for His abounding grace and mercy in His beloved Son, nor is he one who delights in the law of God after the inward man, and by His grace we are among such. We are, however, concerned to take a stand against the spirit of compromise and lawlessness increasingly evident in these days and to render glad subjection to the law of God, the law of the Spirit of life in Christ Jesus, as interpreted in His Word. We would desire to be more like our blessed Lord, of whom it is written in Psalm 1:2, "His delight is in the law of the Lord; and in his law doth he meditate day and night."

We are to have His laws in our minds and written in our hearts (Heb. 8:10) and to be occupied therein continually. Can we say with the psalmist, rightly appreciating what is meant by the law of God, "O how love I thy law! it is my meditation all the day" (Psalm 119:97)? Blessed be God for our great High Priest, the Lord Jesus Christ, who has obtained for us eternal redemption by His precious blood. Heb. 9:12. Truly there is with Him "a change . . . of the law," which means for us an introduction to and a growing acquaintance with the delights of God's law as we seek understanding thereof in the Holy Spirit.

Brooksville, Fla.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bare, Donald B. and Arlene (Miller), Broadway, Va., first child, Michael Dean, Jan. 16, 1960.

Brubaker, Jay Marvin and Doris (Rohrer), Mt. Joy, Pa., second child, first son, Jay Marvin, Feb. 20, 1960.

Byler, Jesse T. and Betty (Shirk), Phoenix, Ariz., third child, second daughter, Judy Theresa, Feb. 20, 1960.

Diller, Marlin and Edna (Miller), Smithsburg, Md., seventh child, fourth son, Charles Ray, Feb. 28, 1960.

Eberly, Eugene S. and Nora (Beiler), New Holland, Pa., first child, Judy Fay, Feb. 19, 1960.

Gage, Nelson and Margaret (Stahl), Brimley, Mich., first child, Kathy Mae, Feb. 1, 1960.

Groff, J. Wade and Evelyn (Metzler), Lancaster, Pa., third son, Herbert Earl, Feb. 21, 1960.

Guedea, Ruperto, Jr., and Rachel (Bixler), Hesston, Kans., first child, Esther Grace, Jan. 3, 1960.

Hershberger, Ezra and Alice (Miller), Apple Creek, Ohio, second son and second daughter, Daryl Eugene and Darlene Sue, Feb. 10, 1960. (Darlene Sue was stillborn.)

Kauffman Virgil and Leola (Gage), Dafter, Mich., third son, Terry Dale, Feb. 20, 1960.

Keener, Samuel L. and Esther (Good), Middletown, Pa., tenth living child, fifth daughter, Reba Faye, Feb. 18, 1960.

Kemper, Dr. J. Donald and Mary Ann (Graybill), Lancaster, Pa., second child, first son, Thomas Lee, Jan. 15, 1960.

Lantz, Phares and Emma (King), Cochranville, Pa., second son, Paul Everett, Feb. 17, 1960.

Lehman, Marlin D. and Catherine (Burkholder), Fayetteville, Pa., sixth child, fifth daughter, Brenda Sue, Jan. 12, 1960.

Lind, Clifford and Hope (Kauffman), Hastings, Nebr., first child, Janet Louise, Feb. 15, 1960.

Martin, Allen S. and Ruth (Nussbaum), Nappanee, Ind., fourth child, third daughter, Rachel Ann, Feb. 17, 1960.

Martin, Benjamin S. and Edith (Layman), Harrisonburg, Va., first child, vernon Jay, Feb. 8, 1960.

Martin, Carl and Arlene (Snader), Atlanta, Ga., first child, Carlene Faye, Feb. 12, 1960.

Mast, Aaron Leroy and Ruth (Sensenig), Schaefferstown, Pa., first child, Kenneth Lee, Feb. 22, 1960.

Maust, Glenn and Erma (Gingerich), Bay Port, Mich., fifth son, Daniel Alan, Jan. 28, 1960.

Moreland, Carl and Virginia (Dayton), Pinto, Md., fifth child, second son, Carl Chris, Jan. 23, 1960.

Moyer, Willard and Beverly (Carlson), Red Lake, Ont., third child, first daughter, Rebecca Joy, Jan. 5, 1960.

Myers, Maro and Mildred (Zurcher), New Paris, Ind., third daughter, Rebecca Elaine, Feb. 23, 1960.

Nofziger, Leo and Alverda (Stutzman), Lebanon, Oreg., third son, Doyle Jay, Feb. 20, 1960.

Ramer, Milton D. and Grace (Brunk), Collegeville, Pa., fourth child, third daughter, Faye Marlene, Feb. 20, 1960.

Reesor, Elmer C. and Stella (Witmer), Unionville, Ont., fourth child, third son, Edward William, Dec. 5, 1959.

Schrock, Raymon and Mabel (Yoder), Grantsville Md., fourth child, second son, Marlin James, Jan. 20, 1960.

Shoemaker, Kenneth and Doris (Good), Dakota, Ill., third daughter, Janet Sue, Jan. 26, 1960.

Sollenberger, John B. and Doris Jean (Wadel), Chambersburg, Pa., fifth child, second daughter, Ruth Elaine, Dec. 28, 1959.

Stoltzfus, Elam and Mary (Miller), Hartville, Ohio, ninth child, fifth daughter, Marcia Grace, Feb. 18, 1960.

Stuter, Thomas and Theresa (Daigle), Belleville, Pa., fourth child, third daughter, Sandra Joy, Feb. 12, 1960.

Troyer, Doyle and Peggy (Smith), Fairview, Mich., first child, Darrin Yale, Jan. 25, 1960.

Weinhold, John David and Anna (Zimmerman), Ephrata, Pa., third child, first son. Gerald Lamar, Feb. 17, 1960.

Wittrig, Howard and Elva (Good), Hopedale, Ill., sixth child, fourth son, John Emery, Feb. 19, 1960.

Wolgemuth, J. Lloyd and Elsie Mae (Myer), Mt. Joy, Pa., fifth child, third son, Herbert Ray, Feb. 7, 1960.

Yoder, D. Paul and Illa Mae (Erb), Kalona, Iowa, sixth child, third daughter, Rhonda Jean, Feb. 8, 1960.

Yoder, Everett and Ina (Yoder), West Liberty, Ohio, eighth child, fourth son, Matthew Brent, Feb. 11, 1960.

Zimmerman, Harold M. and Verna (Hess), Ephrata, Pa., fourth child, second daughter, Joan Louise, Jan. 2, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker—Fox.—Elam G. Brubaker and Beatrice A. Fox, both of Ephrata, Pa., Red Run cong., by Howard Z. Good at his home, Feb. 27, 1960.

Gerber—Rediger.—Daniel Ray Gerber, Dalton, Ohio, Martins cong., and Virgie Verda Rediger, Milford, Nebr., East Fairview cong., by Oliver Roth at the East Fairview Church, Dec. 29, 1959.

Giesbrecht — Eldred. — George Gerhard Giesbrecht and Chloe Patricia Eldred, both of Galt, Ont., by Elmer D. Grove at the Shantz Church, Jan. 20, 1960.

Green — Higgs. — Clair Lewis Green, Battle Creek, Mich., Heath Street Mennonite Church, and Betty Higgs, Battle Creek, Glad Tidings Pentecostal Church, by A. W. Thomas at the Glad Tidings Church, Jan. 30, 1960.

Martin—Good.—Eugene Martin, Lititz, Pa., and Mabel Good, Mohnton, Pa., both of the Bowmansville cong., by Howard Z. Good at the church, Jan. 10, 1960.

Yoder—Rater.—Henry Freeman Yoder, Morocco, Ind., and Ellen Jeanette Rater, Mt. Ayr, Ind., both of the Beech Grove cong., by Henry J. Stoll at the church. Feb. 18, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechtel, Leah, daughter of Abraham and Elizabeth (Christophel) Lehman, was born in Williams Co., Ohio, Jan. 16, 1859; died at the home of her stepson, Henry Bechtel, near Wakarusa, Ind., Feb. 25, 1960; aged 101 y. 1 m. 9 d. She was a member of the Wisler Mennonite Church. On Jan. 30, 1898, she was married to Jacob H. Bechtel, who died April 12, 1948. To this union were born 2 children (Bertha, deceased; and Warren, Wakarusa). Henry at whose home she passed away, was a baby of 6 weeks when she came to this home and he has always known her as mother. In her declining years she had her home, alternately, with these two sons. She moved several times with her 100th birthday. Also surviving are 9 grandchildren and 35 great-grandchildren. Three sisters and 6 brothers preceded her in death. Funeral services were held Feb. 28 at the Yellow Creek Frame Church, in charge of William Ramer, Paul Hoover, and Elmer Good.

Bender, Elizabeth, daughter of Samuel D. and Barbara (Beachy) Guengerich, was born Dec. 12, 1867, in Wellman, Iowa, in a log cabin; died Feb. 18, 1960, at her home near Wellman; aged 92 y. 2 m. 6 d. On Jan. 19, 1897, she was married to ——— Bender, who died April 13, 1930. Surviving are 5 children (Barbara—Mrs. Simon Hershberger, Edwin, Fannie, Ellen, and Nettie—Mrs. Raymond Miller), 2 stepdaughters (Mary—Mrs. Elmer Swartzendruber and Lydia—Mrs. Simon Miller, Gultport, Miss.), 18 grandchildren, 20 great-grandchildren, 13 step-grandchildren, 40 step-great-grandchildren, 5 step-great-great-grandchildren, one sister, and 3 brothers. She was a member of the Conservative Mennonite Church, Upper Deer Creek congregation, where funeral services were held Feb. 21, in charge of Walter L. Beachy and Victor Kropf.

Chittick, Edward, son of John and Louise (Traeger) Chittick, was born at Danboro, Pa., April 16, 1878; died of leukemia Jan. 29, 1960, at Danboro; aged 81 y. 9 m. 13 d. On Oct. 5, 1910, he was married to Bertha Myers, who survives. Also surviving are 2 children (John and Betty—Mrs. Paul Moyer, both of Danboro), 8 grandchildren, 3 brothers, and 2 sisters. One daughter preceded him in death. He was a member of the Doylestown Church, where funeral services were held Feb. 2, in charge of Joseph Gross and Silas Gravhill.

Coates, Allen Marvin, son of Allen and Lena (Bingham) Coates, was born at Peoria, Ill., Sept. 13, 1909; died of diabetes and pneumonia at the Proctor Hospital, Peoria, Feb. 20, 1960; aged 50 y. 5 m. 7 d. On Oct. 4, 1933, he was married to Eva Munro, who survives. Occupation: tool and die maker. Surviving are 6 children (Thomas, San Diego, Calif.; Donna Jean—Mrs. Wayne Nelson, Peoria; Eva Ilene, Judith Ann, and Dawson E., all at home), his mother, one brother (Dewitt), 2 sisters (Irene—Mrs. Joseph Lippke and Lula Belle—Mrs. Marion Walker), and 3 grandchildren. He was a member of the Ann Street Mennonite Sunday school. Funeral services were held Feb. 24 at the Endsley & Son Funeral Home, with J. J. Hostetler officiating; interment in Lutheran Cemetery near Peoria.

Feick, Henry, son of Mr. and Mrs. Philip Feick, was born in Germany, Sept. 19 1869; died at Kitchener, Ont., Jan. 26, 1960; aged 90 y. 4 m. 7 d. He was married to Lydiann Shantz, who died Dec. 3, 1952. Surviving are 4 sons (Edwin, Herbert, Milton, and Clayton, all of Kitchener), 2 daughters (Mary—Mrs. Joseph Leis, Kitchener; and Violet—Mrs. Lorne Snider, West Montrose), one sister (Mrs. Mary Schmier, Germany), 15 grandchildren, and 26 great-grandchildren. Preceding him in death were 2 brothers, one sister, and one daughter. He was a member of the Weber Mennonite Church. Funeral services were held Jan. 28, at the First Mennonite Church, in charge of C. F. Derstine and Roy Robert Rolston.

Gerber, Ina Mary, daughter of George and Lavina (Martin) Forrer, was born Nov. 27, 1885, in Wayne Co., Ohio; died after a heart attack Feb. 14, 1960, at the Dunlap Hospital, Orrville, Ohio; aged 74 y. 2 m. 18 d. She was married to David E. Geiser on Jan. 8, 1907. Surviving are her husband, 4 children (Lester, Elmer, Ruth—Mrs. Clyde Greenback, and Warren), 15 grandchildren, 2 sisters (Nancy—Mrs. Albert Rehm and Charlotte—Mrs. Harry Buckwalter), and one brother (Leroy). One son and one daughter preceded her in death. She was a member of Martin's Church, where funeral services were held Feb. 17, in charge of Stanford Mumaw and J. Robert Detweiler.

Gerber, Elias P., son of Peter M. and Elizabeth (Moser) Gerber, was born near Kidron, Ohio, July 15, 1876; died of a heart attack at his home, Kidron, Feb. 19, 1960; aged 84 y. 7 m. 2 d. On Jan. 18, 1900, he was married to Sarah Sommer, who died March 16, 1914, after the birth of their sixth child. On Dec. 24, 1914, he was married to Fanny V. Lehman, who died May 5, 1953. Surviving are 7 children (Dora Elsie—Mrs. Albert D. Amstutz, Millersburg; Edwin Ira, Bluffton; Lila Marie—Mrs. Elmo E. Gerber, Glen Emanuel, Anna Elizabeth—Mrs. Marvin Miller, Melva Mae—Mrs. Dwight Gerber, and Glenford Nevin, all of Kidron) and 16 grandchildren. Besides his two wives, he was preceded in death by 3 sons and 12 brothers and sisters. He was a member of the Kidron Church, where funeral services were held Feb. 22, in charge of Reuben Hofstetter, William Detweiler, and Isaac Zuercher.

Inman, James Walter, was born Jan. 15, 1877, in Moniteau Co., Mo.; died at the State Hospital, Fulton, Mo., Feb. 4, 1960; aged 83 y. 20 d. In 1903 he was married to Mrs. Sarah Gillette, who died in 1927. To this union were born 5 sons and 2 daughters, all of whom survive. On April 9, 1950, he was married to Mrs. Lessie Carver, who survives. For some years he was associated with Bro. J. R. Shank in the work of the church at Providence, where he and his wife were members. Funeral services were held at Versailles, Mo., Feb. 7, in charge of William Eckerle and Leroy Gingerich.

Kinsinger, Katie, daughter of Jacob and Cathrine (Shetler) Miller, was born Oct. 31, 1871, in Johnson Co., Iowa; died at the Pleasantview Home, Kalona, Iowa, Feb. 24, 1960; aged 88 y. 3 m. 24 d. She was married to Ananias Kinsinger on Nov. 16, 1891. Preceding her in death were her husband in 1930, 2 daughters, 2 great-grandchildren, 5 brothers, and 3 sisters. Surviving are 2 sons and 4 daughters (Erlis, Wellman; Norma—Mrs. Urie Swartzendruber and Orval, of Parnell; and Ruth—Mrs. C. E. Cochran, Whittier, Calif.), 13 grandchildren, 15 great-grandchildren, one sister (Fanny—Mrs. Gideon Marner, Wellman), and one brother (George J., Kalona). She was a member of the Wellman Church, where funeral services were held Feb. 26, in charge of Geo. S. Miller and Max Yoder; burial in West Union Cemetery.

Lehman, Lavada M., daughter of Samuel S. and Clarissa (Mock) Rouzer, was born March 3, 1912, at New Paris, Pa.; died of cancer Feb. 23, 1960, at the Memorial Hospital, Johnstown, Pa.; aged 47 y. 11 m. 20 d. On Oct. 7, 1939, she was married to John R. Lehman, who survives. Also surviving is one brother (Ord, New Paris). She was a member of the Thomas Mennonite Church, where funeral services were held Feb.

26, in charge of Aldus J. Wingard and Harry C. Blough.

Martin, Annie H., daughter of the late Moses and Anna (Hoover) Martin, was born April 23, 1870; died, after a lingering illness, Feb. 5, 1960; aged 89 y. 9 m. 13 d. Her husband, Frank Z. Martin, preceded her in death one year ago. Surviving are 9 children (Anna Mae, at home; Walter, Ephrata; Martha—Mrs. Henry Weaver; Phares, East Earl; Lydia—Mrs. John Zeiset; Frank, East Earl; Stella—Mrs. Stephen Zimmerman; Alta—Mrs. Paul Hoover; and Edna—Mrs. Irvin Gingrich), 59 grandchildren, and 153 great-grandchildren. She was a member of the Weaverland Church, where funeral services were held Feb. 9, in charge of the home ministers.

Martin, Phares H., son of the late Amos M. and Amanda (Horst) Martin, was born March 12, 1890: died of a heart attack while driving his car out of the driveway at his home, Maugansville, Md., Jan. 25, 1960; aged 69 y. 10 m. 11 d. On Dec. 23, 1915, he was married to Fannie Eby, who survives. Also surviving are 3 sons (Abel E., Phares E., and Reuben A., all of Maugansville), 3 daughters (Amanda E. Mary E., and Phebe E., at home), 11 grandchildren, 4 brothers (Stanley H., Adin H., Aaron H., and Samuel L.), and 4 sisters (Hettie H., Mrs. Anna Mary Horst, Mrs. Bertha Coss, and Mrs. Mabel Eby), all of Hagerstown, Md. One grandchild preceded him in death. He was a member of Reiff's Church, where funeral services were held Jan. 27, in charge of Oliver Martin, Amos Horst, Reuben Martin, and Moses K. Horst.

Smoker, John K., son of Michael and Barbara (King) Smoker, was born May 7, 1868, in Lancaster Co., Pa.; died Jan. 19, 1960; aged 91 y. 8 m. 12 d. The last several years his eyesight failed so that he was almost blind, but he was able to get around until four months prior to his death. On Nov. 19, 1889, he was married to Elizabeth Beiler, who died Oct. 15, 1928. To this union were born 7 children (Bena—Mrs. Orie Yoder, Gap: Malinda—Mrs. Park Buckwalter, Atglen; Priscilla—Mrs. David Smoker, Lancaster: Lillie—Mrs. Ammon Stoltzfus, Gordonville; Alfred, Ronks; Sylvanus, Drumore; and Ruth—Mrs. Evan Wicker, Christiana). On Jan. 1, 1933, he was married to Lucy Beachy, who survives. Also surviving, besides the 7 children, are 38 grandchildren and 79 great-grandchildren. He was a member of the Millwood Church, Gap, Pa., where funeral services were held Jan. 23, in charge of Reuben Stoltzfus and Leroy Stoltzfus; burial in Mast Cemetery.

Swartzendruber, Elmer G., son of George J. and Nancy (Hershberger) Swartzendruber, was born near Wellman, Iowa, Jan. 14, 1890; died of cancer at his home, Wellman, Feb. 14, 1960; aged 70 y. 1 m. On April 22, 1959, he underwent surgery at the Mercy Hospital; he made some recovery and was able to attend services again, but took very little active part. On Dec. 3, 1912, he was married to Mary Bender, who survives. Also surviving are 7 children (Mildred—Mrs. Dan Graber, Wellman; Morris, Kalona; Effie—Mrs. John Miller; Edith—Mrs. William Nisly, Wellman; Ellis and Ethel—Mrs. Henry D. Miller, Kalona; and Mary Elva—Mrs. Vernon Ropp, Wellman), 26 grandchildren, and 3 great-grandchildren. Except for one grandchild, stillborn, this is the first death in the immediate family. A brother and 3 sisters preceded him in death. On May 17, 1917, he was ordained as minister and on June 29, 1931, as bishop of the Upper Deer Creek Conservative Amish Church. Under his leadership the churches at Fairview, Kalona, Iowa; Cloverdale, Nashwauk, Minn.; and Sunnyside, Kalona, were built. He was very active in the work of the Conservative Conference, serving as member of the Executive Committee for a number of years. In 1950 he made a trip to Europe in the mission interests of the conference, and was active in community projects such as the Iowa Mennonite Historical Society and the building of the Pleasantview Home for the aged. He traveled many miles visiting men during CPS and served as area counselor for I-W men for many years. Funeral services were held at the Upper Deer Creek Church, Feb. 17, with Victor Kropf in charge and Val Headings, Hutchinson, Kans., preaching the sermon. Other ministers speaking were Roman Miller, Hartville, Ohio; Ivan Miller, Grantsville, Md.; Sam T. Eash, Millersburg, Ind.; and one minister from each of the local Mennonite churches.

Thomas, Newton H., son of Samuel J. and Susan (Hershberger) Thomas, was born Dec. 13, 1898, in Somerset Co., Pa.; died of a heart attack Feb. 18, 1960, at the Memorial Hospital, Johnstown, Pa.; aged 61 y. 2 m. 5 d. On Dec. 9, 1917, he was married to Mary Livingstone, who survives. Also surviving are 4 children (Willard, Mrs. Rhoda Keim, and Richard, all of Hollsopple; and Boyd, Johnstown), 4 brothers (Earl, Geistown, Pa.; Harry, Owen, and John, all of Hollsopple), and one sister (Mrs. Stella Shetler, Hollsopple). One son, one daughter, one brother, and one sister preceded him in death. He was a member of the Thomas Church, where funeral services were held Feb. 21, in charge of Aldus J. Wingard and Harry C. Blough.

Witmer, J. Wesley, son of the late Mr. and Mrs. Isaac Witmer, died at Hespeler, Ont., Feb. 14, 1960, after a lengthy illness; aged 80 y. 8 m. 18 d. He was married four times and his wives (Almeda Haliman, Selina Bechtel, Ada Bechtel, and Minnie Brooks) predeceased him. A son also preceded him in death. Surviving are 5 sons (William and Eldon, Kitchener; Vernon, Petersburg; Edward, Hespeler; and Melvin, Waterloo), 2 daughters (Luella—Mrs. Vernon Schott, Kitchener; and Grace—Mrs. Lloyd Sider, Wainfleet), one brother, 3 sisters, 37 grandchildren, and 50 great-grandchildren. For 18 years he was superintendent of the Sunday school. In 1916 he was ordained deacon for the Latschar Church at Mannheim and in 1922 was ordained as minister for the church, where he served as pastor until 1939. Later he moved to Hespeler and served as pastor of the Wainer congregation for 11 years. In his later years the conference appointed him as pastor of the Fairview Home for the Aged at Preston. He served the Ontario Conference for many years on the Bible School Board and on the Rural Mission Board, now known as the Mission Board of Ontario. Funeral services were held at the Erb Street Mennonite Church, Waterloo, in charge of Osiah Horst and J. B. Martin; burial at Latschar near Mannheim.

Yoder, Steven D., son of David S. and Eliza (Stutzman) Yoder, was born July 22, 1874, near Kalona, Iowa; died of a heart attack at his home, Kalona, Feb. 20, 1960; aged 85 y. 6 m. 29 d. On Dec. 16, 1897, he was married to Elizabeth F. Miller, who died in 1955. Surviving are 10 children (Anna—Mrs. Abner P. Yoder; Mrs. Mary Yotty, Lena—Mrs. Ed Knepp, and Emma, all of Kalona; Orpha—Mrs. Jens Kramer and Lydia—Mrs. Anthony Myers, Goshen, Ind.; Fannie—Mrs. Wade Strickland, Long Beach, Calif.; John J., Monroe, and Henry, Kalona), 18 grandchildren, 15 great-grandchildren, 2 brothers and one sister (Frank D., Lewis D., and Mrs. Lena R. Yoder). One daughter, one sister, and 2 brothers preceded him in death. He was a member of the East Union Church, where funeral services were held Feb. 23, in charge of Eugene Garber and A. Lloyd Swartzendruber.

Zook, Hannah, daughter of Joseph and Sallie (Kurtz) Zook, was born at Belleville, Pa., Feb. 23, 1886; died at Belleville Feb. 18, 1960; aged 73 y. 11 m. 26 d. Surviving are 2 brothers (Amos, Manson, Iowa; and John, Cincinnati, Ohio). She was a member of the Allensville Church, where funeral services were held Feb. 21, in charge of J. Elrose Hartzler and Raymond R. Peachey.

ITEMS AND COMMENTS

BY THE EDITOR

The General Mennonite Society in Netherlands is one of the denominations in the World Council of Churches which practice the ordination of women to the ministry.

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Despite strong Protestant church opposition, the governor of Pennsylvania signed into law a measure which will permit betting at horse races in Pennsylvania subject to county-wide local option. This is the first break-through in Pennsylvania's long ban against legalized gambling.

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Governor Lawrence signed into law a bill passed by the Pennsylvania Legislature to excuse public school students from taking part in Bible reading if their parents object.

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The United States Department of Justice is making a tax claim against Christian Brothers of California, a Catholic order who manufacture brandy and wine. They have been doing their business as tax-exempt. The government is now claiming taxes from them involving more than one million dollars. It is bad enough to have a religious order making intoxicating liquor. It is worse to claim that it is a part of their religious function.

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Religion is making gains in the Soviet Union and is having an increasing influence on Russian youth, according to Alexander Kaznacheyev, a Soviet intelligence agent who defected from the Russian embassy in Burma last September. On his arrival in Washington to confer with the State Department officials here, he said that the Russian Baptists are in the best position of any religion to take advantage of the increased interest in religion in the Soviet Union. The Baptists, he says, "spring up anywhere, with or without a leader." They are more numerous than those seen in the Orthodox churches.

• • •

Billy Graham recently expressed the opinion that television does not hold the interest in the United States which it did two years ago. He finds that people are not such slaves to their sets. We are not sure this is true of Mennonites. As in some other situations, we may be tagging along and getting interested about the time that other people lose interest.

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Strongly supported by the Council of Churches of Greater Kansas City, an ordinance prohibiting racial discrimination in the city's eating facilities was adopted by the Municipal Council.

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President Harold E. Fellows of the National Association of Broadcasters says that broadcasting has done more to advance the cause of religion in this generation than any other medium. He said that the coverage of radio and television is so comprehensive in the United States today that there is not a person in the nation who cannot be a listen-

EDWIN J YODER
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er or viewer of a religious program at any given time that he chooses.

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A special pictorial cancellation was used in Washington on Feb. 8, in connection with the issuance of a postage stamp commemorating the fiftieth anniversary of the Boy Scouts of America. The cancellation had the slogan, "For God and Country." It is believed to be the first time that the name of the Deity has ever been used in connection with a postal cancellation.

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Billy Graham will conduct an eight-day Spanish-American Crusade in New York next November. New York is said to have 700,000 Spanish-speaking people, of which 250,000 may have no active church affiliation.

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Latest statistics released in Tokyo show 678,258 Christians in Japan, a gain of approximately 35,000 over figures compiled in 1958. Of these, 376,267 are Protestants, 266,608 Roman Catholics, and 35,293 Eastern Orthodox.

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The Swedish State Lutheran Church will ordain its first women ministers this spring. Three women, graduates of Uppsala University, will be ordained in this recently authorized move.

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Billy Graham is conducting no segregated meetings during his African Crusade. He said the only reason he is not going to South Africa is that mixed meetings are not permitted there under that country's strict apartheid laws.

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The East German Communist Press has reported the publication of the first volume of an atheist encyclopedia entitled, "From the Other World to This World." The new work is described as "A Guide to Atheism."

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J. E. Lesslie Newbigin, a bishop of the church of South India, has declared that the western world must get rid of the old-fashioned idea that missions are "a bulwark of democracy, a buttress against communism, and an outpost of capitalism." Bishop Newbigin charged that "the colonial atmosphere is still continued in many a mission compound."

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Evangelist Billy Graham was sharply criticized by Ghana newspapers for his refusal to comment on proposed French nuclear tests in the Sahara. Mr. Graham told the press that he would not take a public stand on the planned tests because of "political connotations."

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In a unanimous opinion the Pennsylvania Supreme Court opened the way for the arrest and prosecution of merchants violating the state's blue laws by selling nonessential items on Sunday.

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A new Roman Catholic Bible in the Urdu language, translated from the original Hebrew and Greek texts, has been published in Pakistan. The project required seven years. The Bible was printed in Rome.

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The Executive Committee of the World Council of Churches, meeting recently in Buenos Aires, Argentina, called on nuclear powers to keep working for an agreement for total cessation of atomic testing. The committee reiterated a call to the French government not to carry out bomb tests in the Sahara and asked United States, British, and Soviet governments to continue efforts toward reaching the aim of discontinuing tests of all types and sizes.

• • •

Nazareth, boyhood home of Jesus, is becoming the main Christian center of Israel. The Greek Orthodox are building a seminary there and a new church. The Roman Catholics are building a new Church of the Annunciation and a convent. Of the Protestants, the Baptists are building an orphanage, the Nazarenes are building a church, and the YMCA is putting up a new building.

• • •

Owners of horse-drawn vehicles in Elkhart County, Ind., paid a total of almost $5,000 in license fees during 1959. The high total for the county is due to the large Amish settlements in that community. The license fee is $15 for the first vehicle and one dollar for each additional plate.

• • •

Methodist Bishop Lord says that regardless of criticism leveled against Cuban Premier Castro, Protestantism is flourishing on the island under his regime. "Protestants freely attend church services for the first time in many years," says Bishop Lord. "An evangelistic campaign is presently being carried on by the Protestant churches in Cuba without interference from the Castro regime," he said.

• • •

Special "Sunday schools of atheistic knowledge" are being opened in various parts of the USSR, the Moscow radio has announced. It said courses on religion and atheism would be conducted by leading scientists from the Society for the Dissemination of Political and Scientific Knowledge.

• • •

A big expansion of atheist propaganda will take place in Czechoslovakia this year. The director of the State Political Literature Publishing House announced that 14 publications will be issued in 1960—a considerable increase over last year. He claimed that atheist works published in 1959 were enthusiastically received and that interest in material of this type has shown a "remarkable increase."

• • •

The Methodist Church is reported to be growing faster in Puerto Rico than in any other United States area.

JUDAISM MEETS CHRIST by Roy Kreider **$1.00**

A new handbook of guiding principles for the Christian-Jewish encounter. Mr. Kreider approaches Jewish evangelism through an understanding of the Jewish people, their culture and beliefs. He examines the barriers for the Jew and shows how these barriers might be overcome.

Mr. Kreider says this book is "not for the amateur, nor for the scholar, but for the wrestler."

JUST PUBLISHED

THE CHRISTIAN NURTURE OF YOUTH by Ada Brunk and Ethel Metzler

This book provides insights into the developmental pattern of youth. It charts the physical, emotional, and spiritual growth of young people and isolates the problems that confront youth at different stages of their development. It suggests practical solutions geared to the interest, time, and maturity of youth.

The authors have shared with the reader significant insights and valid judgments about the propensities of youth. Instead of giving dogmatic advice on how to do it, they have suggested causes of youth reaction, the symptoms of basic need, and possible ways in which these needs can be met.

The counselor of youth will find here a variety of practical methods of approach and a wealth of source materials well suited to the needs of young people. It is particularly helpful in learning how to think problems through to valid conclusions, in vocational guidance, and in promoting conviction for service in the church. $3.00

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Gospel Herald

In a divided world it is urgent that the church display unity on the frontiers as well as on the home base.

TUESDAY, MAR. 22, 1960
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Unity on the Frontiers of Church Life

By Paul N. Kraybill

Unity, one of the great truths of Scripture, has been discredited, rejected, and almost explained out of existence. It has been so hedged and evaded as to make it seem almost unwanted in the field of evangelical truth.

Christ, however, in that sacred and eloquent prayer of John 17 made unity one of the burdens of His petition. Faced as He was with the prospect of a tragic disunity within His own group, He prayed the more fervently for them and the larger circle of believers that He saw by faith. His plea was simple, moving, and profound. He desires that those who are one with the same Father may be one with each other.

He surely must have been aware of differing ways and divergent opinions, selfish interests and misguided zeal. But just as He and the Father join in one, so He prayed that they might be joined as one in Him and the Father. Surely He must have known of the earthly and human traits that would motivate so much of their behavior, but He promised to pass on to them the Father's glory if only they will be one. As if to recognize their need and frailty, He offered to stand as the One in whom the Father dwells and in turn the One who dwells in all of them and thus unites their hearts and spirits.

Mission in Unity

The undergirding purpose in the Master's plea for unity was that the world might believe. Unity is a compelling attraction. It implies reconciliation, and to see men reconciled and living in the harmonious fellowship of the Christian Church is a startling revelation. The suspicion, hostility, and jealousy, the spirit of retaliation and revenge, the insistence of one's rights—these are the habits of unregenerated men.

There is no security, no freedom from fear. Life becomes a tense quest for survival. Since Christ came to reconcile men to God and thus to each other, it is not surprising that He considered unity absolutely essential to witness and evangelism. He knew that the fellowship of believers would demonstrate the power of the Gospel and interpret its meaning. It would draw disturbed and restless men to a new life.

The world knows association in bar, club, and office, but knows no true reconciliation and fellowship where each submerges his rights and decisions to the good of the group and where the individual gifts and expressions are channeled in a harmonious expression. If the church has no more sense of unity than a club or office, it loses its right to be called a church. Its mission is conditioned on its unity. The world can hardly be evangelized by believers who do not demonstrate a unity born of Christ.

Unity in Mission

In recent years there has been a renewed emphasis on the church. Along with this there has been a rediscovery of its essential meaning. The nature of

The Permanent Church

BY LEOTA J. ELLIOTT

For almost a century that cross
Had stood, erect, above our country church,
An emblem of our God;
And then, defiantly as Lucifer,
Destroying all the good on earth,
Vermilion flames wrapped their shrouds
Around the cross and flung its charred debris
Into the blue.
Men had no strength against that holocaust:
The mourning throngs, called
by catastrophe,
Could only watch and pray,
And still remember, thankfully,
That God can never be destroyed.

Newton, Kans.

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the church has been variously interpreted through the centuries and it has found varied expressions. But more and more its real meaning is understood to be mission. For years there have been missions, many, varied, and widespread. Sometimes they represented the heart of the church, a committed body of believers. Too often they were only an offshoot or kind of outer fringe, the dedicated few. The church looked on condescendingly but left the task of evangelism to those noble ones who had heard a "call."

The true church of committed disciples cannot be loyal to the Word and permit such a disunity within its ranks. The church exists for mission and every member must be vitally involved in the task. Anyone who claims exemption betrays his right to be a part. The church exists for mission and every feature of the church's life is only one part of the total task. Preaching—communion—etc. all the program of the church springs from and points to the church's redemptive message.

For too long the church has failed to achieve the fundamental unity of obediently carrying out its mission. Revolution, population explosions, nationalism, and all other threats only underscore but do not change what has always been true —that its task is to serve as a redemptive agent in the world. This is no task for individuals alone, although a personal witness is part of it. There is no place for independent missionaries. The entire church must be drawn in and involved. There will be *missions* of various kinds to which the respective members contribute their devotion but only one *mission*. Theology, welfare, education, administration, all become a part. No one shares more fully than another, because all are alike involved and committed. Just as an army with many varied services shares a common goal, so a church with many members, diverse gifts, and varying ministrations shares a common mission.

Unity of Word and Deed

Obedience to Christ finds expression in word and deed. Too often, however, these two have been badly segregated. For some the Word is the method of witness. Souls are at stake and judgment is coming. There is no time for expensive and time-consuming institutions and projects. Others have neglected the Word to concentrate on social concerns, believing that deeds of service bear testimony to the love of Christ.

Each, however, has overlooked the burden of Scripture, where word and deed are inexorably intertwined, and their message has only been a partial gospel. The world has had too much social activity unaccompanied by the spoken message of the Word. But it has also seen too many messengers who were unwilling to demonstrate what love means in terms of human need.

The call of Christ is always to wholeness. He came to preach, but also to heal and release and make alive. His redemptive compassion touched men both at the point where *they* felt a need and at the point where *He* saw a need. The whole Gospel is a ministry to the whole needs of the whole man. The Word communicates and convicts; the deed confirms and demonstrates. The Word probes the spiritual need, the deed the material; the Word builds up the soul that inhabits the body; the deed builds up the body that houses the soul.

A man whose spirit is lost cannot inherit the kingdom; a man whose needs overwhelm him probably will not. Souls are very much attached to their bodies and unfortunately are subject to the status of their habitation. It is true that man needs the Gospel more than food, but it is also true that without food he may not need the Gospel.

If it has been done before, it must no longer continue that the preaching of the Gospel and the ministry to men's needs

(Continued on page 269)

Our Readers Say—

The Secretary has asked me to thank you for your letter of Jan. 12 and for the attached editorial, "The Cranberry Bog." It was thoughtful of you to send the Secretary your editorial. The U.S. Public Health Service, of this Department, has repeatedly warned the American people of a possible link between smoking and cancer. Just recently, the Surgeon General made public a report on this subject and I am attaching the report for your information. There is no law, of course, under which this Department could remove from the market either tobacco or alcohol.—Jack Tait, Assistant to the Secretary, Department of Health, Welfare, and Education, Washington.

[The report enclosed quoted from the Surgeon General's article in the Journal of the American Medical Association, to which we called attention in Items and Comments (Jan. 19, 1960). We are aware that tobacco and alcohol are classified neither as foods nor as drugs, and therefore could not be removed from the market as violating the Food and Drug Act. We were not charging the Department of Health, Welfare, and Education with dereliction of duty. We were simply calling attention to the general social blindness which can legislate protection against cranberries, but does not want protection against the poisons which cause lung cancer and alcoholism.—E.]

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. . . We were reminded by your timely editorial, "Cranberry Bog" (Dec. 15), of how inconsistent we can be about certain things. It was after a customer had already bought some mush in a plastic container that she asked if it had been poured into the plastic while hot, and when told that it was, she said, "I don't want it; that'll cause cancer." Then she lit a cigarette and walked away without the mush. . . .—Mr. and Mrs. Henry H. Landis, Souderton, Pa.

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I was very much interested in the article written by C. Norman Kraus, "How's Our Public Image" (Feb. 2). It was very well stated and all too true. I think he should be commended for his concern and also for his courage to present it.

Journalists and tourists sometimes go to our "natural habitat," as the Australian in the article so aptly put it, to get atmosphere, and for other unlawful reasons, and afterward exclaim, "How quaint!" The article, I feel, was very constructive.—Gordon Erb, Zurich, Ont.

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. . . In the HERALD of Dec. 15, 1959, appeared "Circumcision, Uncircumcision, or In Christ." In this article were many nice statements made, but for some I have not been able to find any Scriptural foundation. "In this epistle he uses circumcision and law as synonyms." Does he mean all law? How about "the law of Christ" as in 6:2? He does use it for the ceremonial law of the Old Testament, but not for the moral law, nor for the ceremonial law, of the New Testament. "Keeping His commandments means abiding in His love as a branch in the vine." How can anyone abide in His love if he does not bear fruit? "Every branch in me that beareth not fruit he taketh away" (John 15:2). "If ye keep my commandments, ye shall abide in my love" (verse 10).

(Continued on page 267)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, MILLARD LIND, CONSULTING EDITORS SOYO NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The Preacher Image

Does your son want to be a minister in the church? Has your congregation produced any preachers in the past ten years —for its own needs or for the expanding outreach of the church?

The Mennonite Church, like many another denomination, is experiencing a serious shortage of ministers. A number of congregations are looking for a pastor who will devote full time, or nearly so, to the work of the church. It is difficult to find these men. There are ministerial committees which hardly know where to turn to secure the pastor their need requires.

We are ordaining many men every year whom we believe the Lord has called to the work of the ministry. In 1959, there were 63 ordinations to the ministry, and a number of others were licensed for temporary assignments. But still there are not enough to replace those who die, or retire, or take up other work, in or out of the church program.

The sober fact is that not enough of our young men are hearing the Lord's call to the ministry. Of one college freshman group, only one young man said he wanted to prepare to be a preacher. Our sons hear the call to business, to research, to medicine, to farming, to many other trades and vocations. The call to the ministry does not seem to be so strong. Our Bible schools and seminaries are set up to take care of more students than are enrolling.

There must be reasons. One may be that we actually have not encouraged our members to aspire to ordination. We have not thought of the ministry as a profession to be chosen. We think of the minister as one who is called by the Lord and the church, and traditionally have frowned on anyone ambitious for ordination. We have hardly encouraged our boys to say they wanted to preach. Many may have felt a call which they kept strictly to themselves.

We can eliminate the thought that we do not have enough people qualified for the ministry, even though we may have higher qualifications than formerly. Many great preachers have come from our ranks in times past. Our people are achieving success in many walks of life. It cannot be that we lack the intellectual and personality gifts for the ministry.

Maybe we had better look at the kind of preacher image which we are giving to our children. How are they being taught to appraise the pastoral calling? What kind of person do they think the preacher is? How do they value his work?

A recent article in *Christianity Today*, "The Clergy in Modern Fiction," shows how literary men for a hundred years have given a generally uncomplimentary picture of ministers, with various degrees of satire and caricature. Preachers have been pictured as complacent, or narrow, or unrealistic, or insincere, or ineffective, or immoral. A recent book by Horton Davies, *A Mirror of the Ministry in Modern Novels*, shows how unattractive are the stereotypes that have been drawn. Our young people cannot be unaware of the fact that ministers are no longer held in highest regard by our society.

It may be that in our own Mennonite homes and communities we have been turning our sons away from any thought of the ministry as a field of service. They have heard us criticize and berate the ministers. They have seen what we expect of them in more than sacrificial devotion. They have seen the begrudged support, the assumption that the minister and his family have no right to live by the standard of the rest of the community. We can hardly wonder that only those with the very highest of motivation should be willing to choose a calling that we have made appear so difficult and unrewarding.

Only the highest of spiritual qualifications equip a man for the ministry of the Gospel. Only the conviction that the Lord has called him can help him through the trials and tests of his task. We should have no interest in making the ministry seem merely a "good job." But we can help the church to recruit the leadership she needs by exalting the work of the minister to the place it deserves. We can give our ministers love and respect. We can refrain from carping criticism. We can help to restore the minister to an effective place in the community. We can give him the financial support which removes the threat of poverty and makes him truly one among equals.

If parents bring up their children for the Lord and His work; if they find joy in the thought that someday the Lord may call their son to the ministry; if they hold spiritual goals above worldly success; if sons hear a mother say that she has always had a hope that they might be found worthy of preaching the Gospel; if the church and community honor their pastor for "his work's sake"; if the pastor encourages likely young people to prepare for the Lord's work; if the congregation feels the obligation to be producing some ministers—then the college will have more students selecting a course that points to the ministry, the seminary rolls will be full, there will be a constant supply of young men to fill in the vacancies and to go to the new outposts. A lack of ministerial material argues that something is wrong in the spirit and/or the method of the church.—E.

A New Look for I-W

A period of careful study and discussion has now given us something of a new approach to the I-W service of our young men. The new plans have been described by Bro. Boyd Nelson in a series of Missions Section articles begun in our issue of Feb. 16 and which will conclude in the issue of March 29. It is important that all I-W men, present and prospective, all their parents, all pastors, all conference officials, and all I-W sponsors be made aware of the new plans. If you missed these articles, please get them out and read them now.

One of the assumptions behind the revised plans is that there ought to be more church relationship for our men while they are in I-W service. Alternate service is motivated by one's religious faith, and faith relates one to the church. This should be a group experience. It is as a church that we have worked out with the government a satisfactory substitute for compulsory military service. It is in the church that we have taught the nonresistance of the New Testament. Our men go to their assignments as representatives of their churches, to give a testimony to our common faith as they serve humanity. Our prayers and our deep concern go with them. We do not want our young men to make this two years a leave of absence from the church, but rather a vital and helpful experience in the church. Therefore we want them, whenever possible, to attach themselves to a nearby congregation, and to participate in its life, its fellowship, and its work.

Another assumption in the new look is that there ought to be some sort of structure in the I-W experience comparable to the influence of the home that the

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

1. *What About the Death Penalty?* To a nonresistant people whose conscience tells them that human life is sacred, not to be violated by any man, the death penalty or capital punishment as administered by the state should be a matter of concern.

At present the case of Caryl Chessman, convicted 12 years ago under California's "Little Lindbergh Law," is very much in the public eye. After seven stays of execution, numerous appeals to state and federal courts, and now a final 60-day reprieve while the legislature deliberates on whether to abolish the death penalty, the case seems near its end.

During these 12 years Chessman published a book, *Cell 2455 Death Row*, which has been translated into more than a dozen languages, causing the case to be known and bringing protests to the impending execution from all parts of the world.

There was a time when the death penalty was employed in all countries of the world. In England, less than two centuries ago, there were 200 crimes punishable by death. In 1801 a British boy of 13 years was hanged for stealing a spoon.

During the past century Christian influence and the growth of a humanitarian spirit, however, have greatly reduced the use of the death penalty, and in the following European countries brought its total abolition: Austria, Denmark, Finland, Holland, Italy, Norway, Portugal, Sweden, Switzerland, Turkey, West Germany. England suspended the use of the death penalty in 1958, although abolition is not yet final. Even in Spain the death penalty is used only under martial law and in Russia for political crimes. In neither country is it used for ordinary civil crimes.

Many of the Latin-American countries have also abolished the death penalty: Argentina, Brazil, Colombia, Costa Rica, Dominican Republic, Ecuador, Honduras, Nicaragua, Panama, Surinam, Uruguay, Venezuela.

In Canada, however, the death penalty remains legal. And in the United States only nine states have abolished the institution: Alaska, Delaware, Hawaii, Maine, Michigan, Minnesota, North Dakota, Rhode Island, Wisconsin. This leaves 41 states plus the federal government and the District of Columbia in which the death penalty is legal. In 1959 seventeen states actually used the death penalty with a total of 49 executions. In the state of Florida alone there were 10 executions.

Clearly the United States is behind the times. The Vatican newspaper, *L'Osservatore Romano*, has appealed for mercy in the Chessman case. Petitions with 2,000,000 signatures have come from Brazil. London newspapers are said to have given more space to the California case than to news of the royal birth. One paper said: "If he is executed . . . it will be a day when it will be rather unpleasant to be an American."

Why does America continue the use of the death penalty which the western world has been gradually abolishing, and which Germany and Italy got rid of along with Hitler and Mussolini?

Goshen, Ind.

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young man is leaving. The sudden change from the authority of the home to the authority of only one's conscience has been difficult, sometimes devastating. The church has a responsibility to give its support in a time when it is needed. Domineering is not needed, but rather the presence which helps to maintain perspective and balance. Many I-W's have expressed the need for more structure in the I-W program, and the church must not fail them in this.

This new plan is going to cost us more money. The I-W Council will have its periodic meetings. The administrative office at Elkhart will require at least twice as much personnel. But with the assurance that our boys will be getting better supervision and help, and that there will be better spiritual outcomes, certainly we will be willing and able to pay the bill.

So long as the United States has compulsory military service, so long do we hope that conscientious objectors will be permitted to do alternative work in line with their convictions. But such an alternative plan has its hazards for us, and we must plan carefully and work vigilantly to avoid these hazards. We believe that the new look is a move in that direction.—E.

Twenty Years of the Mennonite Historical Bulletin

BY MELVIN GINGERICH

The first issue of the *Mennonite Historical Bulletin* was dated April, 1940. For twenty years this periodical has been published by the Historical Committee of Mennonite General Conference. Its editors have been John C. Wenger, Edward Yoder, Melvin Gingerich, Grant Stoltzfus, John A. Hostetler, and Irvin Horst, assisted by the other members of the Historical Committee. Generally two of the above-named brethren served as coeditors.

In 1940 and 1941 the paper appeared only twice a year, but since that time it has been a quarterly. At first only a four-page issue, in recent years it has appeared alternately as a four- and an eight-page paper.

Although it has carried articles on European Mennonitism, its chief emphasis has been upon the American scene. One of its features has been a series of biographies. During the twenty years, forty-three biographies have appeared in its pages. Another feature has been its congregational histories, of which thirty-nine have appeared. Eleven conference history articles have been published, as well as a great variety of additional articles such as book reviews, diaries, pioneer recollections, family histories, queries, news notes, and pictures. Nearly each issue carries a picture or an illustration. More than seventy have appeared in the twenty years, many of which are portraits of past church leaders.

One of the purposes of the *Bulletin* editors has been to encourage local historians to write for publication. This has served to give them training in historical method and writing, as well as to preserve much local history that otherwise might have been lost. During the last ten years at least seventy-seven writers have contributed articles to the *Bulletin*.

At the end of the first ten years a thorough index to subjects and authors was published in the October, 1949, issue. Likewise at the end of the next ten years another index was prepared, which was published in the October, 1959, number. The issues for the twenty years, including the two indexes, have been collected into one book and bound in black buckram and are now offered for sale at a price of $5.00. This is a $30.00 value for only $5.00. Many Sunday-school librarians will wish to add this book to their collection, as well as others who have an interest in church history. Orders may be sent to the Historical and Research Committee, 400 College Avenue, Goshen, Indiana. The annual subscription rate is $1.50.

25 Years Ago

(from GOSPEL HERALD, *March 7, 1935)*

. . . Conference on Peace and War . . . Goshen College, Feb. 15-17, 1935 . . . "Is Alternative Service Possible and Desirable," by G. F. Hershberger.

(from GOSPEL HERALD, *March 14, 1935)*

. . . there are approximately 20,500,000 people in the United States . . . on relief. . . . Cuban government combats revolt. . . .

Just Why Is It?

By a Missionary on Furlough

WHY IS IT that missionaries willingly leave their homes and loved ones to go to a foreign country where they know no one, and then would really *rather* be there than in the homeland?

WHY IS IT that they risk the dangers of travel across the seas by ships and planes, across foreign soils by trucks and jeeps (only occasionally by comfortable passenger car), and often on foot over brief stretches of hardsurface roads, long miles of gravel and dirt roads, and webs of cow paths which choke with dust or plaster with mud?

WHY IS IT that preachers leave the spacious air-conditioned cathedrals, the lovely brick structures, and the attractive white frame churches in order to minister in a very humble building in the tropics, in mud huts out among the bushes, or just under the trees where heat, wind, and rain come and go at will?

WHY IS IT that doctors and nurses leave the conveniences of American hospitals and regular hours of duty to go where equipment is limited, filth is everywhere, ignorance of the people hinders so greatly in the curing of their bodies, superstitions prevent the carrying out of necessary clean-up measures, and age-old tribal customs continually lead the native people to mutilate their bodies and literally invite infections and diseases?

WHY IS IT that teachers transfer from the up-to-date classroom of this country, with all the latest equipment and technique for doing a first-rate job of teaching, and take up their duties across the sea in their own small living room or on the front porch, in a dark and chilly mud hut, or even in a classroom with a measure of supplies, but considered most humble by American educationalists, many times with a beginning of students who have no background whatsoever for schooling from their parents, or in some instances who have had some education but have been taught to have nothing to do with Christianity?

WHY IS IT that builders are happy to lay aside the clockwork of American construction, the telephone ordering of timber and nails with almost immediate delivery, the trucks for concrete that mix-as-you-travel, and the convenience of power tools for numerous tasks, to take up the snail-pace construction in a foreign country with inexperienced laborers, with the go-get-it-yourself method of securing supplies from great distances (necessary items not even available), and with mostly hand tools with which to carry on the building work?

WHY IS IT that the benefits of sanitation systems, pure water, public parks, museums, libraries, music, paved roads, clean streets, doctors and hospitals, round-the-clock electricity, easy education for the children, high wages, and a dozen other things are brushed aside by bookkeepers, agriculturists, and missionaries of all walks of life as they make their way to other lands where often such benefits are unknown?

These and many other questions have been asked me over and over during my furlough months. Aren't missionaries made like other people? Certainly, they are. Do they actually enjoy inconveniences? Of course, they don't.

Thought for the Week

The victorious Christian is not one who never has anything to confess, but one who keeps up to date in his clear relation to God and man.—E.

People can't seem to understand, but the God of the universe has called us with such a definite, unmistakable calling to make Him known to the lost of other lands that we cannot be satisfied until we have obeyed. When we step aside from our duties on the field to come home for the much-needed change and rest, for the opportunity to see loved ones and friends here, and for a period of sharing with you the victories and burdens of the field, we almost always leave our labors in the hands of other missionaries who are already overworked or who should be filling other posts of duty. Delay on our part results in eternal death for many who are without the Gospel. When God calls, He puts within our hearts the love for the work and for the people with whom we work. He prepares us for leaving here, arriving there, and for the strangeness of people and their language. "When he putteth forth his own sheep, he goeth before them . . ." (John 10:4). He gives a new sense of values. Things ordinarily called sacrifices fade into the background as the value of the human soul takes its rightful place. As soon as we complete a period of ministry in America, our eyes and hearts turn toward the land of our adoption. Jesus left all He had, even heaven and the Father, in order to come "to seek and to save" us. Should we give less than our very best to Him?

Sinners think that missionaries are mentally unbalanced, and it is not surprising to hear them say so, for they cannot understand spiritual things. But the thing that often grieves me is that many Christians who would not do anything outwardly to hinder my returning to the field would still inwardly rejoice if I remained here in the homeland. Actually, how broad is the vision and how deep is the burden of such individuals?

I'm homesick for those "other sheep," and if you truly have a missionary heart, you know *why it is.*

Call to Prayer. Printed by permission and request.

Stewardship of a Free Pulpit

The free Protestant pulpit is the last bulwark of liberty. Let the preacher be refused his right to declare his conscience, and the cause of freedom is dead.

The pastor of a certain powerful church was known throughout the nation for his bold speech on social issues, but it was not generally known that the chairman of his official board was the president of a great railway. The two men were very fond of one another, though they differed widely in their judgments in many social and economic matters.

There came to the chairman of the board on one occasion a deputation from a patriotic organization with a request that amounted almost to a demand. They were insisting that the layman should use his position as the chairman of the board to silence the preacher.

"Gentlemen, for me to do the thing you are asking me to do would be for me to break faith with the most holy things within me. When we invited our pastor to occupy our pulpit we entered into no agreement with him to let him do our thinking for us, or to make up our minds for us. We reserved those privileges to ourselves, we being good and loyal Protestants. But we did guarantee our preacher that he should have the right in that pulpit to speak his mind as he became convinced, and as he believed he was interpreting the mind of God. All of us have kept our agreement. Our preacher has had the right to say things we did not agree with, and we have had the right to disagree with him and to tell him we thought he was mistaken.

"And in the process a very interesting and a very important thing has happened. He has spoken the truth again and again, and has charged us with our sins, all to the advantage of our souls. Now if it should happen that we shut his mouth as you are asking us to do, we might also shut his mouth at the very moment he was preparing to bring us a message direct from God Himself. And that would be a terrible thing to happen.

"No, I do not think we can ask him to keep silent. We would be running too great a risk."

And thus did one layman assume his stewardship of a free pulpit.—*The Cumberland Presbyterian.*

God's Plan for Us

BY TITUS MARTIN

In times past God always had a plan for His people, and He has today. It is not His will that any should perish, but that all men come to repentance and live. It is the primary task of the church to bring lost mankind face to face with the living Word, the medium He has chosen to bring them to Himself. If this is neglected, many will be lost eternally. Each generation has an obligation all its own, which can never be delegated to some future generation.

This body is composed of many members, and only as each of us follows God's plan for his life can the plan for the whole be realized. Sometimes we think our part very insignificant. Let us never forget the neglect of duty of only a few hinders the witness of the body as a whole. God's plan for your life is very important to Him.

After reaching the years of accountability each person is responsible to let God work out His plan for all of life. Before that time parents, pastors, teachers, and others have a definite contribution to make. It is important that through the teaching of the Word such convictions have been implanted into young hearts as will help them fill their place in life. Many a young person may be hindered in working out God's plan for his life by our failures. Much that the church holds dear can be lost in one generation.

God has allotted to each of us enough time to work out His plan for us, but we have none to spare or waste. None of us know how much time we have in this world, and so it is important that we redeem time daily, if we expect God to work out His plan in us. For all of us part of our time is already spent, and for some of us the greater part, and if our time is not properly used, God's plan for us may never be fully realized.

Is there any comfort to those who realize they have not followed God's plan for them, but wasted it in sin and the pleasures of this world? If they come to Him in penitence and confession, there surely is. Just as the potter took the marred vessel and made it into another vessel as it pleased him, so God can and will do for you if you yield wholly to Him. The master Potter can remake the broken fragments of life into beautiful and useful vessels that bring glory to Him.

How to discern God's plan for us is a question faced by young and old. I believe the first requisite is a real desire to know His will for us, and a willingness to follow at any cost or sacrifice. The wise man says, "In all thy ways acknowledge him, and he shall direct thy paths." The reading of His Word and prayer, counsel from parents and men of experience, the providences of life, and the leading of the Spirit are mediums through which He makes known His will to us. It is very important that we spend much time in prayer and the reading of the Word if we would know God's plan for us. Many times certain happenings make the plan clear. However, we should never forget that God's voice in providence never contradicts His Word.

It is human that we desire to know God's plan for us days and years ahead. Sometimes God permits this, but often He does not. He bids us follow step by step and day by day. Although we would like to know the *whys* and *wherefores,* these also are often not made plain to us. He wants us to walk by faith. I believe that many times our finite minds could not understand even if He would tell us. It is not so important that we know all the plan, but that we know the One who made the plan and is able to work it out if we allow Him. Sometimes, as in rug-making, we see only the side that is not beautiful—just a mass of tangled threads, but in God's time and way we shall see the other side, and behold the finished product, and realize His plan was best for us.

Following God's plan excludes our own. We must realize that "it is not in man that walketh to direct his steps." I would emphasize that a strong devotional life, much prayer, and the reading of the Word are requisites for all of us if we would follow God's plan. Let us never neglect these and at the end of life we can hear the welcome plaudit, "Well done."

Bird in Hand, Pa.

My First Publication Board Meeting

BY PAUL M. SCHROCK

From the opening song, "Ye servants of God, your Master proclaim," to the closing statement of the final address, "If we could do something that we are not doing now, we are responsible," the Publication Board Meeting impressed me. I am convinced that the Board, in session March 4-6 at the Scottdale Market Street Church, is vital to the program of the church.

Bro. Paul Miller, Goshen, Ind., set the tone of the meeting in the devotional period of the first session when he said with tears in his eyes and with deep conviction, "My concern is that as we become a church of trained specialists we do not lose our passion for Christ." He declared further that the success and usefulness of our publications are dependent upon an absolute immediate encounter with Christ on the part of those who prepare the materials. Stressing the seriousness of the task, he observed that "the church is awfully precious to the heart of Jesus."

As a first-time observer I was awed by the complexity of our present publishing-printing-selling operations and at the same time overwhelmed with how utterly little we have accomplished when weighed against our potential and the need of our generation. President E. C. Bender called on the Board to "ascertain whether we are fulfilling our mission." He drew attention to our good publishing heritage, and declared that it is our responsibility to keep pace with new developments in the field and utilize them for our purposes.

President Richard Detweiler of the Mennonite Commission for Christian Education (which met jointly with the Publication Board for most of the sessions) spoke of publishing as being primarily a spiritual task. He called for a creative communication of the Gospel impact with a goal of making Christ real to individuals. "The creative power of the Word is our assurance of effective service by the Holy Spirit."

Bro. Paul Brunner, Wooster, Ohio, pointed out that our mission in publishing becomes clear when we realize the answer to the question, "Who is man?" Since man is a spiritual being, his full potential can be realized only in Christ. Bro. Brunner called on the church to pour forth a flood of evangelistic literature in addition to that necessary for a full nurture program for those who are Christian.

Bro. Raymond Byler, Altha, Fla., recognized literature as a tool toward church unity and declared that clear writing goes a long way in dispelling confusion. In an address on the same theme Bro. John C. Wenger, Goshen, Ind., observed that unity is not something to be striven for but a condition to be recognized in Christ, and declared, "Schisms are not the Lord's method of solving our problems." The Lord would have us settle our differences through brotherly admonition, prayer, courageous teaching, and Holy Ghost revival.

One of the major concerns of the business sessions was the financial health of the Mennonite Publishing House. Some apprehension was voiced that for the second straight year the House has operated with a deficit. It was pointed out, however, that most of this can be attributed to long-term investment in relocation and remodeling of House-owned stores which should more than repay itself in the years ahead.

It was also noted that, while the final figure for 1959 showed the Publishing House operating at a deficit, the House had carried the weight of tens of thousands of dollars of subsidies. This was necessary for areas of publishing that are not profit-making in dollars and cents but are deemed indispensable to the program of the church. Heavily subsidized projects include the publication of the GOSPEL HERALD, tracts, foreign literature, many of our books, and the mail-order business. It was generally agreed that such projects should not be curtailed but rather expanded by whatever means are at our disposal. Some felt that perhaps the brotherhood will want to share in the support of some of these projects.

The Publishing Agent presented his report in a 45-page booklet evaluating *Our Mennonite Literature Service 1959*. Among many other things he noted the planning and development of the new leadership magazine, *Builder*, to be edited by Ellrose D. Zook and released in October, 1960; the preparation for a new family worship quarterly to appear in April, 1961, with Paul Lederach as editor; the completion of the mammoth publishing job of the *Mennonite Encyclopedia;* an annual sales of Christian education materials of approximately a half million dollars; the possibility of revising our summer Bible school materials sometime in the future; the opening of Menno Book Store in Ethiopia and preparation for opening a store in Tanganyika; total sales in 1959 of $1,729,245; a tract circulation of 4,097,400 for the year; a combined sales total of over 160,000 copies of *Amish Life* and *Mennonite Life;* and the unprecedented challenge facing us in the preparation of Christian literature.

The Board approved a plan that from time to time certain editors, upon the recommendation of the Executive Editor and the approval of the Executive Committee of the Board, might be recommended for ordination to the conference body of which they are members. This would make him officially responsible for the ministry of the Word through writing, give him more latitude in writing to ministers of the church, and make it more acceptable for him to accept speaking engagements throughout the church.

The Publishing Agent announced that he had transferred to Bro. Ben Cutrell, Business Manager, more completely the responsibility of the management of the Mennonite Publishing House. John C. Wenger, Goshen, Ind., and George W. Cutrell, Denver, Colo., were re-elected as members at large of the Board. The Board and Commission both went on record as favoring continued co-operation and co-ordination in their interests.

Election resulted in another term in office on the Executive Committee for Clarence E. Lutz, Elizabethtown, Pa., vice-president; Harold Zehr, Roanoke, Ill., secretary; and John C. Wenger, Goshen, Ind., fifth member. E. C. Bender, Martinsburg, Pa., continues as president of the Executive Committee and C. L. Graber, Goshen, Ind., as financial agent. E. E. Miller, Goshen, Ind., was elected to the Publishing Committee succeeding Howard H. Charles.

Book Editor Paul Erb spoke enthusiastically of some of the books that may be published within the next five years. Interesting possibilities include a new Bible doctrines book, a devotional book by Lorie C. Gooding, a biography of Menno Simons by Irvin Horst, a history of the Mennonite Church by Harold S. Bender, a fictionalized biography of J. S. Coffman, J. B. Smith's commentary on Revelation, a sequel to *The Miller Five*, a biography of Christopher Dock, and a history of Mennonite General Conference. Likely not all of these will come to fruition, but they represent a portion of what may lie ahead in our book publishing.

Bro. Paul M. Lederach outlined plans for curriculum publishing. Of special interest were plans for the discontinuation of *Herald Teacher* and *Program Builder*, as such, and plans for the development of a Weekday Bible School series to appear in 1964 or 1965. Primary, junior, and intermediate lessons based on the Year II theme, "Church," will be released in October, 1960.

At the closing session Bro. Ellrose D. Zook emphasized the avenue of witness open to Christian journalists—writers and editors—and the extreme shortage of competent personnel for the vast amount of work that could be done.

Bro. Russell Krabill, in the final address, emphasized that the Christian Church has never realized the full potential of the printed page. He cited the effective use communists are making of literature and queried, "Are we going to let the Christians teach illiterates to read and stand idly by and watch the communists give them their material to read?"

A great mission confronts our church in the field of literature. We have the capability and the resources to accomplish much more than we have so far. May God raise up more writers and editors, more printers and artists, more pray-ers and givers for the advancement of the great cause of Christian literature. "*For a great door and effectual is opened unto me, and there are many adversaries* (I Cor. 16:9).

Scottdale, Pa.

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There cannot be a greater unthankfulnesse to God then to desire to be Nothing at all, rather then to be that, that God would have thee to be.—John Donne.

A Prayer

FOR THIS WEEK

Dear Father, we confess the terrible fruitage of our unbelieving hearts. Unfaithful in many things, we most faithfully remain "the silent in the land."

We see our national worship of Things, but we are afraid to put the ax to our own materialism.

We see everywhere the national monument of human disaster and to it we lose our young people.

Mankind encircles the moon but fails to change the human soul because the church obscures the Way.

Father, in Thy love cause us to die. In Thy church may every earthen vessel be broken, may every light be shining and every sword flashing. And so may the praise of all men, withheld from the time of Adam, be restored to you forever. Amen. —*Ivan Moon.*

Prayer Requests

(Requests for this column must be signed)

Pray for the ministry of our missionaries in Somalia, especially for their safety and continued service when Somalia secures complete independence this summer.

Pray for the beginning educational program at Araguacema, Brazil, that it may be a means of strengthening the church.

Pray for God's blessing for the lay pastors at Araguacema, Brazil, in their studies and in their weekly teaching, preaching, and visitation work. Pray for the converts who are under instruction.

Pray for the Christian growth of the church members in Mexico City: Sergio, Belud, Edward Lopez, Edward Rosado, Jane Rosado, Amparito Hinojosa.

Pray for the Emilio Villegas family in Mexico City who want to follow Christ and join the church there.

Remember the request of a sister for prayer that "there will be no separation and complete vindication."

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Vodka and caviar can cut years off your life, says a famous Russian physician. . . . "Alcoholic drinks make a person age faster and affect the nervous system," he says. "It is necessary to struggle against smoking and alcohol; people who drink and smoke have less defensive force against various sicknesses."—*The American Issue.*

OUR SCHOOLS

The Role of Chapel in the College Community

Chapel Address, Goshen College

By Atlee Beechy

Chapel has played a significant role in the life of Goshen College since its beginning. Goshen College has always been interested in the development of the student in all areas of life. The education of the mind and heart must go together. This philosophy of education states that it is impossible to have effective intellectual growth without corresponding growth in spiritual and social perceptions. Many aspects of the program contribute to the achievement of this goal, but chapel through the years has been especially important.

It would indeed be difficult to imagine Goshen College without daily chapel. Several comprehensive studies of the impact of Goshen College on students reveal that the chapel service has been regarded as the most significant single factor in helping students grow spiritually. My purpose, however, is not to focus on a sentimental glorification of the values of the past. What can and should chapel mean in the life of the college family today? It is appropriate, as we begin to utilize this lovely sanctuary, that we review this basic question.

In the first place, it is presumptuous for any single individual to attempt to answer this question. And if every member of the college community were asked to state what chapel at best should mean, there would be a variety of responses. Yet, as I have tried to listen to what members of this fellowship of learners have said about and expect from the chapel experience, I sense there are certain reoccurring themes. I should like to discuss briefly three of these.

A first and primary function of chapel is worship. Man is so constituted that he needs to worship! Life without worship becomes arid and unproductive. Worship is necessary, not so much because God needs our imperfect expressions, but because we need to worship individually and corporately. Worship extends the boundaries of the heart, enlarges the vision, deepens the sensitivities, develops a dimension of the spirit, and is a stretching toward God. In essence this means worship is communication with God on a deep and meaningful level!

Yes, God is—
- Great, powerful, and holy. His creative hand has gone out throughout the universe.
- Kind, tender, merciful, and loving. His heart yearns for His suffering people.
- Strong, just, and righteous. He is the rock of our salvation.

In contrast, man is limited, dependent, incomplete, searching, selfish, and grasping. But man is also wonderfully made, for he possesses a heart and mind reaching for reconciliation and fulfillment. Appropriating God's grace through worship bridges the gap!

Worship means—
- Adoration,
- Confession and forgiveness of sin,
- Petition and entreaty,
- Renewal, refreshment, encouragement, enlargement, and cleansing.
- True worship leads to healing and meaning!

Such worship takes place through—
- Lifting our voices and hearts in praise before God,
- Concentrating on God and our need of Him,
- Listening to the Word of God and the spoken word, and praying individually and collectively.

Secondly, chapel makes a relevant contribution by helping to achieve important educational objectives. The development of committed, thoroughly prepared, and intelligent disciples is a fundamental purpose of this school. The individual (his heart and his mind) must be confronted with the crucial question of life. Who am I? Who is God? What is He like? What is truth? Commitment? How do I respond to life demands? What's worth getting excited about? To what shall I give my first loyalty? Chapel performs a real service as each individual is forced to look at these questions and to relate himself to them. Chapel has a function in moving us toward crucial decisions.

Yes, this daily worship experience should creatively speak about—
- The church—its strengths, its weaknesses, its ministry, its outreach.
- The world and its needs.
- Our culture—its strong points and its soft spots.
- Ourselves and how we are made, our deepest hopes and needs.
- The critical and relevant issues worth living for and, if need be, dying for.

Yes, chapel should "stir up the gift" within you—stir it up sufficiently that you will commit your gifts to worth-while ends.

In addition to these two functions I think chapel makes a contribution by providing an opportunity for the college community to gather together in a common experience. Here the lines between faculty and student and staff drop away and all members rub shoulders with each other. Here we have an opportunity to develop a sense of belonging to each other, to share in the joys and sorrows of our common life. The form of this worship center facilitates this sense of common sharing and fellowship in the chapel experience!

Goshen College is more than the sum total of 900 individual persons—students, faculty, and staff; it is the interaction, the feeling for and toward each other, the feeling of belonging to something of a common fellowship, to something larger than our individual selves. Here we may have the experience of giving and receiving strength from another.

In conclusion, chapel objectives are easily formulated. The ones I have proposed will receive varying responses, and this is your individual privilege. Some of you may feel the three functions suggested are not compatible. Some will be sympathetically inclined toward one objective while others will give a higher weight to another. But chapel ideals become alive as the heart possesses them.

How can we move toward achievement of these goals? Is it a matter of clever and dramatic speakers? Some of you may feel that this is necessary. But is it possible that sometimes we almost dare the speaker to do something to us, to get us involved? Are we ready to make room for varying individual responses to chapel? Do we judge chapel on the basis of whether the speaker uses our particular brand of pious expressions which we have been accustomed to or have developed? Are we as ready to have our own inner motives and thoughts evaluated as we are to evaluate those who lead us in the chapel experience? Do we sometimes cover our own insecurity and fears with an air of sophisticated criticalness?

Christian love requires that we make room for individual needs and responses to the chapel experience and also room for individuality in leading the worship period. Finally, and most important, when maturing Christian men and women come to chapel with high expectations
- to worship,
- to allow themselves to be stimulated,
- to experience a sense of fellowship,

and they pray consistently for this experience, for themselves and for others, *nothing* can prevent the blessing of God from pouring out of the windows of heaven upon them! If Christ is relevant at all, He is relevant totally for all of life and thought!

Pledge yourself to make chapel the kind of high-level, enabling, enriching experience that it may become when God's people earnestly seek His face!

CHURCH HISTORY

Ninetieth Anniversary at Allensville

BY THE LATE URIE ZOOK

One of the notable events during 1959 in the Kishacoquillas Valley was the Thanksgiving Day celebration at the Allensville Mennonite Church when this congregation acted as host to those who, at one time or other, had been members at this place and were living elsewhere at this time.

This home-coming was also intended to commemorate the 90th anniversary of the construction of the first church building, erected in the year 1869. Three sessions were held—one on the evening prior to Thanksgiving Day and two on Thanksgiving Day, Nov. 26.

The program on Wednesday evening was mostly centered around the theme, "Blessings Received from a Goodly Heritage." This was subdivided into three parts: (1) "The Home," by John D. Yoder of the Belleville congregation; (2) "The Church," by Oliver Zook of the home congregation; and (3) "The Nation," by Jesse Heister of the Mattawana congregation. These talks were followed by selections by the junior chorus. The closing message was given by Ross Metzler of the Mattawana congregation on the subject, "Hitherto Hath the Lord Helped Us."

On Thursday morning Thanksgiving services were conducted appropriate for the occasion. Two features then followed: (1) "Sharing Together," by Ellrose D. Zook of Scottdale, Pa.; (2) "Rejoicing Together," by Allen Zook of Hershey, Pa. The Thanksgiving sermon was brought to us by Paul Roth of Masontown, Pa., who was guest speaker for the home-coming. Recognition was given to all homecomers, many giving a glorious testimony of their experiences.

The noonday fellowship meal was served free to over 400 guests. Some of the homecomers had not met each other for 35 years. Many fond memories and acquaintances were renewed.

After the noon hour a panel discussion was conducted by Martin Hartzler. The main theme was "Reminiscences." Topics included: "Church Life," by Urie S. Zook; "Bible Conference," by Mrs. Milo Yoder; "Sunday School," by Urie Hartzler; "Youth Activities," by Benjamin Hartzler, and "Transportation," by Mrs. Irvin Roth. A closing message in song was given by an actet in charge of Ellrose and Ruth Yoder. An added feature at this time was a short message by tape recording from the Allen Byler family, who are serving in Ethiopia. The closing message was given by Paul Roth on the Bible admonition, "Let Us Go Forward."

A large 8-page pictorial folder was especially prepared for this occasion, presenting pictures and data relative to the historical events, photographs of churches, bishops, ministers, and deacons, past and present. Another feature of this folder was a 3-page historical sketch compiled and written by the church historian, Urie D. Hartzler of Allensville.

Following are some of the most interesting events.

Quite a large area of land, which includes the small plot of ground upon which the Allensville Mennonite Church now stands, was purchased by Benjamin Chew from John, Richard, and Thomas Penn, heirs of William Penn, in 1796. Pennsylvania was granted to William Penn by royal signature of England, March 21, 1681. On April 12, 1801, Mr. Benjamin Chew sold the above area of land to John and Jacob King, who in turn sold it on May 12, 1807, to Jacob Hartzler, who then sold it on Dec. 7, 1811, to Yost Hartzler. (The above Jacob Hartzler is head of Family No. 155 in the Hartzler genealogy.) This Yost Hartzler then willed this land to his son Yost Hartzler and Barbara, his wife. In 1869 the congregation at Allensville built their first meetinghouse on land deeded for that purpose by Yost and Barbara Hartzler, located one and one quarter miles east of Allensville, Pa., on what is now Route 76.

The old church was remodeled several times. Then in the year 1948, a new brick building was constructed.

In 1914 the membership was 110. In 1921 the membership was 160. In 1932 it was 200, and the present membership is 359, with a Sunday-school enrollment of 435.

Young people's meetings were first begun in private homes. The first meeting was held on the evening of the wedding day of Joshua B. and Ella Zook, March 12, 1893. About eight years later the church was lighted by hanging lanterns at or near the windows.

In about 1870 the first Sunday school was started by two laymen in a schoolhouse west of Allensville for the purpose of learning the German language. This was continued for several summers. It was moved to the church about 1880. Only the Bible was used as a class book.

In 1936, action was taken by the Allensville congregation to begin a mission station at Rockville. At first it was started in a hunting camp on the mountain nearby. Later services were held in a schoolhouse near the village. Interest grew and finally it was decided to build a small chapel near the center of the village. Much of the material and all of the labor were donated. In 1940, it was decided to organize into a separate congregation, with their own minister and deacon.

In 1938 plans were begun for a mission Sunday school east of Mount Union in an abandoned schoolhouse known as Otelia. First services were held on May

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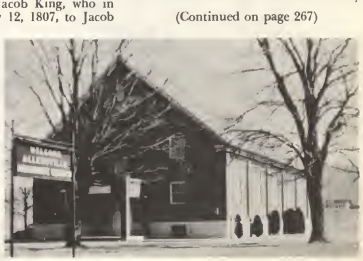
The first Allensville Mennonite Church built in 1869.



The present Allensville Mennonite Church dedicated in 1949.

FAMILY CIRCLE

Teaching Our Children to Worship

By Mrs. Roscoe Miller

All of us know we cannot have a healthy Christian life without fellowship with God. We know, too, that it takes conscious effort on our part to have a proper relationship with the Father. It takes even more effort to teach our children to have a real worship experience. We are all born with an instinct to worship something. The peoples in India and Africa worship, but the Bible says, "they know not what." Isn't it a blessing that we can know the God whom we worship? Dare we neglect to teach our children to know Him also?

Yes, we always go to church; we always pray before meals and at bedtime. But do we always enter into a real spirit of worship? Or has it become routine, with our minds often occupied with other things?

Before our children can worship God, they need to know that there is a God, and that He is great and good. His loving care is all around us. The small child is very eager to learn and is ready to believe almost anything that you as a parent will tell him. Therefore, God can only be as real to the child as He is to the parent. If we do not keep ourselves close to Him, we cannot expect Him to be real to our children. Very early in the Old Testament, God commanded the parents to love the Lord God with all their heart and with all their soul and with all their might. They were to teach their children diligently. Not once in a while, not once a week, but "thou . . . shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." That sounds like a full-time job. Could our failure to do this be why many of us accomplish so little?

God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Can He say that much of us? Perhaps we have been overcome by the busy schedules of our growing families. If we have, this is just as Satan wants it to be. It is true that Abraham did not have to compete with 4-H clubs, baseball, music lessons, or television, but neither did he have all the advantages of our church and MYF organizations that we have. We are not lacking materials, for the Mennonite Publishing House is ready to supply materials for all our needs. It can only be, that we are too busy to use them. Of course, God wants us to be busy. We are not saved to be idle but to serve. But could it be that we are much busier than God ever intended us to be? We take great pride in being rushed. It makes us feel important and indispensable. We are afflicted with the idea that we are not doing anything, unless we are doing everything.

Jesus, whose work required tremendous effort and energy, found time to be alone, to relax, and to pray. Nowhere do we find Him rushing around in a frenzied service to the Father. We need to learn to say a healthy "no" to some things, so that we can live with our families. I believe that we would accomplish more, if we would attempt less and would spend more time in quiet waiting before God. "I can do all things through Christ which strengtheneth me." Among our "all things" is the responsibility to bring up our children in the nurture and admonition of the Lord.

One of the best ways to do this is through family worship. There are many ways to conduct this period, but above all, we must keep it alive and interesting. Even here, we must teach our children to be reverent and obedient. One writer has said, "You may plead, you may instruct, you may warn. All will be in vain, if you have failed to teach the child to obey."

Our motive in teaching these things must always be to glorify God and not to prove our authority. It may be difficult to be faithful and regular in family worship, but it does mold character and helps children choose the best in life. The child who has had a daily worship experience is stronger when temptations come, and if he does fall, he is quicker to ask forgiveness. In a recent survey of one of our church schools, it was found that very few students come there with any established devotional habit. Many said that they did not even pray regularly and a few had never read more than a few scattered books of the Bible. Is it any wonder that some of our young people fall so quickly, when they leave the protection of our own homes and communities?

If we do not have the time to teach our children now, we may be forced to take time for regrets later. Let us spend more time planning vital devotional periods for our families. If we have failed in teaching our children in the past, let us mend our ways and begin an effective training program in our homes now.—*The Ohio Evangel.*

EXPRESSION OF APPRECIATION

I wish to express my sincere appreciation to my many friends who remembered me with cards, flowers, gifts, and visits, and I am especially grateful for the many prayers offered in my behalf while I was in the hospital and since my return home. May the Lord bless you all.—George K. Harnish, West Willow, Pa.

Loaves and Fishes

By Gladys De Nio

I dreamed that hordes of hungry children came
In silent stream to pass my bed last night;
Thin cheeks and hollow eyes were etched in light;
Beyond them, shadowed in that flickering flame,
Young, starving mothers' faces were the same—
Tired faces, patient, troubled, gaunt, ash-white—
I wept aloud, "Oh, spare me from the sight!
How can they all be fed! how, in Thy name!"

I saw them pass again, in calmer sleep,
And stretching forth my hand in love, I spoke
To that one nearest me, "No longer weep;
I'll share my store." Whereat, the silence broke!
Ten million hands and hearts cried, "Take, and keep!"
I had my answer, clear, when I awoke.

Lincoln, Kans.

TO BE NEAR TO GOD

Wisdom from Paul's Writings

Sunday, March 27

Read Rom. 6:1-11.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

When in Rome I watched both the old and the young climb the Scala Santa, the sacred stairway, on their hands and knees, praying that they might find favor with God. Some came crawling into the cathedral; others fell down at the foot of the stairs and began climbing up. It was a pitiful sight. One does not find Christ and peace by his own struggle. He must give up and like Paul be crucified with Christ so that he will become new within.

Father, help us to identify ourselves with Christ in death that we might have the holiness of Christ in life. Amen.

Monday, March 28

Read II Tim. 1:1-14.

"For the Spirit that God has given us does not impart timidity but power and love and self-control" (II Tim. 1:7, Williams).

How often we do poor work because we are filled with fear. We are afraid we'll make a mistake, afraid we won't be able to finish our work, afraid we won't know how to do everything right. In the face of our fears we must remember that the Lord is our helper and that the Spirit will give us courage. We must lay hold of that courage and claim it for ourselves. In place of fear we can be filled with power, love, and self-control.

Father, help us to cast our fears upon Thee. Amen.

Tuesday, March 29

Read Eph. 3:8-13.

"But the aim of your instruction is to be love that flows out of a pure heart, a good conscience, and a sincere faith" (I Tim. 1:5, Williams).

Those who boast of their knowledge and love to dispute the Scriptures, often disturbing other believers and attracting attention to themselves rather than to God, have none of the spirit of Paul. Paul considered himself as having a very special privilege of understanding the mission of Christ and of being allowed to share this knowledge with others. His whole life was devoted to getting this message out so that God would be honored and souls saved.

May we, O Father, use our knowledge to attract sinners to Christ. Amen.

Wednesday, March 30

Read Phil. 2:5-11.

"And I will very gladly spend and be spent for you" (II Cor. 12:15).

On a visit to the Holy Land we came to the Jordan River. Walking beside it did not satisfy me. I wanted to dip my hands into it. The river bank was very muddy and I sank deep in the mud before I was satisfied. Knowing that there was little service at the hotel in Jericho, I expected to clean my own shoes. After dinner I was surprised to find them cleaned and polished. Several days later when I found the wife of one of the ministers in our group cleaning another's shoes, I guessed who had stooped to clean mine.

Help us, Father, to devote ourselves to the needs of men in order that we might point them to Christ. Amen.

Thursday, March 31

Read Phil. 4:10-20.

"I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again" (Phil. 4:10).

Although Paul did not concern himself about his needs, he was still conscious that he had them. When friends helped meet those needs, he rejoiced, not primarily because he was helped, but mostly because he knew they received a great blessing out of their service to him. Giving is an essential part of our spiritual life.

Father, help us not to be slack in the grace of giving. Help us to cultivate a grateful spirit for the kindnesses of others. Amen.

Friday, April 1

Read Col. 1:24-29.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4).

Paul presented Christ in plain language, revealing Jesus as the Son of God and Saviour of men. He preached the Gospel just as the Spirit revealed it, trusting the same Spirit to direct it into the hearts of those who heard. His doctrine and his living were not separated. When he came to the real-

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Jesus, the Master Teacher

Sunday School Lesson for April 3

(Matt. 4:23-25; 5:1, 2, 17-20; 9:14-17; Mark 4:1, 2a)

For thirteen Sundays we will have the great privilege to sit at the feet of the Master Teacher, Jesus, He was and is the greatest teacher the world has ever heard. In our lesson today we can notice His art of teaching and also can get a lesson from His teaching.

The kingdom of heaven is "at hand" and Jesus began to preach the code of conduct for the citizens of this new kingdom. If Luke is referring to this same Sermon on the Mount (Luke 6:12-49), Jesus had spent the previous night in the mountain in prayer. What might He have prayed? **What preparation can prayer give a teacher?** In the morning He chose the Twelve and taught them the great code of Christian ethics in Matt. 5, 6, and 7.

Great multitudes were there to hear this new teaching. As on many other occasions Jesus may have planned to be alone with His disciples, but He had compassion for all men and gladly taught all from His exalted position. **Teachers must love their pupils.**

Jesus had a **specific message**—to declare publicly the principles and ideals that must characterize the lives of those who belong to His kingdom. These specific messages, the "blesseds," we will study this quarter. Do you suppose anyone ever left Jesus' classroom not knowing what He meant to teach?

"The people were astonished at his doctrine: for he taught them as one having authority." Some officers once said, "Never man spake like this man" (John 7:46). Of course we can't teach with such authority, but we like Jesus can know and live our **teachings.** Only so can we be effective.

Jesus **knew His pupils** and courageously **spoke to them.** His listeners knew the law and no doubt many of them were weary and defeated, trying to live according to the law, as the scribes and Pharisees were teaching and demanding. In the sermon Jesus told them how His teachings were related to the law. Verses 17-19. Jesus was interpreting the spirit of the law, not the letter. (This will be our study.) Note the high demand for righteousness in verse 20.

This interpretation Jesus **illustrated** with a parable story. (Many of our lessons this quarter will have a parable to illustrate the truth of some part of the sermon. We must ever be careful to rightly interpret the parables and not try to apply every little detail.) The new kingdom does not demand times of fasting. Joy is the tenor of the new. The new is not a patch on the old but a new spirit. New faith takes on new forms.

Jesus used many illustrations in His teaching—a coin, living water, sower, seed, vine, bread, stories from the life and industry of the people. He used only such as His hearers could understand and picture in their minds as they listened.

Jesus' love for His people and His great desire to have them consider and choose the way of life that He taught did make Him a very effective Teacher. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Doto Seisho Gakuin

East Hokkaido Bible Institute

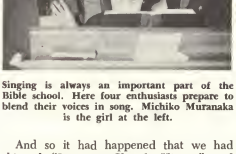
By Carl & Esther Beck

Forlornly she sat huddled on a sabuton (cotton cushion) in the upstairs dormitory-dining room. Her words came quietly and bashfully: "Father-God, forgive me. Forgive all my sins. In me there is nothing good. But I believe your promises. Save me. Save me from myself." A pause, then, "Thank you, Amen." As she prayed thus earnestly and simply, I was conscious of the droning voice of Professor Niwa in the chapel hall downstairs, teaching "Japanese Church History," and the quiet bustling of Muraki-san's mother, busying herself with pre-supper preparations in the "kitchen" next door. And in that brief time my mind flitted quickly over the events that had led up to this moment. . . .

Michiko Muranaka had first heard about Jesus on the direct-hookup farmers' radio station about two years ago. She liked what she heard. Week after week she made a point of being busy with supper preparations at the time of the Mennonaito Awa broadcast, so that she could listen. It spoke to her heart. Then one day she mustered all her courage, and secretly sent us a post card, asking for the correspondence course. As her knowledge grew, so grew her faith, but peace did not come. Rather, a keen and hopeless realization of sinfulness settled on her. Last year's Doto Seisho Gakuin (East Hokkaido Bible Institute) came, and she wrote that she hoped to come. But her parents thought it unwise. So she buried her disappointment still deeper. Her parents wouldn't consent to her making the two-mile-by-foot plus seven-mile-by-bus trip in to church often either; so her problem stayed with her. This year, well before the opening session of school, she presented herself at the registrar's desk, with her parents' knowledge, but without their consent.

We thought it strange, when she refused to eat the first meal, but, knowing that some of these country lasses are extremely shy, excused her. But when the fourth day of school opened with her continuing her complete fast, we were concerned. She seemed to be drinking in every word of the lectures and the discussion periods, but we had been baffled in repeated attempts to penetrate the heavy cloud of despair that seemed to envelop her. We finally decided that she must go home before she made herself ill with her continued refusal to eat.

It was while we were on an exercise-hike on the fourth afternoon that I again had opportunity to talk with her alone. Again I urged her to take nourishment to keep up her strength for the strenuous class schedule (from 8:30 a.m. to 9:30 p.m.), and to ward off disease. I kept pressing her for the real reason for her fasting—pretty much of a one-sided conversation. Finally the first word came: "Teacher," and there was another pause, "Teacher, I want to be saved!"



Singing is always an important part of the Bible school. Here four enthusiasts prepare to blend their voices in song. Michiko Muranaka is the girl at the left.

And so it had happened that we had skipped "Japanese Church History" and were up here, kneeling at the low dining table. She had read from her own Bible, and marked the conditions and the great promises of salvation. With the help of the Spirit, she had claimed those precious promises for herself, and now she was simply asking for what was her promise-right. Her "Amen" came quickly and naturally.

For a moment she knelt silently with bowed head. Then her eyes opened and I saw that the blind despair of the past days was gone. Her features were illumined. The tears were still there, but they were now shining tears. Michiko Muranaka was a child of the King.

That evening she ate her first meal—with joy. And during the remaining six days of the school she unfolded like one of His shy spring flowers.

Michiko is one of 46 persons who were blessed by our second short Bible Institute. There were others equally striking. There was Mine-san, a young man from the Hombetsu church, who rededicated himself so emotionally to his Lord that it seemed to him he had never been a Christian before.

There was Takagai-san from Otofuke town, who wrote after she had returned home: "Teacher, I've decided to follow the Lord Jesus. I want to receive baptism as soon as you think I am ready." Takagai-san has also been a radio-correspondence seeker for a little over a year. She hasn't missed a Sunday at church since the Bible School, even though her town is also a long way from the church.

Ochiai-san, an eldest son, from six or seven miles out in the country, was in for a part of last year's and all of this year's school. He too is a radio contact. His active participation in the discussion indicated that he does some serious thinking. He made no dramatic commitment during the school, but last week he wrote, asking for some materials that would help him in his daily prayers. So this one, who has such a keen concern for relating the Gospel of Christ to matters political and social, is making discipleship a personal matter too.

Fujizawa-san, still another radio contact, was baptized just last December. Though her home is some 12 miles out in the country, she was able to take in the greater part of the school. During the school God began speaking to her about Memuro County. She is the first person from that county to have become a Christian, and God wants her, she feels, to become the seed for a church in the Memuro area. The plan is not yet clear, but perhaps He wants her to work at home on the farm yet this one year after graduating from high school, in order to enter into the life of her community more, the better to understand the aspirations and problems of the rural young folks, and then go on to a Christian school to prepare herself to be a teacher in her township kindergarten. In this way she would have good contact with many homes. Today she was in again to check her leading against the thinking of her spiritual brothers and sisters.

There were also the four Watanabe sisters and their mother. The two older sisters are already baptized Christians, and the two younger, 20 and 18 years old, may soon be ready to be baptized, together with their mother. Recently the father too has indicated interest. The four sisters sang together a number of times in the weekend Christian Life Conference that was a part of the school.

Sister Ikamura, our young Bible woman working with Lee and Adella Kanagy in Nishibetsu, Yamade-san, the Kushiro co-worker, and Yamagishi-san, one of our seminary students from Tokyo, were also among those blessed, and were in turn used to bless others. Even romance had its usual place in the school, as Bro. Yamade and Sister Takeishi's spring wedding will testify.

There were again many mistakes and failures that we hope to avoid in next year's

school, but on the whole we felt that this year's school was a fine improvement over the previous one. We were especially happy that, with the exception of the one outside teacher's train fare from Tokyo, which was subsidized by The Mennonite Hour, the school was entirely self-supporting. Nearly the entire mission family and the young "evangelists" from the various churches took part in the teaching program. Sister Rhoda Ressler had the heaviest load, making the daily long trip in to Obihiro to teach an evening music class, and returning home again on the cold night-bus to help her sister Ruth fight a virulent flu bug. For this type of all-round co-operation we are deeply grateful.

Was the second Doto Seisho Gakuin worth the extra energy it required? We think so. And we believe the Obihiro church, which hosted the school again, would join our guests in agreeing with us.

Obihiro, Japan.

Glimpses of Missionary Nursing

BY VELMA ESHLEMAN

Nursing in Tanganyika, Africa, continues to be very challenging. Our mission here at Kisaka is built on a hill, and we have a beautiful view of the landscape surrounding us. As I sit here writing, I can look out over the valley and see the countryside dotted with villages and plowed gardens. Up one path comes a patient and down another comes a patient—each wending his way to our small dispensary.

Activities can be quite varied, as a résumé of one day's activities indicates. At 7:00 a.m. I was on duty helping to teach one of my new helpers how to take temperature, pulse, and respiration on the ward. Then at 7:30 I sat with the seven dressers (hospital helpers), and we had our morning worship before starting the day's work. After the devotions we had a short discussion period with the workers which dealt with questions and problems.

Then we went outside to have a worship service with those who came for treatment. We used three dialects so that everyone could understand. After that, the main work of the day began.

The first two patients were fortunate enough to have beds, the third was lying on a stretcher, and the next two were on blankets on the floor. We should soon have enough beds for all. (Our beds are made of pipe welded together with a piece of canvas stretched across.)

Since Eliya was not here to take care of his outside workmen, I went to assign the work for them—cutting grass, making sun-dried bricks, putting cement plaster on a new house, etc.

Then I needed to go up to the house to start the washing machine and to teach Salome how to do the wash. She came to help me just several days ago and is a fine young woman who seems to learn easily. As I returned to check on the work in the dispensary, I passed by the outside workmen to see how their work was coming along.

By then it was 11:00 a.m., and I prepared to go down in the valley to get some sisal leaves. These were cut into strips and used to tie grass on the roof of a new kitchen we are making for one of the dressers.

Salome is also learning to do cooking for me; so I helped her a bit with the lunch. After lunch there was time for an uninterrupted nap, for which I was so grateful.

At 4:00 p.m. I noticed a few dark clouds in the sky and thought, "We may have a shower, since this is the time of the light rains." Suddenly I remembered that the mud bricks made today would be ruined if it rained. Several of the clinic helpers aided me in covering them with the grass which was piled up ready for the roof.

In the evening, after teaching Salome to make cookies, Joyce and I sat down to a supper of ugali, meat, and coffee. After the evening meal I gave Joyce some sewing lessons, since she sews pillow covers for our ward beds.

This daily routine is varied when I make regular clinic trips to Bumangi and Bukiroba, two of our other stations. This Sunday afternoon will be the time for another such trip. The 60 miles to Bumangi will be traveled in three hours' time, the first eight miles picking the way through holes, ruts, and rocks. I hope there will not be much mud.

Monday morning at 8:00 I will find a group of patients sitting on the log under a tree outside the small clinic at Bumangi. The day will begin with a short message. In this way many will hear the Gospel who never get to church. I will have about 50 patients, very few of whom will know Swahili; so I'll need to speak through an interpreter. They will beg me to continue my work without a stop for dinner, but I will need a short rest and food before continuing the afternoon's work. It will be 6:00 p.m. when the last patient leaves for home and I leave for my supper. Many will be disappointed because they got pills instead of injections. Many will be happy because they were examined with the stethoscope. I wish their souls' needs could also be treated.

After the two days at Bumangi I will leave for Bukiroba; here most of my patients will be Bible School students and their families. There will be many small children with temperatures and coughs. Here I can converse with the patients in Kiswahili; so the work goes much faster.

The next morning I will go to Musoma for supplies: cement, lumber, petrol, blankets for the ward, food supplies. Perhaps I will see a few patients in the afternoon and then start back to Kisaka. If there is an afternoon rain, I shall wait till morning. It will be good to be home!

Kisaka, Tanganyika.

Missions Today

What Is Integration?

BY J. D. GRABER

Integration of church and mission has been the watchword in India missions since independence. With the passing of British rule over India it became obvious that the concept of foreign missions would also need to change. As long as there was a foreign political empire, a foreign mission empire seemed more or less natural and perhaps inevitable. Political independence meant the coming in of self-government for the church and its inevitable counterparts of self-support and self-propagation. This has been a healthy and stimulating development.

Integration of erstwhile mission institutions, such as schools and hospitals, however, is a question distinct from church self-government. This was not clearly understood by many of us in the early fifties when all mission institutions (in fact, the entire foreign mission structure) were integrated directly into the church organization. Needless to say this was done with highest hopes and with unselfish idealism. But it has not worked out very well. Why?

There is something inherently wrong in expecting a conference organization to administer directly large institutions. In America we always administer our church institutions through appointed and elected boards having a greater or lesser degree of autonomy. For the conference Executive Committee to be loaded down with direct administrative responsibility for institutions would divert their best effort from their primary task. It would be a serving of tables instead of a service of the Word of God.

This we have discovered by experience in our India church-mission situation. The conference Executive Committee out of sheer force of administrative load had to neglect the spiritual service of the church. So much was concentrated within the Executive Committee portfolio that party spirit arose and in other respects the whole situation became unsatisfactory. Both church and institutions were suffering.

By unanimous vote a special session of conference decided to ask the Mission Board to assume responsibility for setting up representative and semiautonomous boards to manage the school program, and the medical program, as well as a third board to manage the literature work. These boards represent both church and Mission Board and include persons best qualified to administer. In this way work is divided more equitably; the conference Executive is relieved of a heavy load it should never have been asked to carry, and the schools, hospitals, and other work will be better cared for. We believe this is a sounder plan of integration that will strengthen the church and her witness.

Building the Church in the Pacific Coast District

BY MILLARD OSBORNE

The February monthly meeting of the Pacific Coast District Mission Board re-emphasized the truth that Christ is building His church. Meeting Feb. 15, the members of the board heard and discussed reports from the various phases of the district's program; the Jewish witness and the rescue mission in Portland, the homes for the aged, and the witness in Mexico were all considered in light of Christ building the church.

Chairing this meeting at Albany, Oreg., was Lloyd Fisher, president, who along with the other officers and committee members, was elected at the Fortieth Annual Mission Board Meeting, Dec. 3 and 4, 1959, held at the Fairview Church near Albany, Oreg. The theme of the annual meeting was "Building the Church" with divisional emphases: . . . through Spirit-directed witnessing, . . . through vision, . . . through conviction, . . . through response, . . . through dedication.

"Peter's sermon on the day of Pentecost proclaimed the central truth of the resurrected Christ," said Peter Sawatsky, missionary on furlough from Brazil, as he brought the mission sermon at the annual meeting. The dynamic outreach of the apostles after Pentecost was also stressed. Possessing the message of the risen Christ gave the disciples boldness and courage.

Another high light of the annual meeting was a panel discussing "The High Call to Missions Through the Home, Church, and School." Marcus Lind led this discussion in which panel members gave recognition to the place of each of these three institutions in the promotion of missions. The home and the church schools can fill a real need in conditioning the attitudes of growing youth toward the high call of missions. The minister has a particular responsibility to his congregation to lead out in the promotion of missions. In summary, the panel noted that while missions ought to be a natural process of the Christian Church, yet in practicality each Christian must assume his responsibility in promoting this great outreach of the church.

The annual meeting of the District WMSA was planned for the afternoon session, Dec. 3, using the theme, "Ye Are Witnesses"—Acts 1:8. After the inspirational sharing concerning witnessing in Brazil and India, presented by Alice Sawatsky and Gladys Becker, a business session of the auxiliary was conducted. Included in this was the election of officers for 1960.

Those workers appointed by the district mission board who participated in the closing consecration service were: Joel and Minnie Roth, Albany Home for the Aged; Eldon and Mildred Schrock, Rock of Ages Home for the Aged, McMinnville; James and Fannie Bucher, Portland Jewish work; Harold and Myrtle Reeder, Rock of Ages Rescue Mission, Portland. Other workers under the board not present were Hugh and Ina Wolfer, Portland Jewish work; and James and Noreen Roth, missionaries in Mexico. As a fitting response to the call of missions, James Bucher brought the closing message of consecration, "Here am I; send me" (Isa. 6:8).

Yes, Christ is building His church through the Pacific Coast District mission program. This note of confidence and trust carried through the sessions of the annual meeting, permeated the delegate sessions, and flavored the informal sharing between sessions. Throughout the year the work of the mission board is carried forward by the executive committee and the elected representatives from each congregation meeting monthly. May Christ continue to build His church through Spirit-directed witnessing.

Lebanon, Oreg.

They're Beginning to Ask!

BY NORMAN DERSTINE, *Director*

Folks are asking—asking about plans for the 1960 Missionary Bible Conference at Laurelville. We're glad to give you a brief digest of what's in store for Aug. 13-19 at the Laurelville Camp. Here's where the rhododendron blooms, and this is the spot where Christian fellowship blooms, too.

Laurelville is one of 16 church-owned camps. For years it has included a Missionary Bible Conference to round out its camping program. This is the week that excludes no one. It includes you. Were you one of the 8,000 campers who attended one of our church-owned or operated camps last year? We had a wonderful time of fellowship last year when 270 registered for the Missionary Bible Conference.

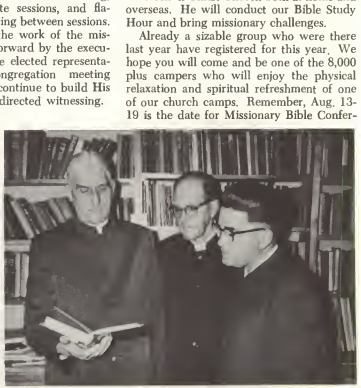
Who will be on the campground this year? Well, of course, J. D. Graber will be there. His recent months were spent in India and stops en route to help give direction to our growing mission program overseas.

Nelson Kauffman, the man who is working closely with the growing edge of our home mission program, will be there to conduct a Home Missions Round Table on current challenges and concerns for a more effective outreach. He, with many of the missionaries from the front lines of witness, will also speak in public sessions.

Our guest speaker is Bishop Henry Ginder of Manheim, Pa. Bro. Ginder has a close touch with the missionary thrust of the Brethren in Christ Church both at home and overseas. He will conduct our Bible Study Hour and bring missionary challenges.

Already a sizable group who were there last year have registered for this year. We hope you will come and be one of the 8,000 plus campers who will enjoy the physical relaxation and spiritual refreshment of one of our church camps. Remember, Aug. 13-19 is the date for Missionary Bible Confer-

Lloyd Fisher (standing) heads the executive committee as president of the Pacific Coast Mission Board. Other officers are (left to right): Norman Lind, Jr., secretary; Amos Roth, vice-president; Albert Snyder, treasurer. Oscar Wideman, fifth member, was not present.



James Bucher, left, shows Harold Reeder and Joel Roth, other workers under the Pacific Coast Mission Board, a book he uses in witnessing to Jewish people.

nce at Laurelville! Register early for your choice of lodging.

Harrisonburg, Va.

Broadcasting

Operation: Co-operation

Perhaps the word "**co-operation**" is the most fitting word to describe the reason for the expansion of the radio ministry during the past nine years.

"Co-operation" stands for teamwork. This co-operation was well illustrated in the last **Informer** issued by MBI. From the production of the broadcast to the support of the program by thousands of interested Christians, it is one continuous story of "labourers together with God."

During this past year over 10,000 hours have been donated without pay for broadcast and literature production. At $1.00 an hour this is a contribution of $10,000.

Many of you are having a vital part in this ministry in three ways:

1. By prayer.
2. By inviting new listeners.
3. By giving financially.

Many of you are already helping in these three areas. For those of you who are not, we invite you to do so. To aid you in becoming fellow workers in the ministry of broadcasting we invite you to clip the coupon on this page and send it to MBI, Harrisonburg, Va.

Japanese Mail Increases in January

In response to the offer of a "Gospel for the Millions" magazine on the Japanese **Mennonite Hour** during January, 500 magazines were requested by radio listeners. Writes Carl Beck, "The response was gratifying. This mail pull has also increased our new enrollees in the correspondence course appreciably. . . .

"Pray that the message of this very evangelical magazine may speak to the hearts of all who get it, that many of them will want to subscribe to the magazine permanently, and that with the combination of radio and literature evangelism which we envisage for this coming year, their hearts may be turned toward Christ."

New Testament Returned

Even though Bibles are forbidden to be mailed to Poland, we are grateful to God that many in this same country are hearing the Gospel by radio. People in Poland who listen to the German broadcast are writing from this communist country. Recently a listener wrote for a Bible, but it was soon returned with a typed note quoting a certain law forbidding such literature to be sent to Poland.

Letters from Germany continue to come in from all sections. A sad one came from a woman who with her husband always listened to the broadcast before he went to work. Shortly after hearing the program while on his way to work he was instantly killed by a motorcycle. She added, "I know everything the Lord does is right and am comforted by this assurance. Your program has become precious to me."

Broadcast Now Reaches India

John A. Friesen in India reports that the English **Way to Life** broadcast from the Philippines is now heard in India.

Bro. Friesen will be grading Bible course lessons from those enrolling in India. Box 6, New Delhi, is now used as the mailing address for Indian listeners.

Pastors Use "Christian Life" Booklet

A reprint of the booklet, "How to Grow in the Christian Life," brings to 10,515 the number of copies printed to date. This series of 12 chapters (12 sermons heard on **The Mennonite Hour**) provide a compact "commentary" on many areas of the Christian life, such as church membership, overcoming temptation, Bible study, prayer, giving, and witnessing. The subjects treated follow the themes covered in the "Living for Christ" Bible course.

Many pastors are ordering booklets to give to new Christians and also to use in the instruction of new believers. This 80-page attractive booklet is available at 20¢ each, or six for $1.00. Order from Mennonite Broadcasts, Inc., Harrisonburg, Va.

Spanish Bible Department Growing

Rosa Angelica Meledez, member of Palo Hincado Mennonite Church, began working in the **Luz y Verdad** office on March 1. She has just graduated from a two-year business course.

Spanish Mail Doubles

A total of 15,341 Bible lessons and 1,280 letters were sent out during this past year, compared to 6,792 Bible lessons and 648 letters during 1958. Several new courses were added during 1959 which accounts for part of the increase.

Mary Not "the Door" . . . but Jesus

One of the Spanish Bible students in writing of her appreciation for the course says, "I have learned that Jesus is the door of salvation and that it is not Mary. . . . I am very grateful for what I have learned."

In response to the English broadcast in Pennsylvania a listener says, "Our daughter's second-grade teacher, a spiritual Catholic, expressed her appreciation for the messages several times and says she always listens."

And so through Bible courses, radio broadcasts, and counseling listeners are pointed to Him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Cancellations

The following services with Kenneth Weaver showing "Faith Comes by Hearing" on March 26 and 27 will be canceled:
March 26 Neffsville Mennonite Church,

(Continued on page 267)

Please send me—

☐ Monthly "Prayer Call" listing daily prayer requests

☐ Schedule cards for distribution _____ (quantity)

And as God enables me, I would like to contribute $_____ monthly toward the radio and Bible correspondence ministry.

Name _____

Street _____

City _____ State _____

One of the many groups which meet monthly to help prepare the "Informer" and "Heart to Heart Letter" for mailing. Over 1,000 hours are donated each year in this way.

RELIEF AND SERVICE

News in Brief

"The Missionary Task" (as interpreted by the VS unit) was the theme of a program given at the Iowa City Mennonite Church on March 6 by VS-ers from the local unit. Various VS-ers described the unit setup, and how the missionary task relates to themselves and to their jobs. Afterward, the whole church was invited to an open house at the service center.

This was part of a two-Sunday emphasis on missions, leading up to Spring Missionary Day which was March 13.

EIRENE, an organization for international Christian service for peace, has recently received two sizable financial contributions. The World Council of Churches gave $5,000 and the German Evangelical Church contributed $4,000 for the EIRENE program. Daryl Brandt, director of EIRENE in Morocco, has been sent to Agadir, to assess the needs of the large number of earthquake victims and to study services EIRENE could possibly perform. Four Pax men are serving in EIRENE.

Charles Yoder, unit leader, Dalton, Ohio, had an opportunity to speak to a local Rotary Club about the work of the Stanfield, Ariz., VS unit recently. This gave him a good opportunity to inform community people about the services being performed, as well as the needs remaining. He emphasized the medical needs of the migrant camps (among Papago Indians, Negroes, Spanish, and Anglos) and there seemed to be a great deal of interest and concern.

MCC Middle East Director Ernest Lehman returned to the United States on March 7 with his wife and daughter Miriam. The Lehmans will be spending six to eight months on furlough after serving seven years (with a furlough break after the first two years) in Jordan. During this time they will be located at Route 3, Box 14, Goshen, Ind.

On March 18, the new I-W Co-ordinating Board will hold its initial organizational meeting in Chicago. The partially appointed board consists of Esko Loewen, Hillsboro, Kans., and Albert Gaeddert, Mountain Lake, Minn., from the General Conference; Atlee Becchy, Goshen, Ind., and Ray Horst, Elkhart, Ind., Mennonite Church; Wesley Prieb, Hillsboro, Kans., Mennonite Brethren; and Frank Dutcher, Hartville, Ohio, representing the Conservative Mennonites.

Pax men in Peru are highly regarded by at least one missionary couple. In a letter to MCC, Richard and Dorothy Kendig write from Caimito: "Being missionaries in the eastern jungle of Peru, we are not far from your unit in Tournavista. On occasions the young men have been of great help to us personally and we know they help other missionaries likewise. These young people have won much respect and love by their selfless helpfulness. May our heavenly Father bless them an hundredfold!" MCC workers at Tournavista are: Pax men Kenneth Buller, Mountain Lake, Minn.; John Gillis Peyton, Colo.; Ralph Stichter, Nappanee, Ind.; Edwin Swartzendruber, Minier, Ill.; Royce Yoder, Elkhart, Ind.; and two nurses, Leona Beatty, R.N., Humboldt, Sask., and Ruth Yoder, R.N., Hollsopple, Pa.

I-W's at Allentown, Pa., enjoyed a Bible quiz recently. Of the two teams (one of I-W's, the other from the Allentown Mennonite Church), the I-W's won by five points. After this, the whole group participated in a social hour and refreshments. The Allentown Church has done many things to make the I-W's feel at home in its fellowship. In December, they provided a Christmas dinner—only one example of many that might be mentioned. I-W's appreciate this kind of attitude very much.

The kindergarten at Mathis, Texas, has opened doors into many homes. VS teachers find a warm welcome, in spite of their limited Spanish, when they go to visit. They have an attentive audience for Bible stories and Sunday-school songs, too. Sometimes, however, the underlying Catholic attitude reveals itself, as when little Delores said, "Our God wouldn't like it if we came to your church." Pray for the families that VS-ers contact, that they may come to a saving knowledge of God.

From Hospital Grande Riviere du Nord in Haiti, Dr. John M. Bender, Snowhill, Md., describes the local interest in the new clinic: "Since our opening in December, Haitian visitors have included the ministers of Health and Finances, six senators, and the ambassador to the United Nations. Other callers were a director of the World Health Organization, a director of MEDICO, and the Washington director of U.S. Point Four health project."

Korean MCC workers who were ill with paratyphoid have recovered according to Director J. M. Klassen, Steinbach, Man. "We have come to appreciate even more the two nurses that live with us," they write. "Throughout the duration of the typhoid epidemic they cared for the sick tirelessly and unselfishly."

A Note on U.S. Owned Foreign Currency

Currency collected by sales of surplus commodities abroad has become the instigator of a possible educational exchange program for U.S. colleges. Commodities such as corn, rice, and wheat were offered to numerous countries—India, Uruguay, Vietnam, and Indonesia—at a low rate; these were purchased by the respective governments with local currency. The surplus commodities, then, have been responsible for the development of a considerable supply of U.S.-owned foreign currency which, according to Public Law 480, may be used by American educational institutions for exchange programs.

The local currency must be used in the host nation. Thus, the currency collected in India from its purchase of surplus, for example, could be used only in India. An American college student participating in an Indian university program would be financed under the India rupee system.

Service agencies, including MCC, have been invited to investigate program possibilities, and several Mennonite educators have already been contacted in the interest of studying the exchange program development.

Feeding Program at Hong Kong

Norman Wingert's report of material aid distribution in Hong Kong indicates that about one third of the total material aid distributions, from August to February, have been through Kwong Wah Hospital channels. Food and clothing distributions for mothers are continuing; food, however, is being decreased, while clothing is being increased. The feeding program for the Kwong Wah's entire patient population has been intensified considerably during the last few weeks.

With the launching of the enlarged feeding program, MCC service and witness at Kwong Wah has been doubled. Several Christian doctors have recently been added to the Kwong Wah staff, one of them as assistant superintendent, so that there is a definite growing Christian witness in that distinctly Buddhist institution. Some doctors who have held themselves aloof are becoming more friendly and asking many questions

Relief workers are using a small garden house for cooking rice for about 300 at the hospital each day. A feeding project has also been begun at the Kwong Tai Sin Resettlement Estate. In addition, they are thinking of a third feeding project, for pupils in schools in refugee and poor areas. Also, MCC has been offered a yacht to help feed fishermen, since the need among newly arrived refugees from Red China is acute. This would make it possible for workers to serve a hot meal to the fishermen.

WMSA Weekly Notes

Two Groups, One Idea

The Portland, Oreg., WMSA and the Amigo WMSA (Wanner congregation, Hespeler, Ont.) planned similar projects recently. They secured large scrapbooks and gave out several pages to each family in the congregation. These were then filled with snapshots, poems, pictures, personal messages, and favorite verses. The first group sent their completed books to older sisters in the congregation; the latter sent theirs to distant members of their congregation. Of course the recipients were extremely pleased.

Special Invitations

The WMSA of the Willow Springs congregation (Tiskilwa, Ill.) shares a good idea. For their Christmas meeting they sent each sister in the church a written invitation—and they had a fine response. Now they are sending written invitations to all those who have birthdays in the month of the meeting, and when they come, they are especially honored in some small way. This would make any of us feel good, wouldn't it?

The Right Spirit

We are glad for a report from the Mountain View WMSA (Columbia Falls, Mont.) of their Christmas project. The whole letter reflects a deep spiritual concern for those to whom gifts were given. Material need was not the only basis of their choosing;

(Continued on page 267)

MISSION NEWS

The Evangelistic Council of the Mennonite Church in Bihar, India, consisting of four missionary men and eight national brethren, has been taking increasing responsibilities in church matters. Previously national members had been appointed each year by the missionaries. This year at the annual church conference held at Tati from Feb. 16 to 19, delegates from all the congregations elected the national members to the Evangelistic Council. The Council then elected the following as its officers for the coming year: chairman, Paul Kniss; secretary, D. M. Lakra; treasurer, Phulchand Minj.

An elderly lady, a husband and wife, and a young lad were baptized as members of the church in Araguacema, Brazil, on Jan. 7, bringing the church membership to 42.

The believers at Shibecha, Japan, where the Charles Shenks are working, have decided to begin a kindergarten. They stated that they would do it only for the honor and glory of God, and that they feel that teaching children from little on up may be the best method of evangelism for Shibecha. Bro. Shenk has been filling requests to speak to English teachers and their students in nearby schools.

The Mahlon Stoltzfuses report from Alaska: "Our Sunday school has not been as well attended as in the past because the children above 10 years of age are not allowed to come. Apparently the Russian Orthodox bishop sent word to have services for the bigger children at their church at the time we have our services. Pray that the seed already sown might bring forth fruit." They also request prayer for patience and wisdom in their business transactions as they operate the trading post in Russian Mission. In January they made a plane visit to Bethel to see the doctor and dentist. For all of the family except Mahlon this was the first trip away from the village since July, 1958.

Lester Hershey, missionary on furlough from Puerto Rico, will be speaking at the Spanish-speaking churches in Chicago and Milwaukee on Sunday, March 27.

Twenty-two girls and 20 boys are living in the hostel at Latehar, Bihar, India, and are enrolled in the Latehar schools. As more schools are opened by the government in other areas, some of these children will be able to go to school while living at home. An important objective of the hostel is to give concentrated Christian teaching to the children Some of them come from illiterate homes where their parents cannot give them much teaching.

In Kamishihoro, Japan, Ruth and Rhoda Ressler have recently begun again their junior high English class and women's meeting-cooking class. These both include some interesting and new village contacts.

The first issue of a paper, Feuilles (Leaves), published by the church at Rixensart, Belgium, where David Shank is pastor, appeared in February. It announced that a work camp for young people will be held at Ohain, Belgium, from April 20 to 24, under David Shank's direction. The believers at Rixensart plan to meet once each month to pray for the evangelistic campaign which will be held in Brussels in October and November. All the evangelical Protestant churches of the capital city will be co-operating in this campaign.

Paul Kniss, missionary in Bihar, India, held a week of meetings from Feb. 5 to 12 at the Methodist Middle and High School in Pakur, Santal Parganas, India. He also served as speaker during a series of meetings at the Latehar hostel Feb. 21-25. Sister Kniss had charge of the singing period in each meeting.

Walter H. Dyck, Aberdeen, Idaho, member of the General Conference Board of Missions, during his travels in South America attended the conference of the Mennonite Church in Argentina. He found "fellowship in the Lord" and enjoyed the informal sessions as well as the scheduled sessions.

Work has begun on the hospital building site at Satbarwa, Bihar, India. Workers are digging the well, making bricks, breaking stone for foundation and cement work, and building a storage room and living quarters for workers. Building in India usually takes much time and work must be stopped during the monsoon season. It is hoped that this building may be completed in good time so that the hospital ministry may begin.

Lena Graber, missionary nurse serving in Katmandu, Nepal, had successful surgery on March 7 at the Christian Medical Hospital at Vellore, India. She was accompanied to Vellore for surgery by missionary Anna Lois Rohrer. Lena's address during her several months' recuperation is "Brooklands," Coonoor (Nilgiris), South India.

A Home Bible Studies student shared her joy in the conversion of her companion: "My husband has truly repented and sought forgiveness. He is going to be baptized . . . he reads and prays with us in our daily worship." A teen-age student said: "I had planned on attending a six-week Bible school this winter . . . but was unable to do so . . . this home course has been a fine substitute."

B. F. Swartzendruber, father of Mrs. George Beare (former missionary to India), passed away on March 3 at Upland, Calif. The funeral was scheduled for March 7.

The Yoder Popcorn Co., Middlebury, Ind., furnishes seed for youth groups of MYF projects. They will also buy popcorn or give information on how to dispose of the crop.

The French Mennonite churches are making monthly contributions to the mission work in Algeria.

The Executive Committee of the General Board met at Elkhart on March 10 and 11. High lights of a very full day and a half:

—The treasurer predicted a year-end closing on March 31 with the treasury in the black, but little more than that. On hand will be less than a week's operational funds. Income was down $40,000 last year (due largely to a reduction in Missions Week contributions) and disbursements were up $50,000.

—A 4 per cent endowment was declared on endowment funds.

—Plans were approved for developing a conference and training center just around the corner from 1711 Prairie on Cleveland in Elkhart, a much-needed addition since present chapel and VS orientation facilities are too crowded and additional office space is needed in the present buildings.

—The foreign missions office reported the need of the Landour, India, and Nepal mission hospitals for a surgeon and was given approval for an approach to meet this need.

—The constitution of the Bible School in Puerto Rico was accepted as approved by the Puerto Rico conference.

—The Secretary for Home Missions reported his approach and concerns in working in his area. He suggests that the General Board do less and less in actual administration of home missions and more and more make help and time available to assist district boards and congregations with their mission strategies and concerns. The Executive Committee heartily approved this approach. Further details will be made available to district board officers.

—Fulton County, Ohio, churches have cooperated to raise $4,000 as a down payment for a residence for Bro. Ovando, pastor of the Spanish Church at Defiance, Ohio. The committee approved the purchase of the property and the mortgage to be taken out from a local savings and loan firm.

—Last fall representatives of a number of district boards and other organizations working or interested in work in Mexico met at San Antonio, Texas, to think through their relationships in Mexico. They recommended the establishment of a Strategy and Planning Committee for Mexican missions. The Executive Committee appointed this committee on recommendation of these organizations: Jacob Clemens, Lansdale, Pa., Franconia; Melvin Mishler, Sheridan, Oreg., Latin American Fellowship; Richard Fahndrich, Pico Rivera, Calif., South Pacific; Lloyd Berky, Sheridan, Oreg., Pacific Coast; J. D. Graber, mission board; and Nelson Kauffman, General Board.

—The committee approved the further planning for a Literature Evangelism Secretary replacement for A. J. Metzler, who is resigning, pending approval at the May Executive and Personnel Committee meeting.

—The plans for the annual Board meeting at Lansdale, Pa., were presented by Executive Secretary Ernest Bennett. To be held on the Christopher Dock School grounds, with hospitality of the Franconia Conference, June 16-19, the program promises to be worth while. Planning was approved.

—The Executive Committee approved J. D. Graber's recommendations and the request of the India Mennonite Church for reaccepting responsibility for operation of the institutions in India. (Watch for a presentation of this in Missions Today.)

—Hospital construction plans for Ghana were approved.

—The Secretary for Health and Welfare reported encouraging developments in this area of concern. The La Junta Mennonite Hospital financial situation is much improved. The Greensburg Hospital has completed the first 10-year lease from Kiowa County Kans., and a new lease has been negotiated for another 10 years. The lease was approved by the Executive Committee on recommendation of the Health and Welfare Committee.

—The Secretary for Broadcasting brought encouraging reports of the work of the German, Worte des Lebens, broadcast, and of increasing mail response to the English program with unique opportunities to serve the persons writing in, as well as increasing requests and appreciation for the literature being sent out.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Durrell Hange spoke to the Franconia Tract Society at Spring City, Pa., on March 14 concerning work among the Indians in northwestern Ontario.

A **new congregation** is being organized at Kalamazoo, Mich., under the direction of Bro. Etril Leinbach.

Bro. Stanford Mumaw, Dalton, Ohio, preached at Sandy Hill, Sadsburyville, Pa., on March 6.

Bro. Nevin Bender, Greenwood, Del., brought the message at Allemands, La., on Feb. 28. His son, Titus, who heads the VS group at Meridian, Miss., and Mrs. Titus Bender taught Sunday-school classes.

Bro. Willard Krabill, Goshen, Ind., spoke at Beech, Louisville, Ohio, on March 20 concerning the Oaklawn Psychiatric Center in Elkhart, Ind.

Bro. John R. Mumaw spoke on the Christian home at Mt. Joy, Pa., on March 13.

Bro. Melvin Gingerich, Goshen, Ind., spoke during Christian Brotherhood Week, March 14-18, at Eastern Mennonite College.

Bro. I. Mark Ross, Kidron, Ohio, conducted a singing class at Lovington, Ill., recently.

Bro. George R. Brunk, Denbigh, Va., spoke at Pleasant View, North Lawrence, Ohio, March 12, 13.

Bro. Nelson E. Kauffman gave an illustrated talk of his recent visit to Israel at Waterford, Goshen, Ind., on March 6.

Bro. Clayton L. Keener was ordained to the office of bishop at Strasburg, Pa., on March 6. Bro. Keener was chosen by lot for this office some months ago while he was still in Africa.

Bro. H. A. Diener, Hutchinson, Kans., preached at Clarence Center, N.Y., on March 6.

Bro. Lester Hershey, Puerto Rico, spoke at West Clinton, Pettisville, Ohio, on March 6.

Bro. Josef Herschkowitz, Minneapolis, Minn., spoke at Alpha, Minn., on March 13.

Bro. Linford Hackman, Carstairs, Alta., gave an illustrated talk on mission needs in northern Alberta and British Columbia at Zion, Hubbard, Oreg., on March 14.

Bro. J. Alton Horst, Fisher, Ill., spoke at Bancroft, Toledo, Ohio, on Feb. 21.

Bro. Paul Martin, La Junta, Colo., gave a series of Lenten messages at Glenwood Springs, Colo., March 18-20.

Bro. Paul Showalter, Music Secretary of the Ohio Christian Workers' Conference, spoke in the Franconia church music program, March 19, 20.

Bro. C. F. Derstine, Kitchener, Ont., spoke at Bay Shore, Sarasota, Fla., March 4, 5, in a conjoint Christian Life Conference for the Sarasota Mennonite churches.

Colored slides were used in "A Visit to Mennonite Churches of the Indiana-Michigan District" at Indianapolis, Ind., on March 9.

Guest speakers in the joint meeting of the Iowa-Nebraska Mission Board and ministers held at Kalona, Iowa, March 8-10, were B. Charles Hostetter and A. J. Metzler.

Bro. J. W. Birky, Strang, Nebr., preached at Phoenix, Ariz., on March 6.

Freeman Junior College in South Dakota gave a program on Feb. 28 in Denver, Colo., in the First Mennonite Church.

The Board of Overseers of Goshen College had their first meeting at Goshen, March 11, 12. Officers elected are: Orrin J. Smucker, Chairman; Dwight Yoder, Vice-Chairman; and Harold Zehr, Secretary.

Bro. J. B. Shenk, Goshen, Ind., preached at Bethel and Sugar Creek, Wayland, Iowa, on March 6.

Bro. S. C. Yoder, Goshen, Ind., spoke at Peoria, Ill., March 12, 13, and at East Union, Kalona, Iowa, on March 20.

Bro. Paul M. Lederach and Bro. I. E. Burkhart were guest speakers at Roanoke, Ill., on March 20.

Bro. Don Jacobs, Tanganyika, spoke at Diamond Street, Philadelphia, March 5, 6.

The Alpha and the Omega in its Japanese translation is finding its place. One man at Japan Christian College picked it up one evening and could not put it down until he had read it through.

Bethany Book Shop, operated by Bro. Milton Gascho in Kokomo, Ind., held a dedication service on March 12 for a new location on the square. That afternoon a vacation Bible school workshop was conducted. Bro. Russell Krabill, Goshen, Ind., was special speaker in these meetings.

Orientation for peace service was the theme of a meeting at Hesston College, March 18-20, with Calvin Redekop, Peter E. Wiebe, Elmer Ediger (Newton), and Vernon Wiebe (Hillsboro) as speakers.

A **conference** on city work, sponsored by the home missions division of the General Mission Board, is being held at Mennonite Gospel Center, Kansas City, Mo., March 22, 23.

Guest speaker at Zion, Archbold, Ohio, on March 6 was Henry Hitt Crane, famous minister and pacifist worker, from Detroit.

Bro. Clinton D. Landis, Telford, Pa., was ordained to the office of bishop on March 8 at Franconia, Pa. The service was in charge of Bro. Arthur D. Ruth, with whom Bro. Landis will serve as an assistant. The sermon was preached by Bro. Nevin Bender, Greenwood, Del.; other bishops participating were John E. Lapp, Jacob M. Moyer, and Stanley Martin. There were five ministers in the lot.

Missionary Day speakers: March 13—**Lester Hershey**, Puerto Rico, at Orrville, Ohio. **Vern Miller**, Cleveland, Ohio, at Holdeman's, Wakarusa, Ind. **Joe Richards**, Japan, at Yellow Creek, Goshen, Ind. **Paul King**, on leave from Chicago, at Shore, Shipshewana, Ind. **Lester Hoover**, Pottsville, Pa., at Rockville, Belleville, Pa. **Phebe Yoder**, Tanganyika, at Berlin, Ohio. March 20—**Joe Richards**, Japan, at Waterford, Goshen, Ind. **John Smucker**, New York, and **J. Clyde Shenk**, Tanganyika, at Zion, Birdsboro, Pa.

New members: Five by baptism at Salem, Wooster, Ohio, on March 13. Two by baptism and seven by letter at Bay Shore, Sarasota, Fla., Feb. 21. Sixteen by baptism at Albany, Oreg., on Feb. 28.

Bro. John E. Gingrich, Johnstown, Pa., preached the baptismal sermon at Bay Shore, Sarasota, Fla., on Feb. 21.

Announcements

Ross Goldfus, New Holland, Pa., at Rockhill, Telford, Pa., April 17.

The Mennonite Choral Society, Denver, Colo., will present "The Crucifixion" on April 23 at Christ Methodist Church. Grace Bible Institute Chorale from Omaha will give a concert at First Mennonite in Denver on April 21.

The Clyde Mosemann family, Uruguay, at Oak Grove, West Liberty, Ohio, on April 3.

Grant M. Stoltzfus, Harrisonburg, Va., speaking on "Family Life, Mental Health, and the Christian Faith" at Philhaven Hospital, Lebanon, Pa. on March 24.

Annual Music Festival of the Allegheny Conference at Maple Grove, Belleville, Pa., April 30, May 1. Speakers are the former faculty quartet of Harrisonburg, Va.: C. K. Lehman, D. W. Lehman, E. G. Gehman, and H. D. Weaver.

Weekend Bible Conference at Hammercreek, Lititz, Pa., with J. Irvin Lehman and J. Otis Yoder as speakers, evening of April 2 and all day April 3.

Rudy Borntrager, Lima, Ohio, in pre-Easter services at Martins, Orrville, Ohio, April 3-10.

C. F. Derstine, Kitchener, Ont., speaking at Central, Archbold, Ohio, April 3-10 and at E.U.B. Church, Sebewaing, Mich., April 24 to May 1.

Calendar

Annual meeting Illinois Mission Board, Fisher, Ill., April 22, 23.
Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Franconia Mission Board, Souderton, Pa., May 2, 3.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Virginia Conference and associated meetings, Greenville, Waynesboro, Va., July 28-29.
Annual meeting, Allegheny Conference, place to be announced, July 29, 30.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

State-wide Library Workshop at Willow Springs, Tiskilwa, Ill., on April 9, in connection with a camp rally at Camp Menno Haven.

Special weekend meeting at Fairview, Reading, Pa., March 26, 27, with James Shank, Wilmer Eby, and Lloyd Horst as speakers .

Worship Conference, with Paul M. Miller as speaker, at Walnut Creek, Ohio, March 25-27.

Guy F. Hershberger in this issue begins a series of "Questions of Social Concern for Christians." The first group of questions is directed to capital punishment, an issue to which earlier Mennonites have spoken more clearly than their modern descendants. Later questions will be directed to other neglected issues and to familiar issues calling for continuous attention.

Change of address: Jesse Neuenschwander from Apple Creek, Ohio, to R. 2, Lititz, Pa. Ray F. Yoder from Nappanee, Ind., to 433 Westwood Road, Goshen, Ind. Telephone: KE 3-7219. Goshen, Clayton L. Keener from Addis Ababa, Ethiopia, to Box 28, Refton, Pa. Ivan Headings from Box 308 to Box 333, R. 1, Lebanon, Oreg.

Passion Week speakers: Norman Derstine, Harrisonburg, Va., at Highway Village, East Peoria, Ill., April 10-17. **B. Charles Hostetter,** Harrisonburg, Va., Clinton Frame, Goshen, Ind., April 13-17. **Virgil Brenneman,** Goshen, Ind., at North Goshen, April 15-17. **Wilbur Nachtigal,** Iowa City, Iowa, at Metamora, Ill., April 12, 13. **Lester Hershey,** Puerto Rico, at Kingview, Scottdale, Pa., April 13-17.

Dedication of the church chapel building at Goshen, Ind., in all-day service on April 3. Sermon by Paul Erb.

Home Conference with Paul and Alta Erb as speakers at Wellman, Iowa, March 23, 24.

A new work has been opened at Orlando, Fla., in charge of Bro. and Sister Clarence D. Miller. This is an outgrowth of the work at Tuttle Avenue, Sarasota, where the Millers are members. Regular services are held in the high school at present. Those living in Orlando and those passing through are urgently invited to attend. The address of the Millers is 2730 Nancy Street, Orlando, Fla.

Evangelistic Meetings

Paul R. Clemens, Lansdale, Pa., at Greenwood, Del., March 6-13. **Olen Nofziger,** Wauseon, Ohio, at Hannibal, Mo., beginning April 17. **Andrew Jantzi,** Sarasota, Fla., at Bethel, Canby, Oreg., March 6-13. **Paul M. Roth,** Masontown, Pa., at Salem, Quakertown, Pa., March 13-20. **J. Frank Zeager,** Middletown, Pa., at Good's, Elizabethtown, Pa., March 20-30. **Henry Ruth,** Souderton, Pa., at Pottstown, Pa., April 17-24. **Walter Keener, Jr.,** Mt. Joy, Pa., at Marietta, Pa., March 20-27. **Howard Zehr,** Elkhart, Ind., at Belmont, Elkhart, March 20-27. **J. J. Hostetler,** Peoria, Ill., at Fort Dodge, Iowa, April 3-6. **Jesse Short,** Archbold, Ohio, at Kendallville, Ind., March 27 to April 3. **Willard Mayer,** Pigeon, Mich., at Plainview, Hutchinson, Kans., March 9-16.

George R. Brunk met with community leaders at Plain City, Ohio, to plan a two-week campaign for this summer

Meetings held by Bro. Milo Kauffman at the Kansas City Mennonite Fellowship resulted in seven accepting Christ and many others making new commitments.

WMSA WEEKLY NOTES

(Continued from page 264)

they considered the lonely, the spiritually ill, the discouraged, and some who just "are so happy to be remembered." "Everyone was so generous in giving . . . ." their reporter writes, and when the final reports were given, "our hearts were made glad." This truly is giving.

$$$$ Balanced

My eye glances over a card reporting activities of the Missionary Group of WMSA at Nappanee, Ind. ". . . a money gift to each of our seven Pax boys . . . 42 blankets bought or donated . . . an offering for layettes for a VS group to distribute . . . a guest speaker presents a meditation on 'Money Isn't Everything.' . . ." Here is a good balance! Indeed, money isn't everything, but there are surely fine things we can do with our money, and this particular group continues to find them.

Spring Meeting Coming?

If your district wants a list of projects for your spring meeting, drop a card to this office. Several of you have asked already. One district is going to bring the finished products to meeting, having distributed the projects earlier.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

CHURCH HISTORY

(Continued from page 257)

22, 1938, and continued regularly in this building until it was decided by the Allensville congregation to construct a church building for this mission station. This building was erected the latter part of 1951 and early part of 1952.

In 1955 a small country chapel was deeded to the Allensville congregation for use as a mission Sunday school. This chapel is located four miles north of Middleburg in Snyder County, Pa., and is known as the Boyer Church. Several workers from the Allensville congregation had been helping in Sunday school, but recently enough local personnel were available to make outside help unnecessary.

For several years a mission Sunday school and preaching services were conducted at a place called "Centre" along Route 77 near Mill Creek, Pa. Later the building with the new hymnals and other supplies was destroyed by fire. Services were then held in a dwelling house for some time, then discontinued.

This historical record given by Urie D. Hartzler also included a ministerial account of all ministers, bishops, and deacons dating back about a century.

The brethren Raymond R. Peachey and J. Elrose Hartzler are serving at the present time as our ministerial body. This Thanksgiving Day home-coming was a day of warm fellowship that was deeply appreciated by everyone present. It was a day long to be remembered. Thank the Lord for what He has done for the Allensville congregation.

Allensville, Pa.

BROADCASTING

(Continued from page 263)

March 27 Bristol Mennonite Church,
March 27 Zion Mennonite Church, Birdsboro, Pa.

New dates will be announced later.

Heart to Heart Approves Five-Minute Program

The **Heart to Heart** Committee met at Martinsburg, W. Va., on March 1, and approved the release in two areas of an experimental daily five-minute women's program. This decision was reached in view of definite trends in the broadcasting industry toward shorter programs. These experimental programs will be aired five times weekly and will run for a 13-week period. This program will be made available for local business sponsorship.

Among other items of business, the committee reviewed the fine co-operation of WMSA groups, noted a leveling off of contributions during the current fiscal year, reviewed the objectives and purposes of the broadcast, and approved the production of a new **Heart to Heart** calendar to be released in June.

Present were: Lester Shank (chairman), Kenneth Weaver, Ella May Miller, Esther Heatwole, Mrs. Guy Hershberger, Mrs. Paul Miller, Mrs. Lloyd Trissel, Mrs. Elwood Weaver, and Mrs. Winston Weaver.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

OUR READERS SAY—

(Continued from page 250)

Such teaching discrediting law and keeping the commandments will kill convictions.

The words "legalism" and "legalists" I could not find in the Bible. I have heard different definitions, but in this article they seem to be used to discredit teachers of law and those who set forth rules and regulations.

On page 1051 of this issue the editor's defense would indicate he printed this article to see the response in "Our Readers Say—." All the response I have seen pleads for us of the Epicurean attitudes. In Acts 17:18 we read that Paul encountered these at Athens, and also the Stoics. In the reference to Col. 2:20-25 in the issue of Jan. 5, Paul is speaking of the Stoic practice and teaching, and not of the law of Christ or of the rules and regulations of the Christian Church that have Scriptural foundation. We have both in the church to contend with today, but don't let that discredit the perfect law of liberty as we find it in the Gospel of Jesus Christ.—M. L. Hertzler, Denbigh, Va.

* * *

. . . I am a busy mother, with not much time to read and meditate. The GOSPEL HERALD has time and again had just the article to help me in a very difficult time. . . . The address given by Earl Buckwalter (Feb. 16) . . . answered many questions. . . . I enjoyed the book, **Breaking Bread Together** . . . we thank God for the Publishing House. . . .—Mrs. Naomi R. Billeleau, Baden, Ont.

J. D. Graber 1959 Jalsa Speaker

BY O. P. LAL

The annual convention (Jalsa) of the India Mennonite Church was held at Balodgahan from Dec. 28 to Dec. 31, 1959. Balodgahan has a big, stone church built as a memorial to the late Bishop M. C. Lapp, and is our second largest congregation. Many of the people who came to Jalsa from a distance brought their bedding and other necessities, spending the four days in available buildings near the church. Others traveled back and forth each day. The committee members of this convention were Bro. John Haider, Bro. C. K. Jebiar, Bro. S. Kushal, Bro. J. Victor, Bro. D. Dasru, and Bro. O. P. Lal, chairman. By God's grace our biggest and most difficult task was solved when Bro. J. D. Graber accepted our invitation to speak at Jalsa. He wrote to me, "Your invitation for me to be speaker at the annual Jalsa appears to me as a very heavy assignment. I know that the responsibility of giving the kind of messages which the church needs at this juncture is very difficult and of course there is always the language problem. . . . I shall accept this assignment to speak at Jalsa and I trust that you will pray with us. . . ."

Led by the Holy Spirit, our Jalsa speaker brought his full seven messages from the Book of Hebrews. These were the subjects: (1) Jesus Is Lord; (2) The Sin of Neglect; (3) The Walk by Faith; (4) A Personal Relation with Christ; (5) Let Us Go On; (6) Sin and Judgment, Mercy and Forgiveness; and (7) The Things That Remain. The morning and evening services began at 10:00 a.m. and 7:30 p.m., respectively. Attendance in each service was exceptionally good.

Through Bro. P. J. Malagar's special effort arrangement was made with Rev. C. Claassen, principal of the Union Bible School, Janjgir, to bring a chorus group for Jalsa. The singing team of the U.B.S. has really earned a name during the last several years. This time the principal himself led the party. They had prepared copies of some selected songs which they used in the Jalsa. These copies were distributed among the worshipers. The Bible School group was responsible to keep the congregation singing God's praises for half an hour before the service proper began, between the first and second bell which was rung for each meeting. Although this was quite a new item introduced for the first time in the history of Jalsa, the people liked it and took full part in it. Bro. J. A. Friesen made a tape recording of two songs as the congregation sang, which Bro. Graber will take along to America, and which I hope many of you readers in America will be able to hear.

Sectional meetings were held from 2:30 to 4:00 p.m. each day. There were six classes. The topics for study and discussion were: (1) Brotherly Love; (2) Christian Stewardship; (3) Ideal Christian Family Life. Mrs. Graber taught one class of women and young girls who enjoyed her teaching on brotherly love.

People were constantly asked and reminded to pray. Two rooms at the front of the church were set aside for this very purpose. They were the prayer rooms for these days. God honors the prayers of His children. The more we pray, the more strength and blessings we receive. When Christians kneel to pray, Satan trembles. Although no altar calls were given, yet many raised their hands in response to the invitation by the

Pastor and Mrs. O. P. Lal. Pastor Lal was chairman of the committee which planned the 1959 Jalsa.

speaker, thus indicating their willingness to ask forgiveness and to forgive. Some gave personal testimonies and commitments in the last testimony meeting. Yes, the Spirit did work in our hearts. We trust that the Words of God will bear much fruit. People went back to their respective churches rejoicing. I believe they have gone back with a sense of responsibility to lead a pure life and to win souls for Christ.

Dhamtari, M.P., India.

Nicaragua. A six-month program of "Evangelism in Depth" will be inaugurated here on New Year's Eve. According to Dr. Kenneth Strachan of the Latin America Mission, chief author and co-ordinator of the campaign, it will include a strategic combination of eight different types of evangelism, aimed at reaching the entire population of Nicaragua (approximately 1,300,000). "Evangelism in Depth" is designed to mobilize the entire body of Christ in Nicaragua in an effort to reach every corner of the country with the Gospel. Already all major church groups and mission boards have joined officially in the project.—EFMA.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Miracles and Parables of the Old Testament, by a London minister; Baker Book House, 1959; 427 pp.; $3.95.

This book contains outlines for more than a hundred sermons. These outlines are all based on Old Testament miracles and parables. Such books are rare. (There are a considerable number on New Testament miracles and parables.) They are merely seeds for sermons, and allow much room for individual treatment.

These outlines are supplemented by illuminating selections from sermon masters of the past, including Matthew Henry, Bishop Hall, Charles Simeon, Krummacher, Lange, Eskine, Fairburn, John Owen, and many others.

The book is well arranged, well written, well bound, evangelical, inspirational, and quite informative. It merits a place in the library of ministers, teachers, and students of the Scripture.

Reprinted from an 1890 edition.

—C. F. Derstine.

Meditations on the Gospels, by J. Calvin Keene; Abingdon Press, 1959; 95 pp.; $2.00.

Meditation and contemplation are "lost arts" in these days of speed, stress, and strain. It is to revive and renew these arts that Keene has written this collection of 80 meditations on the Gospels of Matthew, Luke, and John. They should make for a fresh level of awareness in Christian experience. The book should help to make the Holy Spirit more significant in the daily life of Christians.

The book is evangelical, inspirational, practical, and well written. It comprises 80 chapel notes, presented at the weekly chapel, School of Religion, Howard University.

Suitable for private devotions, devotional talks, chapel talks, prayer meeting themes, and general prayer groups.—C. F. Derstine.

TO BE NEAR TO GOD

(Continued from page 259)

ization that Christ was everything, then he determined to desire nothing else but Christ.

Father, may our lives testify to Thy power and may Thy truth not be hidden by any display of our own wisdom. Amen.

Saturday, April 2

Read 1 Cor. 3:5-9.

"Labourers together with God" (I Cor. 3:9).

Did you ever try to work with someone who knew everything and didn't even give an opportunity for suggestions? Have you ever been guilty of working for God that same way? When a worker becomes so busy with the work that there is no time for directions from God or meditation about Him, then he is working for Him and not with Him. He is only spending himself and wearing out his mind and heart. God wants coworkers.

Father, help us to steer away from "busyness" and be alert to Thy directions in all our efforts. Amen. —Ruth K. Duerksen.

UNITY ON THE FRONTIERS

(Continued from page 250)

go two separate paths. No church is complete with one alone. The joining of deed and word provides a discipline and restraint that keeps each from the rash extremes and self-sufficiency that is so easily come by. The joining of deed and word makes possible a ministry of the whole Gospel.

Unity in Partnership

The traditional three-self interpretation of an indigenous church emphasized that churches should be established as completely separate bodies from the sponsoring missions. This definition was doomed to inadequacy because it was conceived by non-indigenous minds, and set up a standard that was not necessarily Biblical. The error was not in the establishing of churches but in the inevitable separation of the new church from the older church and the division of responsibility which left the church work to the "churches" and the mission work to the "missions." Missionaries were to move on and let the church proceed on its own.

The indigenous approach with its extreme position on self-support, for instance, demanded an almost impossible standard for a new church which for all practical purposes simply meant that it must reach the status of the amply endowed Western churches before it could be a church. This may seem to hasten the growth of churches, but it can also have the opposite effect of hindering their development.

The emphasis on self-expression or self-realization has never been a worthy motive for the Christian, and today's missionary leaders recognize the harm that this artificial formula can have on young churches. A new church needs not independence so much as it needs help and fellowship and brotherhood. None of us are strong enough to stand alone, let alone a few who stand in a hostile and cynical environment.

To refuse the rights of church to a group of believers until they are self-supporting only keeps them under foreign control that much longer. To force self-support on young churches is to rob them of a share in the fellowship of giving and receiving which all the churches of the kingdom need as one of the fruitful disciplines of the faith. The heritage of various members of the church in the several countries with their unique and respective contributions to each other should not be kept from any member. Most younger churches do not want missionaries to withdraw, but to have them remain without being a part of the church is certainly not in keeping with the spirit of brotherhood and unity.

An additional tragic consequence of forcing a Western conceived formula of self-support on new churches is the almost inevitable tendency to assume that since a church is established the "mission" must move on to the frontiers and continue the task of planting churches. The young church is too busy and burdened with self-support to carry out the evangelistic task. But how can this church be a church unless it can witness and share in the evangelism? Are we to assume that a church cannot witness unless it is completely self-supporting? How can it wait until it is self-supporting to begin to witness?

The answer must be partnership—a common sharing in a common task. The needy fields of the world are not our prize or exclusive possession. Even our own resources of finances and personnel are not our own. If we presume to do the task by ourselves, we are robbing them of their opportunity to witness and are selfishly keeping for ourselves a great privilege just because we happen to be in possession of more adequate resources. On the other hand, it is clearly beyond the resources of the newer churches to adequately evangelize the areas within their reach. If we insist that they do it, we are imposing an intolerable burden on them and we ourselves will be excusing ourselves from our obligation to evangelize.

Missionaries don't go to the field to count the cost; they go to pay it.—Lehman.

The answer is partnership. A church in one country joins with a church in another as partners in obedience. Both are committed. Both share their unique contribution. Both join together in evangelism of the unreached areas which may be closer to them than to us, but for which we have resources they do not have. True brotherhood is achieved as we disciple ourselves to join in brotherhood and Christian sharing in obeying the command of Christ to evangelize the world.

This is not interdenominational unity, but unity within a denomination between the older and younger churches, a unity and relationship increasingly needed in a troubled world. It is unity with a purpose—the evangelization of the world. It is a recognition that we in the West are not the only ones who are called to bear witness to the truth and that together we can be more obedient than either of us can be separately. The church in Lancaster County, U.S.A., may need to continue to send funds and personnel to the church in Tanganyika, Africa. At the same time the church in Tanganyika may be sending funds and personnel to Somalia. The Tanganyika church is better equipped to witness among the Swahili-speaking people of Somalia than the church in Lancaster County, U.S.A. But there are other things that the church in Tanganyika needs from Lancaster County, U.S.A., and together all share unitedly in partnership in obedience.

New Dimensions in Unity

Usually the mission board is the agency which channels the resources of the church into evangelism. However, it must be remembered that this witness is intended to extend the church, not the mission board. For administrative convenience this agency handles the relationship between the established church and the younger church. But just as the mission of the church involves every member, so it involves every agency of the church. Each has a share to contribute in light of its skills and experience and resources.

The younger church must be allowed to develop within itself the full-orbed expression of Christian faith and practice that it finds necessary. The younger church, for instance, will want to develop Christian education, Bible training, literature evangelism, medical services, and many other areas of work that are essential to a full expression of the true nature of the church, just as the older church found them necessary.

Those agencies of the church which have had experience in these various areas should stand ready to share their resources and experience as a token of brotherhood in making available whatever help is wanted.

This should happen in evangelism as well as in church building. Actually the evangelistic outreach of the church should involve all of the church. It is fitting that this outreach involves not only evangelists but also teachers, doctors, writers, and others with special skills so that all of the several gifts of the church serve as a means of witness, thus making the outreach truly an expression of the church. It is this that will help to preserve the unity of the church in its task of mission. It is tragic if the work of missions ever becomes the specialized task of only one segment of the church.

There have been some very significant recent developments which have strengthened the unity of the church in a common concern for its mission.

The Mennonite Publishing House for one has made its services available in the specialized field of literature, particularly literature distribution. Mission boards cannot be specialists in very many fields, especially if another church agency is already active in that field. So it is peculiarly appropriate that the Mennonite Publishing House stands ready to share in evangelism and church building overseas. This symbolizes the fact that the literature arm of the church wants to

share in the church's mission and further makes it possible for the younger churches to share in a heritage of experiences and resources that we would be selfish to keep to ourselves.

The schools likewise can share in no small way. Discussions on missionary training have been going on between the schools and the mission boards. These have helped immeasurably to guide the schools in the development of the type of training that will make students conscious of the mission of the church and prepare them to participate in it. Many, if not most, of our missionaries are coming from our church schools, and it would be most unfortunate if there was not a sense of common participation in a common task. Schools seek excellence in the fields of science and the arts but should exert no less energy to be well equipped in the area of missions.

Of no small significance has been the recent visit of the President of Eastern Mennonite College to overseas missions and churches. This was a valuable two-way experience in that the mission and church could profit from the specialized help that he could give, and he also was able to gain insights that will have much influence in broadening the vision of the school.

Another area in which there have been significant developments has been that of mission-relief relationships. In their growing programs, the mission boards and the Mennonite Central Committee have found themselves increasingly interested in the same areas of the world and even at times in the same tasks. During the past two years, however, there has been a growing concern on the part of the various Mennonite groups and the Mennonite Central Committee to clarify these relationships. As a result of a series of consultations there has developed a new sense of common purpose and concern between our mission and relief interests.

Our relief work needs to be closely related to the mission outreach of the church. Our mission program needs the stimulus and awareness of material need that comes through our relief program. These discussions revealed the fact that there has not been an adequate channel for Mennonite Central Committee to discuss common problems with the mission boards, nor a means for the mission boards to give advice or to make effective plans for beginning mission work in relief areas.

As a result of this the secretaries of the several Mennonite Mission Boards have formed a Continuation Committee. This is not organizational unity, nor is that needed or wanted. It does represent, however, a conviction that we can learn from each other and together share in continued discussions with the Mennonite Central Committee. A good many very significant discussions have taken place between this group and the Mennonite Central Committee on such questions as peace witness by Mennonite Central Committee overseas, rehabilitation work and relief work in areas where mission boards are at work.

Mennonite Central Committee has respected and taken seriously the advice of this group and as a result there is a new sense of common cause in a great world task. This group also provides for consultation and sharing of common problems of missionary strategy and policy as well as information, particularly where several Mennonite groups are at work in the same country.

In a world so divided and torn as ours it is desperately urgent that our church display unity on the frontiers as well as throughout its entire life. The lordship of Christ requires it; obedience to Him demands it. Anything less than unity should draw us to repentance and confession.

Salunga, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Samuel C. and Irma (Frey), Kalona, Iowa, second child, first daughter, Lena S., Feb. 24, 1960.

Blosser, Glendon L. and Dorothy (Nice), Harrisonburg, Va., third child, second son, Philip Harold, March 3, 1960.

Boss, Vernon and Ella May (Stoll), Kalispell, Mont., fifth child, third daughter, Judith Rose, Feb. 9, 1960.

Byler, Allen J. and Eunice (Hartman), Nazareth, Ethiopia, third son, Bruce Kevin, Feb. 24, 1960.

Cender, Milton and Ruth (Wismer), Gibson City, Ill., first child, Karl Jon, Feb. 12, 1960.

Eby, Claire and Rosella (Kauffman), Drake, Sask., third child, first son, Curtis Dean, Jan. 25, 1960.

Freed, Curtis and Shirley (Kulp), Philadelphia, Pa., second son, Frederick Ray, Jan. 6, 1960.

Garber, Benjamin and Kathryn (Felpel), Ronks, Pa., first child, Kenneth Eugene, Feb. 20, 1960.

Geiser, George and Mabel (Neuenschwander), Fredericksburg, Ohio, eleventh child, eighth daughter, Mildred Jane, Feb. 23, 1960.

Hallman, Clemens and Kitty (High), Elkhart, Ind., second daughter, Cathy Lee, Feb. 16, 1960.

Heatwole, Paul D. and Lovina (Schrock), Dalton, Ohio, first child, Margaret Rose, Jan. 21, 1960.

Hostetler, Noah P. and Fannie (Byler), Selinsgrove, Pa., first child, Ruth Marie, Jan. 30, 1960.

Kauffman, Herman Eugene and Kathryn Anna (Lederman). Archbold, Ohio, fifth child, third daughter, Debra Joy, Feb. 17, 1960.

Kennel, John R. and Olive (Phenneger), New Holland, Pa., fifth child, third daughter, Lynette Marie, Feb. 24, 1960.

Klopfenstein, Ted and Betty (Helmick), Elkhart, Ind., third child, first daughter, Debra Jo, Feb. 26, 1960.

Martin, Clarie E. and Mary Catherine (Ebersole), Chambersburg, Pa., first child, Mary Jean, March 1, 1960.

Martin, Gerald and Elizabeth (Williams), Smithsburg, Md., first child, Ruth Anna, Feb. 20, 1960.

Meyer, Paul L. and Irene (Beck), Wauseon, Ohio, fourth child, first son, Timothy Paul, Jan. 28, 1960.

Nafziger, Loren D. and Gilda (Kratzer). Archbold, Ohio, third child, second son, Jackson John, March 5, 1960.

Nafziger, P. Melville and Esther (Swartzentruber), Hockessin, Del., sixth child, third daughter, Linda Ruth, Feb. 1, 1960.

Reesor, George and Anna Kathryn (Weaver), Pickering, Ont., second child, first son, Ernest George, Feb. 24, 1960.

Richer, Eugene D. and L. June (Caplinger), Wauseon, Ohio, first child, Jeryle Lee, March 4, 1960.

Rudolph, Noah D. and Esther (Shank), Carlisle, Pa., fourth child, third daughter, Dorcas Merle, Feb. 29, 1960.

Ruth, Leonard and Esther (Landis), Souderton, Pa., first child, Steven Craig, Feb. 27, 1960.

Shantz, Ralph and Marjorie (Witmer), Alma, Ont., third child, second daughter, Rosemary Denise, Feb. 8, 1960.

Sommers, Walter and Betty, Hartville, Ohio, fourth child, third son, Henry Leon, Feb. 25, 1960.

Stoltzfus, Elmer and Rebecca (Blank), Gap, Pa., third child, second son, Larry Dean, Feb. 21, 1960.

Swartzendruber, William and Thelma (Derstine), Telford, Pa., third child, second daughter, Julia Elaine, Jan. 9, 1960.

Tice, Henry and Marie (Beachy), Grantsville, Md., first child, Kenneth Dale, Feb. 15, 1960.

Troyer, Howard and Sarah (Gingerich), Goshen, Ind., second son, Jerry Lynn, Jan. 4, 1960.

Weaver, John D. and Dorothy (Longacre), Parkerford, Pa., third child, second daughter, Linda Mary, Jan. 10, 1960.

Yoder, John and Kathryn (Gregory), Minot, N. Dak., second child, first daughter, Pamela Joyce. Feb. 10, 1960.

Yoder, Robert L. and Dorothy (Lehman), Milford, Ind., fourth child, third son, Theodore Edward, March 2, 1960.

Zehr, Loren and Ethel (Bachman), Goshen, Ind., fourth child, third son, Donald Lee, Feb. 18, 1960.

Zeiset, Ellis and Lois W. (Bever), Lititz, Pa., first child, Nevin B., Feb. 8, 1960.

Zuercher, William R. and Joyce (Gingerich), Frankfurt/Main, Germany, first child, Melanie Alice, March 3, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beyer—Bergey.—David Earl Beyer, Souderton, Pa., and Sadie Catherine Bergey, Hatfield, Pa., both of the Souderton cong., by Russell D. Musselman at the home of the bride, March 5, 1960.

Bruckhart—Hershey.—E. Richard Bruckhart, Manheim, Pa., Hernley cong., and L. Ruth Hershey, Lancaster, Pa., Rohrerstown cong., by Benjamin C. Eshbach at the Rohrerstown Church, March 5, 1960.

Kauffman—Klassen.—Ray Kauffman, Lebanon, Oreg., Sweet Home cong., and Tina Klassen, Abbotsford, B.C., West Abbotsford Mennonite cong., by Peter J. Dyck at the Enkenbach (Germany) Mennonite Church, Nov. 10, 1959.

Keeler—Oberholser.—Daniel L. Keeler, Perkasie, Pa., Hancock cong., and Priscilla A. Oberholser, Chambersburg, Pa., New Guilford Brethren in Christ, by J. Robert Detweiler at the Chambersburg Brethren in Christ Church, Feb. 27, 1960.

Nissley—Eshleman.—John L. Nissley, Lititz, Pa., Erb cong., and Faith G. Eshleman, Washington Boro, Pa., Habecker cong., by Benjamin C. Eshbach at the Rohrerstown Church, Feb. 13, 1960.

Nyce—Hochstetler.—Donald Nyce, Doylestown (Pa.) cong., and Faye Hochstetler, Goshen, Ind., Yellow Creek cong., by Percy J. Miller at Grants, N. Mex., Feb. 27, 1960.

Yoder—Schrock.—Mahlon Yoder, Bremen, Ind., and Amanda A. Schrock, Middlebury, Ind., both of North Main Street cong., Nappanee, Ind., by Ivan Miller at the Wolfe Community Room, Shipshewana, Ind., Feb. 25, 1960.

Zimmerman—Roth.—Leroy M. Zimmerman, East Earl, Pa., Weaverland cong., and Bonita June Roth, Elverson, Pa., Monterey cong., by Glenn Esh at the Monterey Church, Jan. 25, 1960.

Anniversaries

Eby. Theodore and Emma (Martin) Eby were married Nov. 23, 1909. They have lived in Washington Co., Md., since that time. They are both in good health. On Nov. 23, 1959, their family of five married children and thirteen of their fifteen grandchildren, and one great-grandchild met at the home for an evening of fellowship. They now live in Maugansville and are members of Reiff's Church. During the evening a son-in-law, Menno Horst, gave a report of a trip made through the Midwest and Canada.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Barbara, daughter of Elizabeth (Kemp) and the late Noah J. Stutzman, was born in Daviess Co., Ind., Dec. 4, 1903; died Feb. 3, 1960, in Phoenix, Ariz., where her doctor had sent her in hopes of relieving her of asthma; aged 56 y. 1 m. 30 d. She seemed to be enjoying fairly good health until January, 1960, when she became ill with flu and virus pneumonia. She was married on Aug. 8, 1925, to John H. Bender, Goshen, Ind., who survives. He was ordained to the ministry on Jan. 10, 1937. Also surviving are 5 daughters and 2 sons (Dorothy—Mrs. Alvin J. Yoder, Hartville, Ohio; Irene—Mrs. Henry Diller, Phoenix, Ariz.; Wilbur, Hartville; John, Jr., Phoenix; Melva, Wilma, and Joanna, at home), 12 grandchildren, her mother of Hartville, 4 brothers and 3 sisters (Joe, Inola, Okla., Enos, Denver, Colo.; Sim, Hartville; Amanda —Mrs. Henry Overholt, Norfolk, Va.; and Edith —Mrs. Lloyd Thomas, Middlebury, Ind.). Her father, 3 daughters, and a grandson preceded her in death. On Jan. 27 she asked to be anointed, which request was granted by Bro. Melvin Ruth. Following this she spoke of her mansion being almost ready and made some of her funeral arrangements. The following day she entered the John C. Lincoln Hospital where she died six days later. She was a member of the Conservative Mennonite Church. Funeral services were held at Sunnyslope, Phoenix, Ariz., Feb. 6, in charge of Melvin Ruth and Val Hastings; interment in Resthaven Park Cemetery, Glendale, Ariz.

Bowman, Benjamin B., son of Israel and Anna (Burkhard) Bowman, was born Aug. 27, 1877, died after a long illness at his home near Ephrata Pa., March 2, 1960; aged 82 y. 6 m. 5 d. He was married to Alice Good, who died in 1927. Surviving are 2 sons (Ivan and Luke), 3 daughters (Lena—Mrs. Edward Jones, Anna, and Kathryn), 11 grandchildren, 8 great-grandchildren, one brother (Martin), and 4 sisters (Lydia Ann—Mrs. Charles Duke, Lizzie and Susie Bowman, and Katie Martin). He was a member of the Bowmansville Church, where services were held March 5, in charge of Howard Good, Moses Gehman, and Benjamin Weaver.

Brenneman, Rebecca Frances, daughter of Melchia and Elizabeth (Shank) Brenneman, was born Feb. 16, 1870, in Rockingham Co., Va.; died Feb. 20, 1960, at the home of her foster daughter, Mrs. Perle Baldridge, Lima, Ohio; aged 90 y. 4 d., She was the last of a family of 5 children. She was married Feb. 19, 1907, to John I. Brenneman, who preceded her in death. Besides her foster daughter, she is survived by a foster son (Ralph Moore, Goshen, Ind.) and 7 grandchildren. She was a member of the Central Church, Elida, Ohio, where services were held Feb. 23, in charge of M. L. Troyer, Ivan Weaver, and Andrew Brenneman; interment in Salem Cemetery.

Esh, Lowell Edward, son of John L. and Erma (Haarer) Esh, Bronson, Mich., was born Jan. 27, 1952; died Feb. 15, 1960, of strep meningitis after a few days of illness; aged 8 y. 19 d. Surviving are his parents, 3 brothers (Richard, David, and Michael), one sister (Andrea), and grandparents (Mr. and Mrs. Levi J. Esh, Grantsville, Md.; and Mr. and Mrs. Frank Haarer, Shipshewana, Ind.). Funeral services were held Feb. 18 at the Locust Grove Church, near Burr Oak, Mich., in charge of Orvin Hooley and LeRoy Rhinesmith.

Gehman, Jacob L., son of Abram and Elizabeth (Leinbach) Gehman, was born in Brecknock Twp., Pa., Jan. 8, 1882; died after a long illness at his home, Bowmansville, Pa., March 4, 1960; aged 78 y. 1 m. 26 d. He was married to Susanna Weaver, who survives. Also surviving are one son (Weaver), 5 daughters (Elizabeth, Mabel—Mrs. Aaron Groff, Anna—Mrs. Phares Oberholtzer, Esther—Mrs. Landis Groff, and Nora—Mrs. Mervin Good), 33 grandchildren, and 2 brothers (Henry and Abram). He was a member of the Bowmansville Church, where services were held March 7, in charge of Howard Good, Benjamin Weaver, Benjamin Zeiset, and Paul Z. Martin.

Grassmyer, Howard H., son of Elisha and Hannah (Krepps) Grassmyer, was born Feb. 18, 1875, at Belleville, Pa.; died Feb. 2, 1960, at Reedsville, Pa.; aged 84 y. 11 m. 15 d. He was married on Oct. 21, 1896, to Malinda M. Yoder, who died Jan. 27, 1939. On Oct. 21, 1948, he was married to Salina Harshbarger, who died April 27, 1955. Two daughters also preceded him in death. Surviving are 3 sons and one daughter (Clark and Emory, Reedsville; Charles and Clara, Lewistown, Pa.), 2 stepchildren (Mrs. Ada Markin and Orie Harshbarger, West Liberty, Ohio), 13 grandchildren, 5 stepgrandchildren, 4 great-grandchildren, one step-great-grandchild, and 2 sisters (Mrs. Florence Grove, Belleville; and Mrs. Harriet Kline, Lewistown). He was a member of the Church of the Brethren. Funeral services were held at the McNabb Funeral Home, Belleville, in charge of Elam Glick; interment in Locust Grove Cemetery.

Habecker, Martha H., daughter of John S. and Elizabeth (Herr) Lindeman, was born in Manor Twp., Lancaster Co., Feb. 6, 1875; died at the Lancaster (Pa.) Osteopathic Hospital after an illness of 2 months; aged 85 y. 19 d. She was married to Jacob C. Habecker on Feb. 11, 1897. In 1942 they moved to Mountville. Her husband was minister at the Habecker Church until his death on Sept. 23, 1957. After his death, she lived alone. There are no near relatives. She was a member of the Habecker Church, where funeral services were held Feb. 28, in charge of Benjamin Eshbach, Christ B. Charles, and Elmer Kennel.

Hostetler, Lydia Elizabeth, daughter of Levi and Elizabeth (Hartzler) Zook, was born Sept. 15, 1882, at Martawana, Pa.; died Feb. 21, 1960, at Allensville, Pa.; aged 77 y. 5 m. 6 d. She was married to Noah G. Hostetler, who survives. Also surviving are 4 sons and 2 daughters (Allen J., York; Titus, Mount Union; George, Allensville; Daniel, Milroy; Mrs Alda Crownover and Mrs. Elizabeth Stine, Lewistown) and 2 sisters (Mrs. Emma Troyer, Tampico, Ill.; and Mrs. Ella Zook, Allensville). Funeral services were held Feb. 24, at the Allensville Church, in charge of Raymond Peachey and Waldo E. Miller.

Hursh, Margaret, daughter of the late Amos and Sara (Craley) Sechrist, was born March 17, 1876, at Dallastown, Pa.; died Nov. 29, 1959, at

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Happy Times

This new 10" LP rpm hi-fi nursery record is now on sale at your local bookstore. Recorded are all the songs found in the **Herald Nursery Songbook,** which is a part of the Herald Nursery Home Book series.

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MENNONITE LIFE
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Lancaster, Pa.; aged 83 y. 8 m. 12 d. She was the widow of Joseph Hursh, who died in 1928. Surviving are 6 children (Mary—Mrs. Moses Martin, Lebanon; Ruth—Mrs. Weaver Martin, Narvon; Laura—Mrs. Harvey Grosh, Hellam; Joseph, New Holland; Sara, and Margaret—Mrs. Jacob Weaver, with whom she lived), 27 grandchildren, 64 great-grandchildren, and 3 sisters. She was a member of the Groffdale Church, where funeral services were held Dec. 4, in charge of Aaron Sensenig and Russel Klein.

Kulp, Lizzie, daughter of Valentine and Anna Eliza (Cassel) Schlosser, was born July 18, 1880, near Lansdale, Pa.; died Feb. 23, 1960, at the home of her daughter, Valeria, Franconia, Pa.; aged 79 y. 7 m. 5 d. She was married on March 8, 1903, to Irvin Kulp, who died Feb. 28, 1940. One son also preceded her in death. Surviving are 3 daughters and one son (Valeria—Mrs. Jacob Alderfer, Franconia; Clara Mae—Mrs. Abram Ruth and Elizabeth—Mrs. Abram Alderfer, Harleysville; and Irvin, Kulpsville), 2 sisters and 2 brothers (Clara Landes, Creamery, Pa.; Irvin and Sallie—Mrs. Henry Mininger, both of Hatfield; and Clayton, Lederach, Pa.). She was a member of the Upper Skippack Church, where funeral services were held Feb. 27, in charge of Rein Alderfer and Daniel Reinford.

Peachey, Sadie (Catherine), daughter of Menno and Mary (King) Hartzler, was born Oct. 27, 1874, at Belleville, Pa.; died Jan. 21, 1960, at Milroy, Pa.; aged 85 y. 2 m. 24 d. She was married three times; her first husband was Abner Y. Detweiler; second, William H. Sausman; and third, Thomas J. Peachey. All preceded her in death. One daughter (Enid—Mrs. George Henry) survives. She was a member of the Maple Grove Church at Belleville, where funeral services where held Jan. 24, in charge of Waldo Miller and Elam Glick; interment in Locust Grove Cemetery.

Roeschley, Elizabeth, daughter of Daniel and Mary (Yordy) Orendorff, was born Dec. 24, 1872; died Feb. 26, 1960, after being hospitalized for 4 days at the Mennonite Hospital, Bloomington, Ill.; aged 87 y. 2 m. 2 d. On Jan. 18, 1891, she was married to John Roeschley, who died Nov. 24, 1947. Surviving are 7 sons and 2 daughters (Eli and Leo, Graymont; Noah, Peoria; Melvin, Roy, and Ora, Flanagan; Harold, El Paso; Mrs. Lavina Slagell, and Freda, Flanagan), 22 grandchildren, 19 great-grandchildren, and 2 sisters (Mrs. Emma Conrad and Mrs. Ada Good, Sterling). Two sons, 2 daughters, 2 brothers, and 2 sisters preceded her in death. She was a member of the Waldo Church, where funeral services were held Feb. 29, in charge of Edwin J. Stalter and J. D. Hartzler.

Rohrer, Mary L., daughter of Jacob B. and Anna (Wenger) Good, was born Jan. 10, 1873, in E. Earl Twp., Lancaster Co., Pa.; died Oct. 31, 1959, in E. Lampeter Twp., Lancaster Co., Pa.; aged 86 y. 9 m. 21 d. On Oct. 24, 1893, she was married to Adam W. Rohrer, who died in 1934, and a son died in 1956. Surviving are one daughter (Anna G., Lancaster, with whom she resided), one son (John G., Lebanon, Pa.), one foster daughter (Reba—Mrs. Aaron Martin, Jr., Lancaster), 3 grandchildren, 4 foster grandchildren, 4 great-grandchildren, and one sister (Laura—Mrs. Amos Musselman, Harrisburg, Pa.). She was a member of the Mennonite Church. Funeral services were held Nov. 3, in charge of Daniel Leaman, Harry Lefever, Elmer Martin, and David Landis.

Sharer, Sarah Effie, daughter of Emmanuel and Anna Shupe, was born Oct. 25, 1880, at Marion, Kans.; died, after an illness, at the Mennonite Nursing Home, La Junta, Colo., Feb. 28, 1960; aged 79 y. 4 m. 3 d. On July 18, 1917, she was married to Milo Sharer at Suver, Oreg. Surviving are one daughter (Mabel—Mrs. Perle Allison, Fowler, Colo.), 3 grandsons, and 2 sisters (Mrs. Sam Schmidt, Harper, Kans.; and Mrs. Inez Kuhns, La Junta). She was one of the first practical nurses to serve at the Mennonite Sanitarium, 1915 and 1916. She was a member for many years of the La Junta Mennonite Church, where funeral services were held March 1, with Paul H. Martin officiating.

ITEMS AND COMMENTS

BY THE EDITOR

The most recent tabulation of I-W men shows that more than 63 per cent of the I-W's now assigned are Mennonites. Those from the Church of the Brethren are 10 per cent of the total group. The remainder are divided among 44 other religious groups.

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Protesting against French plans for an atomic explosion in the Sahara, says the **New York Times,** Moroccans throughout the country gathered in their mosques to recite a prayer which is used only in times of calamity.

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In 1957, the United Soviet Republic, Japan, United Kingdom, and West Germany outdid the United States in the number of new books published. The Soviet Republic led by far.

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An effort by white segregationists in Prince Edward County, Virginia, to provide schools for Negroes collapsed when only one child applied. Negro leaders have announced plans for ten training centers to offer basic education and recreation for schoolless Negroes. Public schools have been closed in Prince Edward County because of the desegregation order.

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Evangelist Billy Graham expects to conduct a crusade in Germany next September.

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In what may be the sign of the times, a Washington newspaper has inaugurated a regular department headed "Churches for Sale" in its classified advertising section. A real-estate representative says an estimated 250 churches have changed hands in the Washington area in connection with population shifts and new church construction in the past five years. This is an average of one a week. Many church edifices are being sold through commercial real-estate listings.

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During the last nine months, desegregated school districts increased from 734 to 748 in southern and border states, according to Southern School News. Integration also gained slightly in public colleges and universities of the South.

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Moslem leaders in Nigeria, aroused by attendance at preliminary meetings held by Billy Graham's associated evangelists, circulated some 35,000 pamphlets denying key doctrines of Christianity and challenging Mr. Graham to a public debate. One pamphlet declared on its cover, "Jesus not the Son of God, not crucified, did not rise from the dead, did not ascend to heaven, will not come again." Said Mr. Graham to his first night crowd, "Let the whole world know there are thousands of Christians in Nigeria who believe in God in 1960, your year of independence."

• • •

Dr. Morton L. Levin, professor of cancer epidemiology at the Roswell Park Memorial Institute in Buffalo, has advocated that the American Cancer Society conduct a campaign to counteract cigarette advertising. "Is it reasonable," he asks, "to expect any great reduction in cigarette smoking so long as the amount of money spent to advertise and urge cigarette use is almost as great as the total amount spent for all cancer research in this country?"

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Alan Walker, Australian evangelist now in this country, warned that early dating of teen-agers and child marriages are greatly contributing to the unhappiness of American society. He called for parents' aid in lifting the age level where boy-girl relationships begin and in rescuing children from "sex exploitation by modern society." Says Dr. Walker: "Until the age of 16 and 17 it is far wiser for young people to seek their social satisfaction in group activities instead of going steady with one person. There is something pathetic about a child of 12 starting dating." He said that early marriages "often mean stale and disillusioned relationships by the age of 30."

• • •

The Baptist World Conference, to be held at Rio de Janeiro, Brazil, next June and July, will have a registration estimated at 15,000. It will be the largest convention ever meeting in that South American city. There are 165,000 Baptists in Brazil. A publishing house in Rio serves them by printing Christian teaching materials, hymnals and other books, and Bibles for Portuguese-speaking people.

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Bethel College, General Conference Mennonite institution at North Newton, Kans., is carrying out a student exchange program with Spelman College, Negro institution at Atlanta, Georgia. Two Bethel students, both Mennonites, are spending the second semester of this year at Spelman and two young ladies from Spelman are at Bethel.

Gospel Herald

As darkness flees from light, so secularism flees from the presence of the abiding Christ.

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Inroads of Secularism

By Eldon King

A recent speech by a noted theologian, which was printed as an editorial in a leading Christian magazine, listed three great enemies of the Gospel in these times. These three enemies, he said, are continually increasing in power, and must be met by Christianity, or Christianity will be engulfed by them. These enemies are:

(1) Communism. Today one third of the globe is under the domination of communism. The Christian Church must be prepared to deal with the satanic influences of 900 million people foresworn to this kind of atheistic philosophy. The younger generations of our day will have a real battle on their hands, in dealing with this great enemy of the Gospel.

(2) Naturalism. In recent years there has been a literal explosion of knowledge in the field of science that opens up vast new areas of understanding of the laws of God in His universe. Atomic energy, nuclear fission, space travel, the whole science of genetics, to mention only a few, are examples. Yet 95 per cent of the leading scientists of the western world are without the Lord Jesus Christ! Science is indifferent to the truth of the Gospel, and this not only assumes, but assures, a growth of naturalism—which rules God out of His universe.

(3) Liberalism. In many circles there is an undermining of the Christian faith by a liberalistic twist to Scripture, God, Jesus Christ, the Holy Spirit, and discipleship that waters down the Gospel and makes it a bargain-counter item. Through the "enlightenment" of liberalism, one often cannot recognize the finished product as the Gospel.

To these three great enemies of the Gospel I would add a fourth one, that of secularism. Secularism is a rot, a blight, a disease, a cancer, which eats away at the vital vine-branch relationship between a Christian and his Master. Secularism is so subtle that it often is not recognized. A dictionary defines secularism as "having to do with this world—worldly."

Secularism is not a new idea. It may be a new word in our vocabulary, but it is a way of thinking that dates back in Christian history as far as the children of Israel. When God's people began to put their emphasis on material things, and ignored God, they were guilty of secularism. Secularism is not on the outside of the Mennonite Church looking in; it is on the inside looking out! Secularism doesn't deny God; it simply ignores Him. Secularism is our failure to let God be God in our lives. In secularism, people come to conclusions at the exclusion of God. Secularism is not only a part of the world around us; it is also a part of much of professing Christianity. Secularism includes materialism and carnality. Secularism is a large contributing factor to spiritual lukewarmness.

Secularism stands in direct opposition to the motto of Mennonite Youth Fellowship, "All of life for Christ." Secularism also stands in direct opposition to the central vocation of a Christian—that of living for Christ. Secularism would make the central burning passion of a person that of earning a livelihood, of getting

THE PRICE

by Lorie C. Gooding

Oh, had I the world with the whole of its treasure,
Oh, had I the gems and the silver and gold,
And had I the joy of it, all of its pleasure,
Its glory and pride, and its riches untold,

I would give it–yes, give it a hundred times over
For the knowledge of God and His excellent Word,
For not in the world did I ever discover
A joy to compare with the joy of the Lord.

I know–I have tried them–they leave the heart aching;
The world sells its joys at a terrible cost.
But were all of its pleasures my own for the taking,
I would give them for Jesus, and count them well lost.

The peace of the Lord–in my heart I desire it–
A rest from the conflict, a refuge from strife.
And were all the world mine–but He does not require it;
All that He asks is my heart and my life.

Killbuck, Ohio.

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ahead financially, of living for one's own interests only. Necessary as a livelihood and financial resources are in our economic system, they cannot be given primary place in a Christian's life. A Christian's vocation is to serve Christ; his avocation, or way of earning a livelihood, must be viewed in terms of serving Christ. To do otherwise is to put the cart before the horse–and guarantee secularism.

The Problem

To define secularism is in a measure to also state the problem caused by it. Secularism eats away at the vitals of Christian experience. Secularism is to Christianity what termites are to wood, what rust is to steel, what rot is to fruit. On the one hand, Christianity is based squarely upon a personal relationship with a divine person, Jesus Christ. Phil. 1:21. The aim and purpose, the sum and substance, the warp and woof of a Christian's life is wrapped up in Jesus Christ. This assumes a conscious devotion to the Lord Jesus. Christian service and fruit-bearing Christianity demand this type of devotion to the divine person of Christ. On the other hand, secularism declares that God is not supreme, that Christ may be followed when convenient, that yieldedness to the Holy Spirit is not essential.

Perhaps the most subtle, damaging, and destructive inroad of secularism is evident when Christians compartmentalize their lives into that which is spiritual and that which is secular. Such people consider their business, school, home, and family interests, e.g., to be secular, while their prayer life, Bible reading, and Sunday church attendance they label as spiritual. Some even make a conscious effort to balance the one with the other! *This is one of the most subtle dangers to the Christian experience that the devil has in his whole bag of tricks!*

The Bible says, "For as many as are led by the Spirit of God, they are the sons of God," and "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:14, 16). This assumes a continuous experience and a continuing relationship. No child would consider himself to belong to his parents only at mealtime, or bedtime, or in the crisis experiences of life when he needs the warmth and love and comfort of home, and the rest of the time not belong to his parents. We would label such an attitude preposterous. However, secularism makes a person treat God that way. Christianity is a conscious Master-disciple relationship, in which one literally "runs along after" Jesus, and learns from Him a way of life. Secularism destroys this relationship.

The Results

The results of secularism can best be seen by taking a specific example, to see what it does in one area of experience. One of the aspects of all of our experience, and one in which the element of secularism is seldom discussed, is education. Public education is secular education. Public schools may have Christian teachers (and we need more of them), yet a public, state-supported educational institution produces secular education.

(Continued on page 286)

Our Readers Say–

There are so many good articles in the GOSPEL HERALD from time to time one hesitates to pick any out for special mention for fear of failing to give credit to others just as worthy.

Two I particularly appreciated in the March 1 issue are: "The Ideal Teacher," a paraphrase of Prov. 31, which touched a tender, responsive chord in my heart; and the article by Ruth Graybill on "Standards for Christian Dress." It is bad enough we are losing our traditional plainness and modesty in our personal effects, including dress, but we blush with chagrin when in a reaction against Biblical simplicity many of our members go to the extremes of the bizarre which are not even in good taste by worldly standards of respectability. Sister Graybill is to be commended for her uncompromising stand against a ruthless enemy of the truth. —Amos W. Weaver, Ronks, Pa.

• • •

A note of thanks to the many who responded to "VS for You" (Dec. 15). In an institution such as G.S.I. with 2,300 patients, there is no end to needs and opportunities.

I am wondering about the state institution near you. A visit from you may open new fields of service for your WMSA or your own personal project. It may be with you as it was with me. I only stopped to see if there was something our own small WMSA of 6-8 members could do. They told me there were many avenues of service: Bible classes, visiting with patients, taking those in wheel chairs for a stroll, writing letters for the patients, playing with the children or maybe checkers with the shut-ins, teaching crafts, singing, reading, helping to make scrapbooks, mending, and many others. Many are forgotten patients, forgotten or completely neglected by their families and the "outside" world. A worthwhile project would be birthday cards, maybe a hanky tucked in. Lists of the names, ages, birthdays of forgotten patients are available.

May God bless you and guide you as you consider a visit to the state institution near you. Surely they would be considered among the "least of these."–Vada Stutzman, Wellston, Ohio.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Who Is My Enemy?

Guest Editorial

The United States is at war! The seething battle is a perpetual one with a high number of casualties. The tragedy is that many people are either unware or unconscious of this conflict. Yes, Adolf Hitler, the former Nazi "Führer," is dead. Joseph Stalin, onetime Bolshevik terrorist, has come and gone. Some are hoping that with the appearance of a friendlier (?) Khrushchev there will be increased possibility for a luxurious and peaceful world order. So it is assumed that if we make political peace either by good diplomacy or force, if need be, we will have conquered the powers that threaten our existence.

Obviously the free world is worried about the advances of communism. But even if the United States should suddenly remain unrivaled through the annihilation of communistic opponents, the war of which I speak would not be over. Well then, where is the enemy of our country? The destroying forces most threatening to the security and welfare of Israel did not consist of the heathen nations that fought them, primarily. The destructive forces were resident in the nation herself. Again and again Israel was weakened and fell apart because of her idolatry and disobedience. The villain crouching at the door of America is not communism. Unfortunately, the tyrant is much nearer. The United States is her own enemy. The decline of conscience, self-centered living, little sense of social responsibility, lack of moral restraint, a distorted value system, lack of respect for God and things sacred—these are the parasitic monsters clawed fast to the back of our great nation. They are drawing the spiritual lifeblood out of America's moral fibers. But in all this, it is difficult for Americans to recognize that we are laying the foundation for our own destruction. It is really more important that we fear our own doings than those of Russia.

Ahab had the undesirable disposition of blaming his miseries on others. After there had been three years of famine, he was met by Elijah. Ahab addressed him by saying, "Art thou he that troubleth Israel?" Elijah replied, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (1 Kings 18:17, 18). Elijah is telling Ahab that he, himself, is his own enemy. It was the wicked leadership of Ahab that brought famine upon Israel.

There was once a man who awoke from sleep, smelling a bad odor. While he was sleeping, someone had rubbed some strong-smelling cheese under his nose. He immediately searched through the house for the source of the unpleasant smell. In desperation he went out on the porch, sniffed, and concluded by saying, "The whole world stinks." A personal cleansing would have changed the appearance of everything this man saw. For the student with a low grade, the teacher is at fault. If the child-parent relationships are strained, the young people are "wild" and the parents are "out of date." If there is difficulty in the church, it is because Mr. Jones and Mr. Smith try to run things. Just think how wonderful the world would be if we'd all try to improve ourselves as much as we try to reform others.

Who is your enemy? How well do you know him? Have you conquered him? An anonymous writer once said, "Make an enemy and you see him everywhere." But I wonder if I need to make one to have one. It is well for us to remember that the evils which threaten our country are resident in the life of the nation. The threats to our church life grow from within as well as from without. Individually, we do better to remove the beams from our own eyes before beginning on the splinters in our brother's eye.—Urbane Peachey, in *Missionary Bulletin.*

"John Smith et al."

Whoever you are, there is more than one of you. No man is an island, said John Donne. Tennyson's Ulysses said he was a part of all he had met. And that means people too. Our debt to others goes in all directions.

Mark writes the Gospel, but it comes from Peter too. Luke gives us history, but it comes also from Paul, and no doubt many other sources. You sign your name to what you have written, but in all honesty you ought to sign it, "John Smith et al." (*Et al.* is an abbreviation for the Latin *et alii,* "and others.")

Who are the others? Your father and mother, who gave you life and blood, but more than that, teaching and example, understanding and viewpoint, a Christian interpretation and faith. They gave you an emotional personality. They subsidized you through a long maturity. Your signature has its roots deep in the one thousand or more forebears of the past ten generations.

"The others" are teachers in church and school who with greater or less efficiency introduced you to a whole world of fact and interpretation. They awakened your curiosity, and pointed the way to the fountains of knowledge. They drove you to application and directed your learning. Back of your signature are the signatures of a host of teachers.

Some of your teachers, of course, you never saw. They are the thinkers and writers of other times and places: the writers of your books, the compilers of your encyclopedias, the scholars and researchers who give you your facts. Seldom do we touch on any realms of thought that have not been explored before. We are repeating, often unconsciously, what others before us have said. Your signature sucks up its ink from laboratories and libraries all over the world.

"The others" are your friends and associates. From unexpected sources may come the wise insights on which you grow. The schooled are not always, nor the only, wise. The young and the old may teach each other. Mind sharpens mind; spirit mellows spirit. We cannot live without each other. The subject of this editorial was given to the editor by a treasured correspondent. It must be signed, E. *et alii.*

Offering Thought

By Barbara Shenk

Dear Father, when the time has come
to give,
I rue the budget under which we live.
We've found that clothing seldom need
be new
And simple food will very nicely do.
But how we long to have our tithe be more!
Its sparseness sometimes is a trial sore.
But then Thy gracious Spirit speaks to me
And in my mind that picnic scene I see
Where one child's lunch, divided by
Christ's hand,
Became enough to feed a hungry band.
So please accept our loaves and fishes small,
That they may help to answer needs
that call.

Refton, Pa.

Questions of Social Concern for Christians

By G. F. Hershberger

2. *Is the Death Penalty a Protection to Society?* In England in 1748 a ten-year-old boy was hanged for murder in order that "the example of this boy's punishment may be a means of deterring other children from like offenses." Even today many people think of the death penalty as a protection to society. As in the case of the British court it is assumed that the fear of death will deter the criminal from committing the capital offense. The evidence, however, does not support this assumption. It did not then, and it does not do so now.

There are two outstanding reasons why the death penalty is not effective as a crime deterrent.

1. The penalty is so severe that actual enforcement is relatively seldom. As a result those who commit capital offenses, if they do give the matter any thought, hope to escape the penalty. In the United States in 1957 there were more than 7,000 cases of murder and non-negligent manslaughter, but only 65 executions. Thus, even though all but nine of our states have the death penaty on the law books the murderer has a 100 to 1 chance of escaping the death penalty. Capital punishment is the most uncertain punishment on the books—and that because it is too severe.

2. To people who commit murder the death penalty means little since, as John H. Yoder says, they are in one sense or another abnormal people. Many of them follow murder with suicide. "Most of them are driven by forces of emotion or outright insanity such that no reasoning, no weighing of consequences, takes place at all as they 'decide' to kill. Numerous psychological studies have made this clear. A small minority are professional criminals for whom the death penalty is simply one of the risks of the game; they are reasonably sure of avoiding capture, or if captured of avoiding conviction, or if convicted of avoiding execution."*

It is helpful to compare the homicide rates of states which use the death penalty with those which do not use it. Taking all states into consideration, those in which the death penalty is used have an annual homicide rate per 100,000 population which is from two to three times greater than those states in which it is not used. "Rhode Island (without capital punishment) has a consistently lower murder rate . . . than its neighbors Connecticut and Massachusetts (with); likewise Michigan (without) has a better record than Indiana or Ohio (with); and Wisconsin (without) than Iowa or Minnesota (with)."* While this does not prove that abolition of the death penalty will reduce the homicide rate by half, it does prove that for the deterrence of crime and the protection of society we must look to something other than the death penalty.

In an article in *The Annals* several years ago, Karl F. Schuessler said: "The fact that men continue to argue in favor of the death penalty on deterrence grounds may only demonstrate man's ability to confuse tradition with proof, and his related ability to justify his established way of behaving."

*For a helpful discussion of this question see "The Death Penalty," a manuscript by John H. Yoder to be published under sponsorship of the Institute of Mennonite Studies; also an article by the same author, "Capital Punishment and the Bible," in **Christianity Today** (Feb. 1, 1960).

A Testimony

[This is one of a packet of letters received from students of Christian Medical College, Vellore, India, giving thanks for the gift of Testaments which we have been sending annually to two Christian medical colleges in India for a number of years.—Ed.]

Dear Friends:

I wish to write this letter to express to you my gratitude for the New Testament in Revised Standard Version that you have donated—I am one of the many who have received a copy for myself.

I am a Chinese boy from Yuenan, China. I am very thankful for the privilege to study here at Christian Medical College, Vellore.

I would like to testify to the joy of being a Christian. It was about five years ago that I gave my heart to Jesus and accepted Him as my personal Saviour. The strongest evidence to me of the reality of Christianity is what it has done in my life—its transforming power. I am far from being perfect, but as I look back to the years since I accepted Jesus as my personal Saviour, I can't help feeling grateful to God for the changes He has wrought in my life. He has made me a more loving and appreciative son, a kinder and more thoughtful brother to my sisters and brothers, and a genuine friend to those about me. Such a change is not just some outward refinement but is right down in the depth of my heart.

I am so glad that I could study here at C.M.C., Vellore. I am preparing myself to be a doctor someday—I'm looking forward to be able to serve God in one of the mission hospitals.

May I thank you again for your kind donation of the Bible? I did not keep it for myself but I gave it to my sister, who is studying in the third year of college at Poona. May I quote a few lines from the letter she wrote on receiving the lovely New Testament? "As soon as I received it, I started my Bible reading plan. Oh! It's so good to be able to understand what it's all about. Just as though the characters in the Bible (Jesus Himself) are speaking to me right here in simple language. The reading and the very study of the Bible is so interesting to me now, that I carry it all the time with me so that any spare time I have I can study it more carefully."

You may gather from the above words how your gift has been appreciated. Maybe someday we will have the privilege to meet each other in heaven and thank you face to face. May the Lord help us all to be faithful so that when He shall come again, we may be found ready and say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Yours in Christ Jesus,
JOHN HSUEN

Prayer Requests

(Requests for this column must be signed)

Pray that Herbert Minnich, at Araguacema, may fully regain his health.

Pray for Joao and José, lay pastors at Araguacema, in their teaching, preaching, and visitation.

Pray that the educational programs just begun at Araguacema may be a means of strengthening to the church there.

Pray that permits may be received from the government of Nigeria for the continuance of our witness there.

Pray that the Spirit of God may have freedom to accomplish His purpose in the lives of those who were made God-conscious by the messages of Billy Graham in Israel.

Pray that the farmer station of Nakashibetsu, Japan, may be opened for the broadcasting of the Gospel. It is an important outlet into the rural area.

Pray for Abner Stoltzfus in the contacts he is making in New York: for the lawyer who is seeking, the priest who needs real fellowship, and the Jordanian consul general.

Pray for the young man who became a Christian last fall at the Mennonite House of Friendship, Bronx, N.Y., that he may continue to follow Christ, no matter what may come. Pray that his wife may learn to know the Saviour.

Many who say "Our Father" on Sunday spend the rest of the week acting like orphans.—Selected.

Notes and Quotes from Eastern Board Meeting

By Paul M. Schrock

The Eastern Mennonite Board of Missions and Charities held its forty-sixth annual meeting at Ephrata, Pa., March 8-10, with both business and inspirational sessions.

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Man attains worth as a child of God—not as an exhibit of nature.—Linden Wenger, Harrisonburg, Va., in missionary sermon.

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The Eastern Board supports 187 full-time missionaries—137 on the foreign field and approximately 50 home mission workers.

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The Board has approved a budget of $718,000 for 1960. This will require an average contribution of more than $47.50 per member during the year. The average per member contribution during 1959 was $46.63.

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The Eastern Board maintains missions in six foreign fields—Tanganyika, Ethiopia, Somalia, Europe, Honduras, and Vietnam. Membership in these emerging churches was approximately 2,000 at the close of 1959.

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Newly appointed missionaries include: Hershey and Norma Lehman, Harrisonburg, Va., to set up administrative procedures in the three Board-operated African hospitals; James and Rhoda Sauder, Honey Brook, Pa., to Vietnam; Anna Lutz, Mt. Joy, missionary to Somalia; Dale Keener, Frostburg, Md., short-term missionary teacher to Ethiopia; and Merlin and Dorothy Grove, Markham, Ont., to Somalia.

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There are 30,000 towns in France without an evangelical witness.—Glen Good, missionary on furlough from France.

• • •

Seventy-two per cent of Cubans are Catholics, yet there are more Freemason lodges than Catholic cathedrals in Cuba.—Henry Paul Yoder, missionary on furlough from Cuba.

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The Board has an authorized backlog of more than forty mission job openings awaiting the availability of qualified personnel.

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Only 2 per cent of Cuba is of evangelical faith and they are divided between 48 denominations.—Henry Paul Yoder.

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We cannot separate the written Word from the living Word.—Simeon Hurst, missionary on furlough from Tanganyika.

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Work is in progress on a constitution for the Tanganyika church. This is an important step in the transition from mission status to independent church status.

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Personal evangelism for the Christian is as natural as physical exercise.—Laurence Horst, Chicago, Ill., guest speaker.

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About 15 per cent of the membership of Lancaster Conference are in home mission points scattered from New York City to Homestead, Fla.

Thought for the Week

Balance does not mean that we are never to be radical, for Christianity itself is radical.—E.

Personal evangelism should issue out of the natural experiences of human relationships.—Laurence Horst.

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James Bomberger will edit the *Missionary Messenger* beginning June 1. Paul Kraybill, present editor, will become associate editor.

• • •

When you win a man to Christ, you have got yourself into a lot of trouble. You inherit all the man's problems. You ought to know a Christian doctor, an attorney, a good psychiatrist, and several other specialists to turn to for advice and counsel.—Laurence Horst.

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The Board has authorized the formation of Church Investment Associates to accommodate those who have money available for loaning to the Board. Interest rates will vary from 2½ per cent for demand loans to 5 per cent for a permanent type investment suitable for trust funds.

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When people go out in personal evangelism, an equal or greater number of folks should remain behind to pray. I do not understand prayer, but I know it works.—Laurence Horst.

• • •

I am convinced that the Mennonite Church has a message for our time. We have a consecrated leadership, good schools, and an expanding program and are getting over our inferiority complexes. The next decade should see a great expansion of the work of the church in many communities.—Laurence Horst.

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A net income of about $24,000 was received during 1959 from the earning Voluntary Service units in Norma, N.J., Washington, D.C., New York City, and Atlanta, Ga.

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The net worth of the Eastern Mennonite Board of Missions and Charities at the end of 1959 was more than $1,140,000.

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We need to reconvince ourselves that what the world still needs is the simple Gospel message—that the Word of God does have the answers to the complexities of modern man.—Linden Wenger.

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One significant beginning for 1959 was the sending of a Negro couple to Anderson, S.C., to work with their own people there.

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The importance of preaching is that in it is the way of life. We ought never be satisfied while there are those among us who do not know Christ.—Linden Wenger.

• • •

Sixteen home missions participated in placing 163 fresh-air children in about 135 Mennonite homes last year.

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We live in a power-conscious age. The power of Christ is something that we cannot cease to marvel at.—Elsie Cressman, missionary on furlough from Tanganyika.

• • •

The Board sponsored a summer camping program with the co-operation of 27 home missions. A total of 276 boys and girls attended and 74 different persons served on the staff.

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I have found in missionary nursing the opportunity of speaking to hearts that are receptive to the Word.—Elsie Cressman.

• • •

In 1960 the country of Somalia gains its independence. It is vastly unprepared economically for the demands of responsible government. The budget of this country is smaller than that of a large university in the United States.—Paul Kraybill, Secretary of the Board.

• • •

I am convinced that the greatest need of every Christian is to serve.—Hershey Lehman, newly appointed administrator of Board-operated hospitals in Africa.

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This business of being a missionary is something that is facing almost everyone in the church. Missionaries are not necessarily those who have gone through the

paraphernalia of being sent to a foreign country. Isaiah became a missionary (Isa. 6) by looking up, by looking in, and by looking around.—Don Jacobs, missionary on furlough from Tanganyika.

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A three-year development program for the Bible school in Tanganyika gets under way this year. This will provide enlarged facilities for training leadership for the emerging church there.

* * *

There is one level at which all cultures can meet. That level is at the foot of the cross.—Werner Will, E.M.C. student from Germany.

* * *

No church can exist without being mission and no mission can truly be missionary without resulting in church.—Paul Kraybill.

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The Mennonite bookstore in Ethiopia provided book stalls for the sale of Christian literature during the recent Billy Graham evangelistic campaign in Addis Ababa.

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God doesn't let us sacrifice. The more we give, the greater blessings we receive. —H. Raymond Charles, President of the Board.

* * *

During 1960 we hope to begin training missionaries for special assignments in the field of literature. From this should come the production and translation of literature and training programs to enable nationals to produce literature in their own language.—Paul Kraybill.

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We may thank the Lord for the share we can have in the prophetic voice of the Mennonite Church.—Amos Horst, Akron, Pa., Lancaster Conference bishop.

Scottdale, Pa.

Blue Rose Romancing

BY MARY ANN HORST

Blue rose romancing! Do the words intrigue you? I heard this expression for the first time a few months ago. I was informed that it means a wistful dreaming of that which will in all probability never happen.

Probably all of us at times indulge in blue rose romancing. And a certain amount of impractical dreaming may not be harmful. However, if we constantly dream of the unattainable and bypass the blessings and opportunities right at our doorstep, our dreams (or our blue rose romancing) become a deadly curse.

Many of us like to dream of what we would do if only we had the talents some other person possesses. Those of us not blessed with an eloquent tongue may envy the gifted orator. But, in our longing for polished loquacity, we often forget the one comforting word to a downcast brother.

And don't many of us dream of how generous we would be, if only we had the wealth that some others have? Ah, yes, if we had about $50,000 or so, how liberally we would give to the church and to those in need of food and clothing! But do we prayerfully use the five-dollar bill in our hand to the glory of God?

Or some of us may be covetous of those who have positions of higher prestige and greater financial remuneration and forget to give our best to God in our corner of service.

Many of us would do so much if only we were in another's shoes. Meanwhile we squander God-given opportunities to serve God and our fellow men in humble everyday tasks. And our actions and our words tell to God and others that we are unworthy to be made stewards over more than we already have; in fact, we are not worthy even of the abilities and opportunities which the Lord has already given to us. And perhaps we shall wake up one bitter morning to find that squandered opportunities are lost to us forever.

Today the harvest is ripe. Today is the day to drop a note to that sick old lady in the hospital. Today we can invite that lonely soul to our house for Sunday dinner. Today we can take fifteen minutes to pray for that brother who is struggling with severe temptation.

How many things, how many simple little things need to be done today! Little things, and yet so important! Little things, yet to many of us Christ would say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The choice is ours. We can be servants for Christ today. Or we can wait until we have the opportunity to do something big, something glamorous, something that will make crowds note and applaud. We can wait and wait for that far-off Utopia of our dreams. We can wait and wait till the roses turn blue. But how bitter to waken and find that all our waiting and our dreaming has been vain! The day of blue roses never comes!

Praise God for today—today, so full of golden opportunity. Today the fields are white and ready. The harvest is ripe today.

Kitchener, Ont.

♣

The true joy of a good soule in this world is the very joy of Heaven; and we goe thither, not that being without joy, we might have joy infused into us, but that as Christ sayes, Our joy might be full, perfected, sealed with an everlastingnesse.—John Donne.

The Need for Fellowship

BY STANLEY C. SHENK

The population of America is steadily going up; there are more people around than ever before. And yet one wonders if loneliness is not on the increase. The old group fellowships of the frontier days have passed away, and have not always been replaced by new social groupings. In the past, most Americans lived in rural areas where social gatherings were frequent. Today, most Americans live in cities and have little contact with their neighbors.

Someone has said that a city is a place where lots of people can be lonely together. It sounds funny, but it's terribly true. There are millions of such lonely city dwellers "who live lives of quiet desperation." And even in the rural areas of today, there is less group fellowship, more individualism, and less dependence upon others. The radio, the automobile, and the TV set have pretty largely replaced the rich old fellowships that thrived upon a host of community activities.

Because of a host of factors, American people as a whole have become more self-centered, more independent, more individualistic—*and more lonely*. There is likely a greater need for fellowship today than there has ever been before.

The greatest *source* of fellowship is the church of Jesus Christ. In the church and through it we become a part of a mighty, world-wide spiritual host. We meet lots of splendid people (and a few of the other kind, too!) and have a chance to develop close friendships with those of like precious faith. It is safe to say that many people would go mad without the fellowship that they find within the church of Jesus Christ.

One must look with deep pity and compassion on folks who have lost their old associations through death, or selfishness, or a change of location, or changing social patterns, and who are also apart from the spiritual and social fellowship of the church. Every community has them. They may live on a high material standard, and they may even reach out for fellowship through clubs and committees, but inwardly, they are pretty lonely. They are social and spiritual hermits. They need the love and comradeship of Christian people. They need to see Christ through human examples. They need to be led to Christ. They need to have the arm of the church flung around them. But instead of giving them what they need, we may just sniff at them or ignore them completely.—*Herald Youth Bible Studies.*

♣

God does not comfort us to make us comfortable but to make us comforters.
—Selected.

OUR SCHOOLS

HESSTON COLLEGE

On Feb. 27 the nine-member Hesston College Board of Overseers met in President Smith's office for an all-day session. The purpose of the meeting was to define their responsibilities, to list the problems included under them, and to consider possible solutions. Allen Erb is the president of the board, Dean Kuhns the secretary, and the other members are Dr. Clayton Diener, Dr. Glen Widmer, Albert Weaver, Lyle Yost, A. Lloyd Swartzendruber, Paul Martin, and Milo Kauffman.

In spite of the snows throughout the week, the treacherous condition of the roads, and the continuing snow during the day, the scheduled Christian Businessmen's Banquet was held Saturday, Feb. 27, with 253 men present. There had been 350 reservations. Paul Sargent, the president of the People's State Bank in McPherson, Kans., was the speaker for the occasion, Lyle Yost was the toastmaster, and each member of the Board of Overseers had a part on the program.

On Monday, Feb. 22, President Smith spoke in the morning service of the Spring Valley congregation near Canton, Kans.

President Smith was scheduled to meet from March 3 to 5 at Louisville, Ky., with the Board of Directors of Junior Colleges in the North Central Association. President Smith is a member of the board.

During the week of Feb. 22-28 the college had a series of guest chapel speakers. On Monday, Robert G. Baybutt, president of Covenant Presbyterian College in St. Louis, Mo., conducted chapel. On Tuesday Peter Wiebe, pastor of the Hesston Mennonite Church, was the speaker. And on Friday, Paul M. Lederach, field secretary of the Mennonite Commission for Christian Education, spoke on the Christian's responsibility to other human beings. On Sunday night Andrew Shelly, executive secretary of the General Conference Mission Board, spoke in the regular evening services on our complacent settling down in our materialistic culture.

On Sunday evening, Feb. 28, the Varsity Chorale under the direction of Marvin Miller gave a program at the Bruderthal Mennonite Church near Hillsboro, Kans.

J. B. Shenk, admissions counselor at Goshen College, was on the Hesston campus on March 3 and 4 to interview students about transferring to Goshen College for the last two years of college work. Dean Paul Bender accompanied him to Iowa for a co-operative solicitation of students.

ROCKWAY MENNONITE SCHOOL

The new four-room wing of Rockway Mennonite School was dedicated on Sunday, March 6, as the climax of a number of events which marked this milestone in the school's history. The $80,000 wing raises the total student potential to 300. Present enrollment is 174.

Edgar Metzler, vice-chairman of the school board, was in charge of the dedication service, the address for which was given by Newton Gingrich, chairman of the Educational Council of the Mennonite Conference of Ontario. The dedication exercises were led by John W. Snyder, secretary of the school board, and the dedicatory prayer was offered by J. B. Martin, conference moderator. The school chorus sang several selections. Open house followed in which more than 500 people visited the modern science and home economics laboratories, the library-classroom, and the regular classrooms which comprise the recent addition to the building.

The weekend events began with a special students' assembly on March 3. Norman High, chairman of the school board, traced the history of Mennonite interest in education in Ontario. A set of **Encyclopedia Britannica**, a gift from the Encyclopedia Britannica of Canada, Ltd., was presented to the school in the name of the late Bishop S. F. Coffman, outstanding leader and educator in the Mennonite Church of Ontario. At this same meeting, the Alumni Association made the presentation of a public-address system. As he accepted this presentation, the principal, Ross T. Bender, told the assembly that it was the alumni that gave evidence, ultimately, to the success of the school.

Mr. D. J. Wilson, inspector of secondary schools, was the speaker at a dinner meeting of the board and faculty members and their ladies held on Saturday evening. His address on "Educational Measurements" laid

(Continued on page 286)

Humility in the Kingdom

Sunday School Lesson for April 10

(Matt. 5:3-5; Luke 14:7-14; 16:19-31)

Eleven lessons for us will be taken from the Sermon on the Mount. There Jesus put forth the kingdom ethics for all time, for you and for me. The first five studies will be on **being**, the rest on **doing**. Notice this order. We are tempted to think that our doing certain things gives us status with God.

What word describes our life in Christ? Blessed means divine joy, joy of Christ in the heart, joy from within, true happiness. Christ's kingdom is a spiritual kingdom. The Jews were looking for happiness of a material and worldly nature.

It is highly significant to observe with what "blessed" Christ began His sermon. He began at the beginning of a life in Christ, at the way of entrance into the kingdom. Christ came to call sinners to repentance. He can't abide in a proud heart that has no sense of need. Isa. 57:15. Only through humility can one get into the kingdom. The first three "blesseds" will define and describe humility.

"Poor in spirit." It sounds as if Christians are weaklings, doesn't it? This is what the world thinks. Does "poor in spirit" mean we feel we are no good and can't do anything? Yes, in ourselves we are less than nothing and can do no good thing. But when we are emptied of self, Christ can come in and bring us life. The proud and arrogant and haughty never plead guilty to spiritual poverty. The first and only way to complete life is through the denial of self. Life in Christ begins with a deep consciousness of sin and need of a Saviour. Real joy comes to the one who finds deliverance from self. "Theirs is the kingdom."

"Mourn." Anyone who comes to the end of self will mourn. He mourns for his sins. Recognition of sin at any time in one's life causes sorrow, and with the repentance there is real mourning. Like Isaiah, when we come into the presence of the holiness of God, we are undone and must be sad, indeed. Wherein is the joy in mourning? How does the comfort come? Also the Christian mourns for the sins of others. He carries the burdens of others. He gives a sensitive, bleeding heart in service to the world.

"Meek." A meek horse follows the direction of his master. But he is not a weak horse. He is strong in controlled strength. In Christ we submit to God's divine will and become strong in gentleness, in patience, in ruling one's spirit, in consideration of others, in accepting discipline, in contentment in service, in forbearance, in calmly and trustfully accepting God's will for us. Let your pupils give content to the words "meekness" and "humility." Their contribution may be from experience and from observation. Real values in life are understood and appreciated by the meek spirits.

Two parables, one about a guest and one about a host, illustrate humility. The ambitious guest shows that pride goes before a fall. And hospitality that promotes selfish interests is not true humility.

In thinking of Palm Sunday we also find a powerful illustration in the poverty of spirit displayed by the Son of God.

We have just studied another illustration in Paul, a man of strength and courage but a meek and humble man.

The humility Christ gives us is not an escape from the realities of life nor an underselling of one's self, but it is a mark of a great man or woman in Christ. How can we get this poor spirit, this spirit of mourning, and this meek spirit? It is a gift for him who enters the kingdom of Christ.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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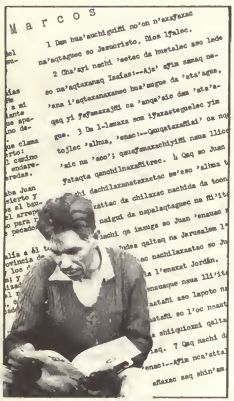
Why Translate?

By Albert Buckwalter

Did you know that many American Indian tribes have disappeared as a result of contact with the white man? This is a trend among the Toba Indians in Argentina which is quite simple to explain; they just get sick and die.



M a r c o s

1 Dan hua'anchi gelki no'on n'axayaxac
ma'aqtagnec no Jasuristo, Dios Yjalec.
2 Cha'eyi nachi 'netec da hnetalec ano lede
so na'aqtaxanaq Isaiast--Aja' eYin namaq na-
'ena i'aqtaxanaxanec hna'angue da 'eta'agna,
qaq yi Ya'amaxaYjli na 'anqa'nic dam 'eta'a-
gue. 3 Da I-lemaxa non i'Yaxate gnelec yin
to'jlec 'alhua, 'enaet--Qanqetaxatli' na ong
'nic na 'ano'; qaqa'amaxanchiyiYi noma llilec
Yetaqta qanchilaxanaxatxec se'ano 'alhua l
chilaxanaxatxec. l Qaq so Juan
caltac da chilaxac nachida da toon
naqpal da napalaqtaguec na ni'ita
nachi qa lamaga so Juan 'enanae
Yoba caltac na Jerusalem i'
no nachilaxatac so Jo
a i'enaxat Jordán.
nnaxaque naxa lli'ita
xatati sao lapoto na
xatati so i'oc noxat
a shiqolqoxni qalta
xaq. 7 Qaq nachi d
'enae!--AYin nca'aita
eYaxan aaq shin'am

Albert Buckwalter and Pacheco Rodriguez translating the Gospel of Mark into Toba.

But there is another trend which is not so easy to explain—this one leads into the kingdom of God. The Tobas rushed into Christianity, but comprehension and spiritual growth have been hard to come by. It is no wonder, however, for no one has yet given them Scripture in their own language.

But, thank God, a start has been made. In September I again began working on the translation of the Gospel of Mark into Toba with the help of Pacheco Rodriguez, a Toba Christian. In October we finished the first draft of the translation of Mark and began checking it for accuracy. From March 11 to 16 Dr. Eugene Nida, Secretary for Translations of the American Bible Society, was scheduled to be here to give us linguistic and anthropological advice. We expect to do some checking with him of our rough draft of the Gospel of Mark. Soon after that we hope to publish a tentative edition. The first page is seen at the left. The left column is Spanish; the right one is Pacheco Rodriguez's and my translation in Toba.

We have also prepared Bible stories in Toba for inclusion in an illustrated booklet.

Pray for us as we continue translating and as Toba preachers learn to read and study what we have prepared. Your continuing participation in the work among the Tobas is of no little encouragement to us. So we take this opportunity to let you know a bit about what you are sharing in.

Saenz Peña, Chaco, Argentina.

Fellowship Around the Word

By ESTHER VOGT

Our small group of Christians at Bathet, Bihar, India, in our morning devotions were discussing the subject, "The Greatness of God's Power," from Mark 5 (where Jesus heals the demoniac and the woman with an issue of blood, and brings Jairus' daughter to life). Then we tried to think of Bible verses which we knew from memory which would pertain to this subject. I was thrilled with the response.

Masih Das responded first with Matt. 26:39, ". . . He fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.'" Jesus had the power to refuse the cup but He did not, because He wanted to do the Father's will.

Lucas gave Gen. 2:7, "The Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." In this we see God's power to give life.

Jiwan gave Phil. 4:19, "And my God will supply every need of yours according to his riches in glory in Christ Jesus." God has power to supply every need.

Benjamin shared Eph. 3:20, 21, "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever." God used His power in us to bring glory to Himself.

Priscilla (still learning to read) gave Phil. 1:21, "For to me to live is Christ, and to die is gain." He gives us power to live for Him and to die for Him.

Christina volunteered I Cor. 6:19, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" He gives the power of the Holy Spirit within us.

Khekhel gave Acts 1:8, illustrating how the Holy Spirit gives power to witness for Christ. Naomi shared John 8:31, 32, saying, "The Holy Spirit reveals truth and makes us free in Him."

Then we sang together the song, "He, Himself, Is My God." The meaning of the verses and chorus is:

1. He is the Creator of all, the all-controling One, the Saviour, the Ruler of all earth and heaven. He is truly our God.
2. Spiritual love, mercy, holiness, strength, life, light, peace—all the vir-

New Look in I-W Services, Part 6

Love, Peace, Nonresistance, or What?

BY BOYD NELSON

The I-W Study mapped out improvements in structure, church relationship, orientation, placement, and central co-ordination as we have outlined it in the past five articles. One aspect mentioned briefly or referred to indirectly at certain points was a proper definition of what I-W is about.

The examples which follow illustrate something of the problem. A young man, after several weeks in service, began to wonder whether he was really a conscientious objector. A young sister, finding a young man of another background interested in her and wishing to remain faithful to Christ and the church, began to explore "nonparticipation in military service" in her discussions with him as her understanding of what the church stood for. A missionary, conscious of the unpopularity of our stand on military service, soft-pedals this aspect of Gospel teaching in order not to offend those whom he wishes to reach for Christ. A program committee, planning a mission meeting, debated for some time on what wording to use for a subject on this area of concern in relation to our mission for Christ—peace, nonresistance, love, etc. A missionary strongly emphasizes Mennonite "peace teaching" in his foreign land in a deliberate effort to attract interested persons and open their hearts to the Gospel.

What Are We Trying to Do?

Are we thinking of "peace" as the absence of armed conflict, avoidance of military service, nonuse of force in any human relationship, personal acceptance of oneself and one's neighbors as a way of "getting along," nonmembership in labor unions or other situations tending to involve us in use of force or violence? Are we thinking of "nonresistance" as not resisting evil, avoiding all human situations which might "soil" us, being passive and acceptant of evil in our society or in the lives of those about us? Is it not attempting to establish any direction for our situation, but moving along behind the general social movement at a "safe" distance?

Or is it "love" we ought to think of? That warm, friendly feeling which enables us to "knock ourselves out" doing good for others? That undiscriminating sentimental attitude in which anything goes as far as accepting other people is concerned?

Probably none of these concepts are totally bad. Their biggest weakness is that they are all fractional. They only see one aspect of a total attitude and, centering on that, lose other aspects. The words that we use can become cages to imprison our thinking. Is it possible that I-W has become that sort of cage? Do we think only of our young men when we think of I-W? Must they alone bear the brunt of the government's expectations (in confrontation of the teachings of Christ)? Are they the only ones who must express these concepts and disciplines in their lives?

I-W Compartmentalized

Over and over again, during the study, it became clear that I-W has been separated from the rest of the life of the church, and our I-W's sense that they stand alone in carrying this responsibility. Somehow our young women must also face the implications of this way of life. Somehow parents, Sunday-school teachers, youth sponsors, and church leaders must find the experience of love in their lives. This must be a vital, dynamic, day-to-day expression of the very fountain of our spiritual blood flow if it is to make its impact on our society. It must flow between and among us in the family, in Sunday-school class, in church, in leader-follower relationships, and in business if it is to have relevance before the world at large. Until it does this, I-W is only a mockery. Until it is lived, preaching it may be an empty shell. "Sounding brass . . . [and] tinkling cymbal," the apostle called it. Shadow and not real substance.

What is the substance? It lies only in the blood of Christ. His blood was shed out of a pure, all-encompassing love for fallen, sinful man. His life was lived in service. His death came as an atonement for man's sin. This is the substance, then, the love of Christ. It is positive, redemptive, concerned, loving, self-giving, pure, and holy. Negative expressions are important, too, but they must always be understood and expressed in the light of the redemptive purpose of Christ and His love.

Can we grow in Christ to the place where this becomes the normal expression of our life as a church in every person and every situation? If we can, then our youth will be

(Continued on page 282)

tues of glory He shows. He is truly our God.

3. The glory of heaven is to fulfill His will. May this be true on this earth also; bow the head, praise Him. He is truly our God.
4. The help of the weak, the support of the poor, the Lord of every helpless one. His glory and peace are beyond our wisdom. He is truly our God.

Chorus: Come, beloved, to the refuge of Jesus.

He, truly, is our God.

Bihar, India.

MISSIONS

Missions Today

One Large Family

BY J. D. GRABER

The curry and rice with all the accessories was delicious as usual. We were dinner guests at Kisun's house. Seated on rugs laid along the walls of the modest living room we were dining with three generations of the Kisun tribe. From a room across the patio we occasionally heard the wails of the latest arrival in the fourth-generation category. Seventeen grandchildren and five great-grandchildren make up this new tribe since the birth of Kisun's first son in 1907.

Our host began to reminisce—"Seventeen of us orphan boys, famine waifs, were brought from the large famine camp of the neighboring Evangelical and Reformed Mission by Bro. Ressler. With us came Elisha Munshi who served as monitor and teacher. We were the first residents of what quickly became a huge boys' orphanage during the terrible famine years of 1899 and 1900.

"Only four of us out of the original 17 are alive today," he went on to say. "Mohan and I of Dhamtari; Dhanwa of Balodgahan; and Sadhuram, deacon, of Sankra. And each of us is now the patriarch of a large family tribe. Of course those who have gone to be with the Lord have all left behind sizable family complexes, too."

The families of these original 17 probably represent a total membership in the Mennonite community of over 400. There are some who have not become members of the church, and quite a few have migrated to other parts of India, but most of them are still with us here. The clan is indeed the primary grouping in any church, but this is especially true in India where family and clan affinity is so strong.

The Hindi language is replete with words denoting dozens of shades and kinds of family relationship. This causes difficulty for us from the West where our language has just a few words denoting blood relationship. We have in English one lone word "brother-in-law." This does service for sister's husband, wife's sister's husband, or wife's brother. In Hindi there are eight or 12 terms indicating whether the "brother-in-law" is older or younger sister's husband, wife's brothers in several age categories, and so on. The same complexity of terms describes most accurately many other family relationships. This reflects the centrality of the family in the Indian culture.

In Christ we are all one large family. It is a source of thanksgiving to know and feel that all of us who belong to Christ in America are bound together with the bonds of love to all those who are in His family here, and with all His children in every country on earth. Paul had a still larger concept of Christ's family when he said, "Of whom the whole family in heaven and earth is named" (Eph. 3:15).

NEW LOOK

(Continued from page 281)

prepared to express it in their lives and their service. If we cannot, then we are unfair to them in asking them to demonstrate, live, and sacrifice for something to which we (who do not directly face the government's call) are not yet ready to give ourselves.

An older brother, writing in response to a question raised in one of the first articles of this series, speaks appreciatively of what our youth are doing and critically of our adults and leaders. He finds in the example of youth something which should inspire all of us as a church One brother, speaking at a meeting on I-W, suggested that perhaps the time is here when we need to make this expression of love and peace in personal relationships the most important qualification of congregational leadership. Are we ready honestly to face these implications of I-W in every area of our lives? Something of the necessity for this is the burden of the last and final article in this series next week.

Elkhart, Ind.

Broadcasting

Walks Across City to Find Christ

Miss Yamamoto, 22, a regular listener of the Japanese Mennonite Hour program, recently walked across the city of Kushiro to contact a missionary. She told him, "I want to become a Christian." Her younger sister also wants to study the Bible.

Thank God for the moving of His Spirit in the lives of many who are touched by hearing the message of hope in Christ over radio.

"God Moves in a Mysterious Way"

A listener in British Guiana had an unusual experience after hearing Pastor Hostetter speak on the evils of drink. He relates the story in a letter:

"It was not long after your broadcast I found myself in my chair still dazed of the facts when I heard a noise in my little bedroom. In there I had a half bottle, among others, with some spirits in it. To my surprise, the cat went among them, threw the bottles down, and no other bottle but this one was broken and the spirits thrown away. I thourht this had a great significance which compels me to write for your free Bible course."

New Series Begins

Norman Derstine, Associate Pastor of The Mennonite Hour, is speaking during April on "The Cross, Towering o'er the Wrecks of Time."

Titles of the four messages are taken from hymn titles: "When I Survey the Wondrous Cross," "The Old Rugged Cross," "In the Cross of Christ I Glory," "Were You There?" This series begins April 3 and continues through May 1. An Easter program will be released on April 17.

Life for Death

In Colorado a man sentenced to die in the gas chamber won a stay of execution. Later someone enrolled him in the Bible course, "God's Great Salvation," about which he now writes:

"I have found these twelve lessons to be a wonderful study of the Bible. I have gained in my spiritual life more than I thought possible. With help from the Bible study course I have lost my desire for worldly pleasure and it has been replaced with the desire to know God's Word and to do God's will. . . . I shall continue my study and look forward to life everlasting."

California Listeners Note

Beginning April 3, The Mennonite Hour will be heard on KRDU (1240), Dinuba, at 1:30 p.m., Sunday, instead of 4:00 p.m. The early afternoon time is generally preferred by most listeners and we trust you will find it convenient to listen at this time. Please pass on the word.

The broadcast continues on KHOF-FM, Los Angeles, every Sunday evening at 9:30. This FM station is located at 99.5 on the FM dial.

Heart to Heart on WCRF-FM, Cleveland

Beginning April 1, Heart to Heart will be released at 5:01 each Friday on WCRF-FM, Cleveland, a new Moody Bible Institute station. The program will be broadcast during April, May, and June.

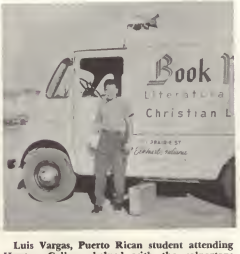
via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Book Mobile Witness

BY ELVIN HORST

[*For the past year and a half the author, from New Holland, Pa., has been traveling to Spanish-speaking areas of the United States distributing Christian literature. These excerpts from his letters give a glimpse of his experiences as a colporteur.—Ed.*]

The Lord was gracious and provided me a short-term partner who could speak Spanish—Luis Vargas, a brother from Puerto Rico who is attending Hesston College and who spent his Christmas vacation working with me in southern Texas. It was a blessing to take him from house to house as we attempted to sell literature and also leave a



Luis Vargas, Puerto Rican student attending Hesston College, helped with the colportage work during his Christmas vacation.

A young Corpus Christi Catholic lad purchases a Catholic New Testament from Elvin Horst.

message in every home we visited. We gave each a tract, "What the Roman Catholic Bible Teaches About the New Birth," and an invitation for the Home Bible Studies courses. After being turned down by several people and receiving the typical answer, "We are Catholics," we began to get desperate. We realized as we had not realized before that the secret for response in this work lay in a supernatural power communicating for us.

About 5:00 p.m. we came to the home of a 24-year-old Spanish fellow who was on the Corpus Christi police force. His wife is a Catholic, but he is nothing because he is not satisfied with the Catholic Church and has many unanswered questions. We did not have the answers to some of his questions either, but we told him that we did have an answer for that longing in his heart—Jesus Christ. He got a New Testament for his wife.

The other night I placed a Spanish Bible in the hands of a young Catholic girl from Mexico who is studying at the medical college in Monterrey. Her relatives have made a profession of faith at the services conducted by Weldon Martins in Corpus Christi. These relatives brought her to Corpus Christi for Christmas vacation, and brought her to Weldon's and got her a Bible for a present. We pray that God will use that Bible in that secular medical college to bear fruit for His glory.

Sometimes I become discouraged and wonder if this work is really worth while, but then I receive encouragement from experiences such as these. One night last year near the Mexican border a man found the Lord while I was witnessing to him in the truck. I didn't have time to visit him again and often wondered if he really went on from there, for by the evidence, I was convinced that God had delivered him. A few

(Continued on page 286)

RELIEF AND SERVICE

News Briefs

News Bulletin—Fritz Goldschmidt, 85-year-old Swiss Mennonite elder, died on March 14, according to information received from Peter Dyck, MCC European Director. Bro. Goldschmidt was a friend and promoter of the Bible School at Bienenberg (near Basel), and participated in the ordination of a minister there on March 6.

Race Relations Day—Members of the MRSC-VS unit at Camp Rehoboth, St. Anne, Ill., celebrated Race Relations Day (Feb. 14) by inviting two local families, the Hendersons and Smiths, to the Service Center for dinner. Mr. Henderson is Sunday-school superintendent for the Rehoboth Mennonite Church and Mr. Smith is superintendent of local elementary schools. This was a profitable time of informal fellowship. As Mrs. Smith was bundling up her four youngsters to leave, she said, "This has been a real treat for us."

MDS Filmstrip—"Greater Works Than These," the Mennonite Disaster Service filmstrip, is now available. A long-playing record (22 minutes) provides the story, explaining 93 color frames. Norman Derstine, Mennonite Hour announcer, narrated the record; Virgil Vogt, Leo, Ind., wrote the script. Inquiries regarding filmstrip purchase should be sent to Emma Schlichting, MDS, office, Akron Pa.

New Equipment for Youth Center—Ray Good, Valparaiso, Ind., unit leader of the MRSC-VS unit at Calling Lake, Alta., reports that a new bench saw and a jig saw have been purchased for the Youth Center. This is used not only for youth nights and craft club activities, but in finishing up the building itself. One week, 25 teen-agers (16 years old and over) showed up for the crafts period. Work with these youth has been very encouraging.

MCC VS Orientation—Twenty-eight persons, including 14 overseas workers, are participating in an orientation school in Akron, Pa., March 16-30. Non-staff members teaching in the school are Ray Bair, pastor from Louisville, Ohio; David Habegger, pastor from Allentown, Pa.; Robert Hess, M D , Terre Hill, Pa.; A. M. Hostetler, M.D., Philadelphia, Pa.; and Ira Landis, Lancaster, Pa., historian.

A Note of Appreciation—Miss Hazel Hinds, Director of Nursing Service of the Good Samaritan Hospital, Portland, Oreg., expressed appreciation for the work VS-ers are doing. An MRSC-VS unit was established in the city a little more than a year ago, with nine VS-ers now serving at the hospital. She says, "I feel that the nursing care of our patients has definitely improved with the addition of the Voluntary Service programs." For a more complete picture of the work of the Portland unit, read the April issue of **Agape**.

Discuss Witness to Africa—On March 12, the MCC Peace Section and the mission board secretaries met in Chicago to discuss their peace witness to the young Africa church. All mission boards, with the exception of Mennonite Brethren (Mission Secretary J. B. Toews was ill), were represented: John Howard Yoder (representing J. D. Graber), Mennonite Board of Missions and Charities; Paul Kraybill, Eastern Board of Missions and Charities; Henry Hostetter and Samuel Wolgemuth, Brethren in Christ Mission; Harvey Driver, Congo Inland Mission; and Orlando Waltner, General Conference Mission Board, which works with CIM. At this meeting, Orie O. Miller reported on his recent trip to Africa. He states that in spite of rapid social and political changes there, evangelical churches are developing.

Wake Up

Joyce Longacre, Bally, Pa., who is now serving as a kindergarten teacher with the MRSC-VS unit at Mathis, Texas, reports that the Spanish-speaking youngsters she teaches sometimes have a hard time learning correct English usage. They had an especially hard time distinguishing between wake up and amen. Frequently, a child would push his neighbor, after grace, and say, "Wake up!"

To Joyce, this seems symbolical. She says, "What about these children who are mostly from Catholic homes? When they are grown up, will someone need to shake them and say wake up after their prayers?" Pray for the kindergarten teachers as they make contacts in these homes.

Peace Mission to Africa

Mennonite and Brethren in Christ mission boards in co-operation with the MCC Peace Section have designated Henry Hostetter, Washington Boro, Pa., Executive Secretary of the Brethren in Christ Mission Board, to visit mission fields in Africa. He will visit missions south of the Sahara to explore (with emerging churches) the relevance and implications of Christian nonresistance in the midst of social and political revolution.

Hostetter's visit (from July 1 to Dec. 31, 1960) will take him to MBMC missions in Ghana and Nigeria; to Rhodesia, the Brethren in Christ field; to Congo Inland and Mennonite Brethren missions in Belgian Congo; to EMBMC stations in Tanganyika, Ethiopia, and Somalia. Out of this six-month study and consultation visit, he will bring recommendations for a long-term peace witness in Africa.

Thank You, VS

The church at Eaglesham, Alta., is grateful to MRSC-VS for the help it has received in fixing up the parsonage basement as a place of worship The old log school, which had been used as a church before, was eight miles away. Since most of the people who attend live in town, it seemed advisable to have some more convenient place. Loyal Roth, pastor, had his home moved from Culp (a distance of about 20 miles) and VS-ers from the Calling Lake MRSC-VS Unit helped to place it on its foundation. Later, several fellows from the same unit came again, to help finish the basement and make it suitable for services. Even the old benches received backs.

Julia Yoder, Elverson, Pa., is the only VS-er serving right at Eaglesham. She teaches in the public school and also serves as church librarian, teaches a teen-age Sunday-school class, and is in charge of the junior girls' craft club. For all these things, plus many more, the Eaglesham Church says thank you.

WMSA Weekly Notes

Like Secrets?

The adult ladies' Sunday-school class of the Weaver Church at Johnstown, Pa., does! Members of the Stitch and Share WMSA group and of the GMSA group, too, have adopted these older ladies as secret sisters. Various kindnesses are shown to them during the winter, and in the spring a tea will be given in their honor, at which time they will learn who their secret sisters were.

Variety

A report from the Busy Bees (Blough Church, Hollsopple, Pa.) includes, as the district reporter puts it, ". . . a variety of helpful deeds in meeting world, church, and community needs." More than $100 worth of groceries for families where the breadwinner was incapacitated; a program and gifts for the county children's home; a special meeting honoring the wives of the ministers ("just another expression of our loyalty and understanding of the important part a wife plays in the life of a minister"); a used clothing drive; slides to stimulate interest in relief and Christmas bundles. Plus, plus, plus!

A Day Together

The annual fellowship meeting of the Pacific Coast District, held Feb. 11 at Albany, Oreg., brought 300 women and children together. After a morning of working together (and, we suppose, some eating together!), the afternoon was spent in singing together, praying together, listening together to a talk on "Reading Together," and a time of giving together. What a fine theme!

Adopted

The Tedrow (Archbold, Ohio) WMSA reporter writes: "We . . . had the pleasure of taking a family who are helpers at one of our Ohio mission stations as our adopted family this year. We felt that a family who help at a station and do not receive any regular support as the appointed workers do are deserving of our support." She goes on to say that it was such a joy to the WMSA members that they would like to do the same for another family another year.

Busy

Minnie Graber writes from India of all sorts of women's activity—and the missionary women write from there with appreciation for Minnie's quiet leadership. We quote: ". . . Sister Minnie Graber and the newly elected general committee of the Mennonite Church in India Women's Organization met with the sisters of seven congregations. . . . Reports of the meetings reveal a unique oneness and blessing such as only God can give from Christian fellowship and sharing of blessings."

WMSA Office 1711 Prairie St.
Elkhart, Indiana

MISSION NEWS

The Calvary Mennonite Church, Mathis, Texas, has increased in membership and in giving during the past five years. Personal evangelism and personal witnessing are growing in the lives of the individual members of the church. For example, during the past four years 12 people were received into the fellowship of the church through the witnessing efforts of one family.

The following persons were appointed for overseas missionary service at the Annual Meeting of the Eastern Mission Board at the Ephrata Mennonite Church on March 8: Hershey and Norma Leaman, Harrisonburg, Va., medical administrative consultant in East Africa, outgoing in August or September; James and Rhoda Sauder, Harrisonburg, Va., missionary teacher-evangelist service in Vietnam, outgoing in December; Anna N. Lutz, Lancaster, Pa., missionary nurse service in Somalia, outgoing in July; Merlin and Dorothy Grove, Markham, Ont., missionary teacher-evangelist service in Somalia, outgoing in July; L. Dale Keener, Mercersburg, Pa., short-term missionary teacher service in Nazareth Bible Academy, Ethiopia, outgoing August or September.

A cable was received at the Eastern Mission Board headquarters in Salunga, Pa., reporting that Peter John Leaman, six-month-old son of Dr. Ivan and Mary Ellen Leaman, passed away in the Mogadiscio, Somalia, hospital on March 10 of severe diarrhea. The Leamans had arrived in Somalia on Feb. 14. The prayers of the church for this family are appreciated.

Elvin Horst, bookmobile colporteur of Spanish literature, recently had the privilege of selling literature inside the country of Mexico. He reports that the spiritual hunger of the people was very evident. Besides house to house visitation and selling literature, he gave his testimony at an afternoon service.

A site has been purchased in Addis Ababa, Ethiopia, for the erection of a chapel for the growing brotherhood in that city.

Twenty-five young people were present for the retreat held in early March in Montevideo, Uruguay. All the people of the Mennonite chapels in Montevideo were invited for the closing Sunday services, and about 100 attended. Several of these responded to an invitation given in the afternoon message.

Sister Vesta Miller escorted a party of 38 missionary children of the various missions of the Dhamtari area to Woodstock School, Mussoorie, U.P. While in Mussoorie she attended a meeting of the Landour Community Hospital of whose board she is president. There is need of a surgeon for the hospital immediately, since the post was unexpectedly vacated. This hospital serves Indians and missionaries of the area as well as Woodstock School.

Morembe, our first girls' middle school in Tanganyika, began its third year with 40 new students in Standard Five. Seventy-three are enrolled in Standards Six and Seven. The headmistress, Grace Gehman, has a staff of four African teachers. The former headmistress, Rhoda Wenger, has left Africa on furlough.

The Lodge, a building at Camp Rehoboth used for MYF meetings, WMSA meetings, and crafts, burned to the ground on March 8. Much work had been done on this building recently to make it more usable for these purposes. Relief clothing, two sewing machines, camp linens, extra church benches, and many lesser things were also destroyed in the blaze.

Bro. and Sister Clayton Keener arrived home from Ethiopia on March 1. Their address is Refton, Pa.

Nearly 60 missionaries and African brethren of the Mennonite Church in Tanganyika journeyed 180 miles to hear Billy Graham when he preached at Kisumu, Kenya. All were blessed by his humbleness and the simplicity of his message.

Bro. Clyde Mellinger, Lititz, Pa., was ordained to the ministry at S. Seventh St., Reading, Pa., on March 6.

Catharine Miller, Eastern Board missionary in Dudelange, Luxembourg, arrived home on furlough on March 14. Her address is Grantsville, Md. Ernestine Ridlespurge, one of the believers from Dudelange, Luxembourg, has taken over the work begun by Sister Catharine Miller in Dudelange and in addition she is in charge of the crafts program in Esch. She comes once a week and has three different groups in the mission home; she also goes out to a family for a similar program. There is good interest and steady, regular attendance.

A copy of "The Way of Christian Love in Race Relations," the statement of the Mennonite Church as adopted by the General Conference in 1955, was given to each person attending the Englewood Mennonite Church, Chicago, Ill. This church is located in an interracial part of Chicago. A young Negro mother of three children recently decided for Christ, and is the first Negro to respond to the invitation to Christ through the witness of the Englewood Church.

The young people of the Mennonite House of Friendship, Bronx, N.Y., gave the evening program on March 13 at the Bowery Mission.

Naomi Noles, returned missionary from Monrovia, Liberia, spoke on March 9 to the Ninth Street and East Side Mennonite churches, Saginaw, Mich. She serves under the Carver Foreign Mission with headquarters in Atlanta, Ga.

The newly elected Executive Committee of the Argentine Church Conference is: Lawrence Brunk, moderator; Agustin Dariño, assistant moderator; Delbert Erb, treasurer; B. Frank Byler, secretary; and Ernesto Suarez, Raul Garcia, and Pedro Lanik, additional members.

The conference sponsored a children's retreat at the Trenque Lauquen campground. Lawrence Brunk served as director for the 30 10-14-year-olds who attended. Forty attended the Young People's Institute under Floyd Sieber's direction. The camp was a blessing to these young people, and many of them experienced spiritual victories.

A deputation consisting of Aaron Shank and Paul Kraybill will visit Honduras and British Honduras in early April. They will be accompanied by Frank Enck, representing the Lancaster city churches. It was the interest and suggestion of the Lancaster city churches that led to the opening of the mission program in Honduras 10 years ago.

Eight people are members of an instruction class in preparation for baptism and church membership at Chalmers, Jamaica. Some of these are mocked for their beliefs and some have complicated and difficult home problems. Pray for them and for Willard Heatwole as he instructs them.

In the special church conference held the latter part of January in M.P., India, it was decided that the work formerly done by the Executive Committee of Conference be divided up and that boards be appointed to administer the medical, educational, and literature work of the church. Bro. J. D. Graber was asked to draw up constitutions for each of these boards which are equally responsible to the Elkhart Mission Board and to the Mennonite Church in India. These constitutions were presented to the Executive Committee on March 4 and are now official. The first meetings of these boards were held the week of March 7. In order to be more effective and objective, each board has representatives on it from neighboring missions.

Dr. and Mrs. Joe Dureksen and family spent a day in the Dhamtari area on March 8. Dr. Dureksen is in charge of the General Conference mission hospital in Jagdeeshpur, M.P., and came for a meeting of the new medical board. The other outside representative attending the hospital board meeting was Dr. Solomon, medical superintendent of the Disciples Mission Hospital near Dhamtari.

On March 2 a farewell service was held for Mrs. J. D. Graber by the women of Amah Para in Dhamtari. This community within the Dhamtari Church has built its own small chapel for weekday services. After a meal of rice and curry prepared by the women and shared with 10 to 12 guests, a program was held in the chapel. As a sign of love and good wishes, Mrs. Graber was garlanded with gold paper garlands decorated with crepe paper roses. There were special numbers of music, Bible verses from all the children, and an appropriate message from Sister Graber.

Your Treasurer Reports

Your prayer support for the mission program is needed urgently. The Spring Missionary Day folder has stressed the importance of prayer intercession for the various areas of the mission and service programs and those who serve in these areas. We hope that the Missionary Day folder will be kept and used for prayer reference.

Your prayer support is also urged during the weeks ahead when the various mission fields will be outlining programs and budgets for the coming year. We need to face clearly the problem of inadequate funds to meet all the needs, and to accept some of the new mission opportunities before us. Knowing the Lord's will and leading is of major importance. Your prayers can help to invoke the leading of His Spirit in these days of planning.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ben Cutrell, Business Manager of Mennonite Publishing House, was assigned further duties at the recent meeting of the Publication Board. He now becomes chief administrative officer of the House. Publishing Agent A. J. Metzler will concentrate his efforts in public relations, in the promotion of overseas literature, and in interpreting the total purposes of our publishing program, in addition to his other responsibilities in the general church program.

The Jefferson Street Church, Lima, Ohio, on Feb. 28, accepted the resignation of Bro. Darwin O'Connell as pastor. Bro. Rudy Borntrager is now serving as pastor there.

Sister Elizabeth Hershey was guest speaker at World Day of Prayer services held at First Mennonite, Johnstown, Pa. Approximately fifty women of the district attended.

The Rock of Ages Home for the Aged at McMinnville, Oreg., is now under the direction of Bro. and Sister Eldon Schrock.

Foreign students from Eastern Mennonite College spoke on Feb. 28 at Denbigh, Va., and at Huntington Ave., Newport News, Va.

A special meeting held recently for three days at a municipal building in Nappanee, Ind., was attended by approximately two hundred brethren and sisters from fifteen states and provinces. The group affirmed its belief in the distinctive Biblical doctrines as practiced by the historic Mennonite Church. They expressed the conviction that practical applications are necessary if these doctrines are to be preserved, and that a pure church is maintained by sound teaching and Scriptural discipline. They expressed a determination to stand for the truth of God's Word, to contend earnestly for the faith, and to encourage our entire brotherhood to be much in prayer and to be sound in the faith.

Bro. Milton Headings, West Liberty, Ohio, conducted a prophecy conference in February at Knoxville, Tenn.

Bro. Eugene Garber, Kalona, Iowa, has been appointed Secretary of Literature Evangelism by the Iowa-Nebraska Mission Board. He will devote half time to this work, along with his pastorate at Kalona.

The Saturday Evening Post of March 26 tells how Mennonites and others willingly undergo medical research tests at the National Institutes of Health. Two Mennonite men, Jim Conrad, Tangent, Oregon, and Gary Schrag, McPherson, Kansas, are featured in an article, "They Volunteer to Suffer," which begins on page 33.

Sister Elizabeth Showalter is spending March 26 to April 14 in Southern Rhodesia. Present plans include a month in Tanganyika and a month in Britain. Mail should now be addressed to Box 7, Musoma, Tanganyika.

Bro. Roy Kiser, treasurer of the Virginia Mission Board, has been appointed to serve as pastor of the congregation at Staunton, Va. This congregation was organized in 1958 and is sponsored co-operatively by the Virginia Board and the Christian Association of Eastern Mennonite College. Services are held in a store building.

Announcements

A social security office reminds us that clergymen have just two taxable years after their ordination in which to elect social security coverage. Participation in social security is optional for each individual clergyman. To learn about taxes and benefits and to discuss your own situation, visit the social security office nearest you. Those ordained in 1958 should look into this before April 15, 1960.

Bible instruction meeting at Salem Ridge, Greencastle, Pa., postponed because of snowstorm, April 2 and all day April 3.

Calvin Redekop, Peace Secretary of the South Central Conference, at Crystal Springs, Kans., April 3.

Weekend Bible conference at Hammer Creek, Lititz, Pa., with J. Otis Yoder, Harrisonburg, Va., and J. Irvin Lehman, Chambersburg, Pa., as speakers, April 2, 3.

The annual meeting of the Association of Mennonite Social Workers will be held at the First Mennonite Church, Bluffton, Ohio, morning and afternoon of April 2. The theme of the meeting is "Community Organization for Social Welfare in Mennonite Communities." Speakers include J. Winfield Fretz, Orrin Smucker, Hugo Hildebrand, and C. J. Dyck.

Marianna Stutzman, Kansas City, Mo., at Iowa-Nebraska WMSA, Lower Deer Creek, Kalona, Iowa, March 30, and Beemer, Nebr., April 1.

J. B. Martin, Waterloo, Ont., in Bible Conference at Clarence Center, N.Y., March 30 to April 3.

Laurelville Church Music Conference is the place to rest, fellowship, sing together, and worship the Lord. Are you planning to come? Write to Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa., for a complete program.

Caixa Postal, 1038 is the box number of the Lester Ebersoles at Campinas, ESP., Brazil, South America.

Worship conference at Walnut Creek, Ohio, with Paul M. Miller as speaker, postponed to April 8-10.

Correction: Passon Week speaker at Park View, Harrisonburg, Va., is G. Irvin Lehman, not J. Irvin Lehman as we announced in the March 1 issue.

Passion Week speaker: G. G. Yoder, Hesston, Kans., at Kalona, Iowa, April 15-17.

Weekend Bible Conference at East Hanover Mennonite Church, Hershey, Pa., April 2, 3. Speakers: Martin Kraybill, Elizabethtown, Pa.; Russell Baer, Steelton, Pa.; and Aaron Shank, Myerstown, Pa. Evangelistic services will follow.

Jewish Evangelism monthly meeting April 4 at Vine Street, Lancaster, Pa. J. Irvin Lehman, speaker.

Family Week speaker at Plato, Lagrange, Ind., on May 1 will be S. C. Yoder, Goshen, Ind.

Evangelistic Meetings

Kenneth G. Good, Morton, Ill., at Culp, Ark., March 29 to April 5; at Bethel, Pekin, Ill., April 10-14; and at St. Jacobs, Ont., April 27 to May 4. **Don Augsburger,** Harrisonburg, Va., at First Mennonite, Ft. Wayne, Ind., April 10-17. **Andrew Hartzler,** Newport News, Va., at Black Oak and Bethel, Hancock, Md., March 7-16.

John S. Hess, Lititz, Pa., at Freemanville, Atmore, Ala., April 17-24. **Martin R. Kraybill, Elizabethtown, Pa., and Paul G. Landis,** Salunga, Pa. (the first in English, the second in Spanish), at Bridgeport, Lancaster, Pa., April 3-10.

Myron Augsburger, Harrisonburg, Va., at First Mennonite (General Conference), Newton, Kans., March 20-27, and at Stuarts Draft, Va., April 24 to May 1. **Harold Fly,** Schwenksville, Pa., at Still Pond, Md., April 10-17. **Norman Bechtel,** Spring City, Pa., at Rock, Elverson, Pa., May 1-8.

Eli Yutzy, International Falls, Minn., at Rainy River Mission, International Falls, April 10-17. **Andrew Jantzi,** Sarasota, Fla., at Bally, Pa., beginning April 12. **D. D. Miller,** Los Angeles, Calif., at Calvary, Los Angeles, Calif., April 6-17.

Evangelistic meetings by Allen H. Erb at Pennsylvania, Hesston, Kans., were postponed because of heavy snow.

Announcing a New Subscription Plan

Beginning on May 1 the GOSPEL HERALD will be available to congregations through a new subscription plan—The Every-Home-Plan. For full details on the new plan see next week's issue of the GOSPEL HERALD.

Calendar

Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Hesston Valley congregations at Attica, Kans., April 22-24.

Annual meeting, Ohio Mission Board, Smithville, April 22-24.

Christian Community Relations Conference, Crogham, N.Y., April 29 to May 1.

Annual meeting, Franconia Mission Board, Souderton, Pa., May 2, 3.

Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.

Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.

World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.

Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.

Laurelville Mennonite Camp: Johnstown Youth Retreat, June 16-19; American S.S. Union, June 20-24; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior Week, July 9-16; Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 6-13; Missionary-Relief Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-24.

Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.

Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 14-18.

Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29.

Annual meeting, Allegheny Conference, place to be announced, July 29, 30.

1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.

Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.

Annual meeting, Illinois Conference, Freeport, Aug. 11-13.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.

Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.

Ohio Christian Workers' Conference, Aug. 21-23.

Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

OUR SCHOOLS

(Continued from page 279)

Newton L. Gingrich, Chairman of the Educational Council of the Mennonite Conference of Ontario, gives the main address at the service of dedication held at Rockway Mennonite School, Kitchener, Ont., March 6, 1960, to dedicate the new four-room addition to the school.

Shown in the foreground to the right of Bro. Gingrich are Ross T. Bender, Principal of the school, and J. B. Martin, Ontario Conference Moderator.

About 500 people attended the official opening and dedication services. The $80,000 wing raises the student potential to 300. Present enrollment is 174.

stress on the achievement of Rockway Mennonite School of a standard of academic excellence that rates among the top of Ontario secondary schools. Special guests to the dinner included Mr. James A. Murray, architect; Mr. Leonard Witmer, contractor; J. B. Martin, moderator of the Mennonite Conference of Ontario; Wayne Holst, president of the Students' Council; Rev. and Mrs. Wilfred Ulrich of the Stirling Avenue Mennonite Church; Rev. and Mrs. Henry Epp of the United Mennonite Church, and Rev. and Mrs. William Schmidt of the Mennonite Brethren Church. Music was provided by Miss Diane Rohr, soprano soloist, accompanied by Caryl Anderson, both of BMS.

On Monday evening, March 7, the school sponsored a Grade Eight Night to which students presently in Grade 8 and their parents were invited to the school to become acquainted with the facilities, the teachers, and the program of the school.

INROADS OF SECULARISM

(Continued from page 274)

For public schools have stringent restrictions on anything of a religious nature being injected into the schoolroom, for fear of being sectarian. Public secular education does not deny God; it simply ignores Him. Literature, history, biology, science, vocational training, art, music, *et al.*, are taught in public schools outside of a consciousness of the sovereignty of God. While Christian home training seeks to Christianize children, instruction in public schools is secularizing them. Christian nurture and secular education do not supplement each other. They contradict at every point. They pull in opposite directions. The editor-in-chief of a rather liberal theological paper said recently, "Public education without religion creates a secular mentality faster than the church can Christianize it."

The inroads of secularism in other areas of life are precisely the same as in education. Home life, social life, business and economic life, are engaged in without the consciousness of the sovereignty of God in all of life. Life becomes divided, sacred and secular each vie for attention, and secularism destroys the sensitivity to the sacred.

The inroads of secularism are simply the blight, the rot, the cancer, the termites, the rust, and the corrosion of one's foundational principles and the premises upon which the Christian philosophy of life is built. Jesus ended the Sermon on the Mount with the illustration of the two builders. Matt. 7:24-27. The one built his house on the sand, the other on the rock. The raging elements became the test by which the houses stood or fell. Jesus said nothing about the workmanship or materials with which the houses were built. The foundations were the important factors. The most dangerous of all the inroads of secularism is that it becomes the sand of a shifting foundation, and one's spiritual building, no matter how excellent the workmanship or how high quality the materials therein, will crumble.

The Solution

The spiritual solution to meet the inroads of secularism is not fruit bearing. The solution is abiding in Christ. Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Someone has given the following "Essentials for Abiding":

(1) Know that Christ lives in you.
(2) Cultivate the consciousness of His presence.
(3) Steadfastly refuse anything that would be a contact-breaker between you and your Lord.
(4) Fill your mind and heart with the Word.
(5) Live a life of prayer.
(6) Draw moment by moment upon the inliving Christ.

Abiding "in Christ" assumes positive identification with Christ. To abide in Him means that there is a realistic bond between the Christian and his Lord. All of one's life must be lived in the shadow of Calvary. "All of life for Christ" means that one is consciously under the lordship of Jesus. One's home, one's social, educational, business, and economic life, one's entire range of interests, come under Christ's lordship, when one is abiding in Him. There are no departments, no sacred and secular divisions, for all of one's life is then sacred.

The way to combat secularism is to get rid of it. The way to get rid of secularism is to abide in Christ. The way to stop the damaging inroads of secularism, and to curb the growing secular mentality of our day, is found in the radiance and presence of a divine personality, Jesus Christ. Secularism in the presence of the abiding Christ is like darkness in the presence of light—it vanishes.

Millersburg, Ohio.

BOOK MOBILE WITNESS

(Continued from page 282)

weeks ago, since I was again in the area, I tried to trace down this fellow. I located his home, but he was away; so I introduced myself to his wife. She told me she remembered how one morning he had come home weeping and had told her that the Lord had placed a man across his path to keep him from trouble. The wife sent the two oldest girls to bring him home from the service station where he was working. It was a thrill to see how his Christian life had progressed after he had found deliverance. They are now faithfully attending the mission nearby.

Last year I visited with a Spanish Presbyterian brother whose relatives are nearly all Catholics and helped him to mark his Cath-

olic New Testament to use in witnessing to them. It was thrilling to visit with him again the other night. He bought four more Testaments. The Lord is faithful.

Corpus Christi, Texas.

Marriages

May the blessings of God he upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Frey—Hershey.—James E. Frey, Akron, Pa., Hess cong., and Betty J. Hershey, Bird in Hand, Pa., Paradise cong., by Clair B. Eby at the Paradise Church, March 12, 1960.

Geiser—Neuenschwander.—Carl Geiser, Apple Creek, Ohio, and Elaine Neuenschwander, Dalton, Ohio, both of the Kidron cong., by Reuben Hofstetter at the church, Feb. 6, 1960.

Groff—Book.—John B. Groff, Bareville, Pa., Stumptown cong., and Marian A. Book, Ronks, Pa., Paradise cong., by Clair B. Eby at the home of the bride, March 12, 1960.

Schuller—Schultz.—John Schuller, Kitchener, Ont., St. Matthew's Lutheran cong., and Marilyn Schultz, Kitchener, Ont., First Mennonite cong., by Edgar Metzler at the First Mennonite Church, Feb. 26, 1960.

Snyder—Pflug.—George Snyder and Ruth Pflug, both of Kitchener, Ont., First Mennonite cong., by Edgar Metzler at the church, March 12, 1960.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bear, Tillman and Elaine (Smith), Delphos, Ohio, first child, Darwin Paul, March 4, 1960.

Boese, George and Fern (Stauffer), Tofield, Alta., second daughter, Karen Louise, Feb. 28, 1960.

Egli, Mr. and Mrs. Duane, Jackson, Minn., third child, second daughter, Marilyn Louise, March 7, 1960.

Good, Floyd S. and Wilma (Erb), Plattsville, Ont., first living child, a daughter, Gwen Carolyn, Feb. 17, 1960.

Good, Paul S. and Beth (Shantz), Plattsville, Ont., second son, Glen David, Feb. 8, 1960.

Hackman, J. Walter and Ruth (Yoder), Allentown, Pa., fifth child, fourth daughter, Libby Lou, March 2, 1960.

Hershberger, Roman and Marie (Stutzman), Woostter, Ohio, fifth child, fourth son, Garry Allan, Dec. 6, 1959.

Hess, Oliver F. and Dorothy M. (Witmer), New Danville, Pa., second son, William Lee, Dec. 20, 1959.

Hilty, James E. and Carol (Seal), Goshen, Ind., a son, Alan Phillip, Dec. 2, 1959.

Jacobs, Don and Anna Ruth (Charles), New York, N.Y., third child, second son, Alan Richard, March 9, 1960.

Kauffman, Paul and Donna (Brubaker), Orrville, Ohio, fourth child, first son, Kevin Alan, Feb. 28, 1960.

Kinz, David M. and Rhoda (Longacre), Cochranville, Pa., sixth son (fifth living), Earl Dwayne, March 5, 1960.

Kipp, Paul and Wilma (Killius), Harrisburg, Pa., second son, Douglas LaMar, Sept. 7, 1958, adopted Feb. 23, 1960.

Kirkland, Merle D. and Sadie (Kurtz), Annville, Pa., second son, Lars Daniel, Nov. 29, 1959.

Kisamore, Jimmie G. and Louise V. (Carper), Riverton, W. Va., second child, first daughter, Melinda Sue, Feb. 25, 1960.

Kuhns, Sam L. and Ruby (Weaver), Wilmot, Ohio, first child, Wanda Irene, Feb. 27, 1960.

Longenecker, Daniel and Catherine (Martin), Harrisburg, Pa., second daughter, Christine Rose, Feb. 29, 1960.

Miller, Ray and Arlene (Lehman), Wooster, Ohio, second daughter, Louella Jane, March 9, 1960.

Showalter, Amos M. and Ada (Eby), Hagerstown, Md., third child, second son, Daniel Lynn, March 8, 1960.

Springer, Dick and Nancy (Litwiller), Delavan, Ill., first child, Andrea Jo, March 9, 1960.

Wittmer, Willis and Mattie (Yoder), Hartville, Ohio, seventh child, fourth son, Kenneth, March 6, 1960.

Yoder, Ivan E. and Mary (Yoder), Belleville, Pa., fifth child, fourth daughter, Bette Jane, March 6, 1960.

Yoder, Robert and Sarah (Yoder), Hartville, Ohio, fifth child, third son, Bret Elwood, March 10, 1960.

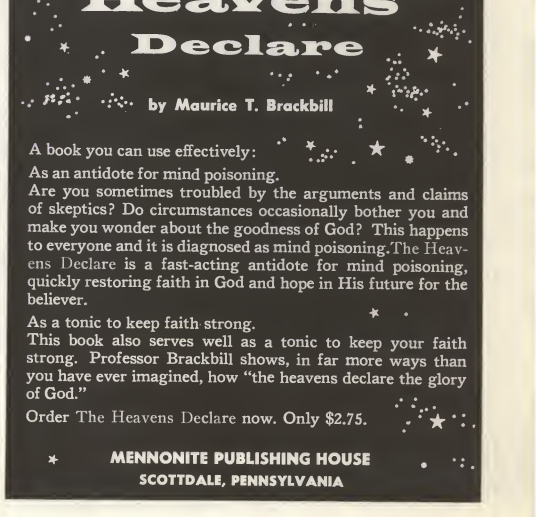
Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Arment, Bertha May, daughter of William H. and Eliza (Ash) Cloak, was born at Philadelphia, Pa., Jan. 28, 1877; died of cancer March 2, 1960, after being confined for several weeks in Bethany Mennonite Home, Philadelphia, Pa.; aged 83 y. 1 m. 3 d. She was a member of the Baptist faith. On March 17, 1900, she was married to William Edwin Arment, Sr., who preceded her in death Feb. 26, 1955. Surviving are 3 sons (Charles L., Trevose, Pa.; Wm. Edwin, Jr., Wilmington, Del.; and Robert A., Danville, Ill.), 5 grandsons and one great-grandson. Funeral services were held March 7, in charge of Pastor Smith of the Second Baptist Church of Germantown, Pa., and P. Melville Nafziger, Wilmington, Del.; burial in Mt. Peace Cemetery, Philadelphia, Pa.

Brill, Ronnie Gene, son of Orland and Treva (Mongold) Brill, was born Oct. 8, 1957, at Winchester, Va.; died after a life of suffering, Feb. 17, 1960; aged 2 y. 4m. 9 d. Surviving are one brother and one sister. Funeral services were held Feb. 20, at Yellow Springs, W. Va., with Samuel A. Shank and M. C. Showalter officiating; interment in Shiloh Methodist Cemetery.

Burckhart, Louvina, daughter of Jacob and Elizabeth (Rohrer) Weaver, was born near Columbiana, Ohio, May 24, 1873; died at the Mennonite Home, Harrisonburg, Va., Feb. 15, 1960; aged 86 y. 8 m. 23 d. On Nov. 3, 1898, she was married to John Horst, who preceded her in death Feb. 19, 1916. On May 16, 1922, she was married to Bishop Jacob Burckhart of West Salem, Ohio, who died June 16, 1952. Surviving are 2 sisters (Laura Compton, Columbiana, Ohio, and Leah Martin, Harrisonburg, Va.), one stepdaughter (Mrs. William Brubaker, West Salem, Ohio), 3 stepgrandsons, and 9 step-great-grandchildren. She was a member of the Old Order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SCOTTDALE, PENNSYLVANIA

Mennonite Church. Funeral services were held at Pleasant View Church, Columbiana, Ohio, in charge of Russell Cline, Abram Bearinger, and William Weaver.

Rohrer, Benjamin F., son of Christian and Cathrine (Forrey) Rohrer, was born Aug. 30, 1866, in Manor Twp., Lancaster Co., Pa.; died Feb. 19, 1960, at the Mennonite Home, Oreville, Pa., where he was a guest for the past 10 years; aged 93 y. 5 m. 20 d. He was married to Mamie Greider, who survives, and is also a guest at the home. They celebrated their 64th wedding anniversary last April. Also surviving is a brother (Amos, Columbia). He was a member of the Landisville Church. Funeral services were held from the Home, Feb. 23, in charge of Christian Frank and Landis Brubaker; interment in Salunga Mennonite Cemetery.

Stoltzfus, Lydia, daughter of Christian and Malinda (Mast) Stoltzfus, was born April 25, 1878, near Morgantown, Pa.; died, after a long illness, Feb. 16, 1960, at the Ephrata Community Hospital; aged 81 y. 9 m. 22 d. Surviving is one brother (Stephen H., Joanna, Pa.). She was a member of the Conestoga Church, where funeral services were held Feb. 20, in charge of Millard Shoup and Ira Kurtz.

Yeackley, Lydia, daughter of Jacob and Fannie (Burkey) Saltzman, was born May 20, 1889, near Milford, Nebr.; died Feb. 5, 1960, near Milford, Nebr.; aged 70 y. 8 m. 16 d. She suffered a stroke in Dec., 1958; in May, 1959, she took ill with Parkinson's disease, and on Feb. 1, 1960, suffered a cerebral hemorrhage. She was married on Feb. 27, 1910, to Fred Yeackley, who survives. Also surviving are 3 sons (Orvin, Milford; Earl, Flagler, Colo.; and Ray, Colorado Springs), one daughter (Ruth—Mrs. Allan Grieser, Milford), 11 grandchildren, 3 great-grandchildren, one brother (Edward E.), and one sister (Mary—Mrs. Melvin Troyer), both of Milford. They also adopted one daughter. Preceding her in death were one son and 2 daughters in infancy, 2 great-grandchildren, one brother, and 2 sisters. She was a member of the East Fairview Church, where funeral services were held, in charge of A. M. Miller, Oliver Roth, and Sterling U. Stauffer.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Leven uit de Hoop, by Fritz Kuiper; H. J. Paris, Amsterdam, Holland; 1958; 197 pp.; $2.00.

A contemporary expression of Biblical faith. A successful attempt to bring Anabaptist thinking up to date. A refreshing review of Bible and church history with an open eye on the future. Written after the Mennonite World Conference in Karlsruhe and dedicated to seven brethren from West and East, symbolizing the total Mennonite brotherhood in typical Anabaptist fashion. Faith is approached from a personal, individual, living experience, and not in a churchy, dogmatic way.

In spite of its scholarly approach, it is a very inspiring and readable book. Fritz Kuiper, out of his widely recognized knowledge of Old Testament and Jewish history, presents the reader with some views on Jesus' Messiahship and on Israel, both past and present, which, for the average American Mennonite, are rather startling. Nevertheless they are probably truer than we wish to admit. His views on the "total" of Judeo-Christianity are controversial, but based on a solid foundation of research.

This book deserves a translation into English to make it available to many more English-speaking Mennonite theologians and students.—Jan Gleysteen.

MENNONITE LIFE
NORTH NEWTON
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EXCH

ITEMS AND COMMENTS

BY THE EDITOR

One African missionary, when it came time for him, after furlough, to return to the field, decided that he had a larger opportunity among foreign nationals enrolled in universities in this country.

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The Island of Malta in the Mediterranean Sea has issued a set of six postage stamps to commemorate the nineteenth centenary of shipwreck of St. Paul here in A.D. 60. This episode of the shipwreck is narrated in Acts 28.

• • •

Military chaplains often suffer "painful inner conflict" because of the dual role they must play while on active duty, according to the Executive Secretary of the National Lutheran Council Bureau of Service to Military Personnel. A "sensitive relationship" results, he says, from the fact that the chaplain is at one and the same time a pastor representing his church and a commissioned officer in one of the armed services.

• • •

A ten-volume junior Catholic encyclopedia, to cost about 4 million dollars, and to take five years to complete, will be published by McGraw-Hill Publishing Company in co-operation with the archdiocese of New York. The work will embody all the latest advances in printing and illustration.

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Israeli archaeologists have announced the discovery of two fragments of ancient Biblical scrolls in caves overlooking the Dead Sea. The fragments are said to date from about the same time as the Dead Sea Scrolls found 13 years ago in what is now Jordanian territory. The new fragments discovered are part of Jewish phylacteries used in rituals. Fragments were discovered in caves on the face of a sheer limestone cliff which had to be scaled with ropes. This was the area where the last stand was made in the Jewish war against Titus in the first century A.D.

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The president of the Evangelical Seminary in San Juan, Puerto Rico, says, "In Puerto Rico the churches are flourishing as in few other parts of the world. They are developing their own leaders and pastors."

• • •

What Puerto Ricans in New York and other United States cities need most is not welfare, entertainment, or attention, but the church, says the Executive Secretary of the Evangelical Council of Puerto Rico. Churches with an open door can offer the best means whereby Puerto Ricans can make a new home for themselves, he says. Actually, he continued, "they often feel shunned and unwanted, and they need the sense of fellowship and belonging which the churches can offer them. No other United States institution could do this so well."

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Riverside, an interdenominational church in New York City, has launched a bilingual ministry with a weekly Spanish worship service. Complete religious educational facilities are also being provided for Spanish-speaking people, and some of the church's radio programs from its own nonprofit FM station will be in Spanish. Riverside Church is adjacent to a housing project with about 35,000 Puerto Rican residents.

• • •

The third assembly of the World Council of Churches will take place at New Delhi, India, Nov. 18 to Dec. 5, 1961. "Jesus Christ, the Light of the World" will be the assembly theme. Between 950 and 1,000 participants are expected. Earlier assemblies of the World Council were held at Amsterdam in 1948 and at Evanston, Ill., in 1954.

• • •

Libraries in Japanese universities have traditionally been open only to properly accredited scholars and not to the public or even to the student body as a whole. In contrast, the International Christian University library has been using the "open stack" system. The record of books withdrawn from its shelves and duly returned has been phenomenal. Now many schools, especially other Christian schools, are opening their libraries for more easy and general use.

• • •

A writer in **Christianity Today** warns of an approaching battle between Christianity and Africanism. The intense nationalism in some of the newer countries in Africa amounts, he feels, to a virtual religion, and any apparent attitude on the part of non-African missionaries unfavorable to this new nationalism may be seized upon as an excuse for deportation.

• • •

The United States Internal Revenue Service filed an Income Tax lien of almost 6 million dollars against the estate of "Daddy" Grace, Negro cult leader who died on Jan. 12. The Grace estate has been estimated at a possible 25 million dollars.

Gospel Herald

We make Christ Lord when we obey in faith—without substituting our own aims and devices for the revealed will of God.

TUESDAY, APRIL 5, 1960
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The Lordship of Christ in a Desperate World

By Elmer Neufeld

Executive Secretary of the Peace Section, Mennonite Central Committee

PART I

We live in an age of increased religious activity, and at the same time of terrifying moral and social problems, an age of religious fervor, and an age of moral stupor. This is an age in which many are crying, "Lord, Lord!" but in which the will of the Father is not apparent in our doings. This is an age in which a majority of Americans count themselves Christians, but in which the prophetic voice of the church is but dimly heard.

This Is a Desperate World

Many are the signs of our increased religious activity. We want to appear as a pious people. United States church membership has risen to a new high of over 100 million. Church contributions reach into the billions annually. Graduate schools that once treated religion with scorn are today establishing new departments of religion. Nationalistic and political meetings—from American Legion to Ku Klux Klan—make a point of crowning their efforts with prayer. Our congressmen have their breakfast prayer groups. We have amended our flag salute to remind ourselves and others that ours is a nation in some special sense "under God." We look upon ourselves as a religious—a Christian—people!

For any signs of renewed reverence before God, the Christian should be grateful. Perhaps God can yet use the perilous conditions of our day to drive us to repentance. But let Christians also fear the sham piety which is but a cloak for evil and adulterous acts. There is danger that our religious frenzy will drive us to baptize acts committed in pride, fear, and hate. Let us beware of that show of religion which carefully polishes the outside of the cup but leaves its inside full of corrupt and ungodly practices!

Never before has there been such a dire need for a prophetic Christian witness, and never before has it seemed so hopelessly inadequate. Our world is facing a crisis in the relations of the races, especially even in "Christian" America. The sins of the fathers are being visited upon our own generation. Already over a hundred years ago, a great historian foretold the tragic consequences that would result from America's sins against the Negro. Fear, suspicion, and hate are driving men to defy the law—to bomb, to lynch, and to rape—while a segregated Christian Church stands silently by!

Our world is facing a crisis in the distribution of material goods. Millions of mothers still send innocent little ones to sleep with empty stomachs. Thousands of war refugees still wander about in homeless despair, while the "Christian" West wallows in luxury, spending for that which is not bread!

Message from One in the Timeless Land

BY GRACE V. WATKINS

If you should come within a summer day,
A sheaf of fragrant flowers in your hand,
Oh, place them quietly above the clay
That was my dwelling for a while,
and stand
Remembering without a tear or sigh.
But never linger. Turn again with brave
And dedicated vision to some high
And holy ministry of faith and love,
Rejoicing that each onward hour can be
A psalm to Him, the Christ of Galilee.

Fargo, N. Dak.

Our world faces a crisis in international relations. Deathly missiles stand poised for war—the perfected instruments of death and destruction. Like frightened animals, we are told to dig holes in our back yards, to load them with supplies, and hope that we might get to our shelters in time for a possible chance of survival!

In all of this we are driven to a crisis in emotional health and sanity. Over half of the hospital beds in the United States are used for the mentally ill. Of all our young men rejected for the draft in World War II, 17.7 per cent were rejected for reasons of mental health. High rates of suicide, homicide, and alcoholism all speak further of mental disturbances.

Add to these crises the statistics on delinquency and crime, the frenzied indulgence in sex, the corruption in government, business, and labor, and the picture is a despairing one indeed. *This is a desperate world!*

The cry of the prophets speaks of our own need for deliverance.

The whole head is sick,
and the whole heart faint.
From the sole of the foot even
to the head,
there is no soundness in it,
but bruises and sores
and bleeding wounds. . . .
—Isa.1:5, 6, RSV.

Is there no balm in Gilead?
Is there no physician there?
Why then has the health of the
daughter of my people
not been restored?—Jer. 8:22, RSV.

Jesus Made Lord and Christ

With deep yearning and near envy, we look back upon the life of the early Christian Church—a small handful of believers, compared with the millions of Christians of our day. Oh, for the spiritual power that possessed those early disciples! Here was power to heal physical illness! Power to discard outworn Jewish traditions! Power to crash through the Jew-Gentile barrier! Power to cross the boundaries of color and race! Power to drive men to repentance! Power to witness in the face of the severest persecution!

What wrought the great change, the transformation, in the lives of those early Christians? Among them were the disciples who had earlier sworn their denials of Jesus, disciples who had deserted Jesus in fear and despair! What happened in their lives to change them into men of faith and power?

Yes, there was Pentecost, the baptism of the Holy Spirit. But what lay behind even this empowering experience? Through whom was the Holy Spirit received? What was the great fact, the good news, the exciting event, that drove them on? What was their great message?

Read it for yourselves. *God has raised Jesus and made Him both Lord and Christ!*

This Jesus with whom they had walked, who had been shamed and humiliated on the cross, this Jesus was glorified and exalted, and made Lord of all!

One of the Old Testament Scriptures quoted most in the New Testament is Psalm 110. Peter applies it to Jesus in that great Pentecost sermon. "The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet" (Acts 2:34, 35, RSV). Two notions are clearly contained here. Jesus has been given the place of honor and power. And in Him is the victory over all the rebellious forces of history!

Jesus was not first of all a nice moral example whom the disciples should imitate through their own resolutions. This would have left the disciples in discouragement and despair. But Jesus had been given power—He is Lord and Christ! *Christ is Lord!*

This message is so much at the heart of their thinking that the believers call themselves witnesses of the resurrection—witnesses of the fact that God raised Him up—that He is Lord and Christ!

(Continued on page 309)

Our Readers Say—

Out in these unknown parts of the world, we are grateful for God's calling us here, and for the GOSPEL HERALD that nurtures that faith. This does not mean that the GOSPEL HERALD has taken the place of the Bible, but it does mean that we can share the deep and wide fellowship of the church through this paper.

We have especially appreciated Harold Bender's simple but profound statements and insight, tempered with love, in his recent article, "When May Christians Disobey the Government" (Jan. 12).

Equally appreciative were we for the little booklet, Focal Pamphlet No. 4, by Bro. Bender, on **Biblical Revelation and Inspiration.** The winds of doubt and incredulity about the Bible as God's Word are blowing in Japan as in other countries, and this booklet came as a refreshing breeze of hope and faith in God's Holy Word as the infallible rule for faith and practice.

We also appreciate the "Items and Comments" column. In the Jan. 5 issue an item about the population of Japan was included. "Japan, which has done more than any other nation to check by voluntary methods the population explosion, reports that . . . Japan had the lowest annual population growth of any land in Asia. . . ." It is very easy and perhaps we in a subtle way are swept along with the tide of general newspaper reporting, but I thought you might be interested in knowing some of the facts behind these facts.

The reason the population growth is low is that there were over 1,200,000 abortions last year, according to a recent report in the local paper. This is supposed to be more than normal births. This is not all. It is not uncommon to hear of babies being abandoned on a trash heap.

What makes this thing look ghastly, at least to my eyes, is that the society and the church in Japan accept these moral standards as inevitable because of the population problem. Abortion is a legal procedure in Japan. . . .—Lee H. Kanagy, Hokkaido, Japan.

• • •

I appreciate the editorial, "Christ Our Redeemer" (Feb. 16). We must give more emphasis to the fact that salvation stands in Christ alone. We are giving too much time to doctrinal and disciplinarian teaching, which can, at best, result in only an intellectual assent. Doctrine and discipline, though necessary, are secondary. We need teaching that issues in the response of the Samaritans to their message bearer—"Now we believe, not because of what you told us; but because of our own experience with Him."

To make it appear (as we sometimes inadvertently do) that salvation stands in "Christ and the doctrine" or "Christ and the discipline" or "Christ and—" anything else, is to follow in the steps of the early Judaizers, who held out for "Christ and circumcision."

But lift up Christ, "in whom we have redemption through his blood, even the forgiveness of sins," and when He has drawn men to Himself, the rest (doctrine and discipline) will follow in due order. Give us more Christ-exalting editorials.—Lorie C. Gooding, Killbuck, Ohio.

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The article, "Dear Sis" (Feb. 16), by Dorcas S. Miller, reminds me of an old saying that I used

(Continued on page 308)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The Unfinished Prayer

Guest Editorial

A poignant story came out of one of our American cities a few months ago. A sixteen-year-old boy named Lawrence Brady had written a piece for his high-school paper entitled, "Prayer for a Safe Driver."

"Lord, help me so that I will not intentionally endanger the life of someone, or damage their property," he had written.

And he continued, "Lord, give me good eyes, so that I will be alert and see danger and avoid it. Lord, give me good hands so I will drive a steady and true course.

"And, Lord, give me quick and responsive feet, so that I will be able to act accordingly in circumstances. . . ."

The prayer broke off right there. It was never finished. Larry's father found it among some of his school papers after his son had been killed in a four-car crash.

A driver ran a traffic light. So the police reported. Lawrence was committed to being careful, but the carelessness of another cost him his life.

And why should an item of this kind take up space on the editorial page of a religious periodical? someone might ask. Isn't it the obligation of every citizen, Christian or not Christian, to obey laws that are made to protect the life and welfare of others?

Yes, everyone has this responsibility, but a Christian doubly or triply so. Citizenship and the written code of the law require him to be law-abiding the same as anyone else. But there are added dimensions in his case.

The Christian feels that he has a responsibility before God for the welfare of his brother human being. If the law tells him to be careful, his religion tells him to be doubly careful—that is, if he is aware of the implications of the faith which he professes to accept and follow.

The Christian is under mandate to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Jesus called this the "first and great commandment" (verse 38) and then hastened to add that the second is, "Thou shalt love thy neighbour as thyself" (verse 39). He capped the whole matter by declaring that "on these two commandments hang all the law and the prophets" (verse 40).

Do Christians have automobile accidents? Yes, they do at times. Every highway driver is to some extent at the mercy of any drunk who might come along or any juvenile showoff who might come speeding around a corner on the wrong side of the road.

Plenty of Christians have accidents where they are to blame too. They didn't, of course, intend to have an accident. They didn't get involved on purpose. Sometimes these tragedies arise out of a moment of carelessness on the part of one who ordinarily might be very careful. Sometimes hurry and sometimes worry can precipitate a death-dealing or crippling accident. Even lack of sufficient experience or driving skill in a sudden emergency can spell the difference between life and death for somebody.

Now it really would seem that Christians as such ought to have many fewer accidents than any other segment of society. Or does somebody want to challenge that theory?

Maybe a great many of us could stand it to have our conscience a bit more sensitized right at this point. Think about it just a bit the next time you "rev up" those two or three hundred horses you are responsible to control each time you turn that key and step on that starter.

—Harold L. Phillips, in *Gospel Trumpet*.

Religious Dangers

Any individual faces at least three dangers with respect to religion.

The first is antireligion. This may take the form of atheistic humanism—getting along without any God or any religion under the supposition that a man can take care of himself. This may be a carefully thought-out rationalism, proceeding perhaps from a religious attitude of some sort to complete irreligion. The cause may be too much self-reliance, too much confidence in man. some imbalance of learning.

Or it may be some disappointment and disillusionment, which has brought bitterness of spirit and complete repudiation of God and of church or other forms of organized religion. A letter came to our desk the other day from one who had had that unfortunate experience. From Jewish background he had accepted Christianity, and as a result had been disowned by his people. But something had gone wrong, for he had not received what the Christian Church promised. Now he was neither Jew nor Christian, and was full of bitterness and hatred.

The second danger is from the wrong kind of religion. Most religions have in them something of good, somewhat of truth. But if they also have something of error, their good may be only the bait of deceit. Multitudes hold to false religions, supposing them to be true. Sincerity is not enough; we must hold and be held by the truth.

Christianity itself has many perversions. It is commonly said that the new sects are a rebuke to the coldness and ineffectiveness of the older churches. This may in part be true, and we ought to profit by the rebuke of their appeal to the masses. But some of them also represent apostasy from the true Christian faith. Error has its appeal too, and false prophets draw people away from God and Christ and His church. One must try the spirits to see whether one is being led astray.

A third danger is the misuse of true religion. It is possible, yes, a strong temptation, to hold to the forms of godliness, but to deny the real essence of the faith. Any faith must find its outward forms of expression. But there is always danger of keeping the form and losing the essence, and hardly being aware that this is happening. We may have nothing but the habit of churchgoing and a ritualistic participation in the worship service. We may have only a religion of good works and social service. We may have only our particular brand of morality, held in pride and self-righteousness. It is a terrible thing to have a religion which God can only reject as false.

But there is another kind of misuse, and that is the manipulation of religion according to carnal desire and a worldly spirit. A true religion may gradually be changed into error. A true faith may become tolerant of sin and falsehood. Men who once listened to God and His Word may eventually listen only to themselves and to each other. Creeds may be watered down and practice may be corrupted. In Christian history many a church has changed its character and lost its witness and power. Christ has to spew from His mouth religion which was once pleasing to His taste.

Persons in the Mennonite Church have succumbed to all the dangers mentioned above. We do well to be on our guard against them all. But it may well be that to the Mennonite Church as a whole the last danger mentioned above is the great-

Questions of Social Concern for Christians

BY G. F. HERSHBERGER

3. *Can Christians condone the death penalty as a means of justice?* Some Christians attempt to do so on Scriptural grounds. They assume that a murderer must pay for his crime, eye for eye, life for life. They interpret Gen. 9:6 to mean that capital punishment is God's will; they seem to think that God's purpose in the "ordination" of the state was the execution of criminals. But they seem to forget that only God can give life and only He may take it away. As for vengeance, it belongs to God alone: "I will repay, saith the Lord" (Rom. 12:19).

But what does Gen. 9:6 mean? Simply that since man was made in the image of God, his person is inviolable. To violate man is to violate God, a most grievous sin. Even sinful men understand this. Lacking the love of God in their hearts, however, and His lordship over their own lives, they usurp the role of God and dare to take the life of the offender. When men understand enough of the truth to know that evil is evil, while lacking the love of God which enables them to deal with sin in God's own redemptive way, they return evil for evil, eye for eye, life for life. Thus in an evil society of "natural" men, "whoso sheddeth man's blood, by man shall his blood be shed." Or as Jesus said: "They that take the sword shall [surely] perish . . . [by] the sword."

Through the redemptive work of Christ, however, Christians are members of a new order. His incarnation, His humiliation on the cross, and His resurrection from the dead made atonement for sin, once and for all. Through Him we have been reconciled to Christ, who in turn has given to us the ministry of reconciliation. We are ambassadors for Christ, God making His appeal through us. And Christ at the right hand of God is become Lord of all.

When the scribes and the Pharisees brought the woman who according to the Mosaic law should have been stoned, Jesus asserted His lordship and said: "Let him who is without sin among you be the first to . . . [cast] a stone at her." Then turning to the woman He extended His ministry of reconciliation and said: "Go, and sin no more."

Under the searchlight of the Gospel, capital punishment is found in the same category with slavery, divorce, war, the law of eye for eye, and other distortions of the moral law which Jesus corrects in Matt. 5. All these were found in the Old Testament, and they are very much present in secular society today. "From the beginning it was not so," however, and by the New Testament standard they are out of bounds for the Christian.

To be sure, this way of the Christian society is not to be directly enforced upon the secular society. There is a real sense, however, in which that society, and the state as its organized representative, also stands under the lordship of Christ. To the extent that the salt, the light, and the leaven of the Gospel make their impact upon it, that lordship will be recognized by the secular order.

The state will never be a nonresistant state. Caesar will not renounce his coercive powers. He cannot do so. He can, however, understand that he is responsible to God, so that God can give him a wise and understanding heart, to discern between good and evil, to be a "minister of God . . . for good." And when this is understood, Caesar's rule will approach the Christian way more nearly than when it is not understood.

Does not this fact explain the abolition in our society of human slavery, the amelioration of the harsh criminal code of two centuries ago, and the abolition of the death penalty by law or tradition in all of the western European democracies, save one? And ought we not hope and pray that a continued Christian influence may bring about its abolition in all of the United States and Canada as well?

(See John H. Yoder, "Capital Punishment and the Bible," in *Christianity Today* [Feb. 1, 1960]; and a manuscript by the same author, "The Death Penalty," to be published soon.)

Goshen, Ind.

"And the Child Samuel Grew"

BY STANLEY C. SHENK

"And the child Samuel grew on, and was in favour both with the Lord, and also with men." These words in I Sam. 2:26 suggest that the boy grew in the over-all sense that is referred to in Luke 2:52 (where it is written that "Jesus increased in wisdom and stature, and in favour with God and man").

The young fellow didn't have an easy time of it. He grew in spite of handicaps. He grew in spite of his association with the sons of Eli who were defaming the very temple of God with their adulteries. Second, he grew almost in spite of old Eli himself. The aged priest was a startling combination of both strength and weakness. His heart was burdened for the ark of God, he was a veteran in the Lord's work, he had the spiritual keenness to see that it was *God* who was calling his young helper there in the night, and it seems that he was kind to his young charge. Alas, however, he failed utterly with his sons, he refused to shut the doors of the temple against their unholy service, he failed to profit by the warning of "a man of God" (2:27), and he was so lacking in spiritual insight that he accused a miserable, earnestly praying woman of being drunk.

Third, he grew almost in spite of his parents! Elkanah, though a Levite, was a bigamist. That is, he had two wives, and there was constant friction between the two. Not for nought does the Chinese word-symbol for "war" depict two women under one roof. Hannah was devout, but even she had "a ways to go." Her song of rejoicing is great literature, but its hatred for "the other woman" reveals a lack of spiritual maturity.

Samuel was just like the *rest* of us—he had handicaps to overcome. No great and good man has ever yet become either great or good without plenty of handicap-hurdling. In fact, right here there is a great truth that is hard to be understood. Heavy handicaps in one's environment are almost an essential for success! Large obstacles often develop a strong inner "drive" that is lacking in a man with fewer handicaps. A famous Englishman once said that every great man of his acquaintance had had an unhappy childhood!

Are you discouraged, brother? Just pick yourself up, put your cap back on, dust your knees, and hit the trail again by the grace of God. Samuel had his troubles—and *"grew,"* anyway. So can you. So can I.—*Herald Youth Bible Studies.*

50 Years Ago

(from GOSPEL HERALD, *March 17, 1910)*

. . . J. S. Shoemaker and J. S. Hartzler . . . prospective trip to India.

. . . the first all-steel train . . . the Pennsylvania railroad will soon put into operation.

(from GOSPEL HERALD, *March 24, 1910)*

Baptismal services . . . Olive Church near Elkhart, Ind., . . . 25 . . . received. . . .

North Carolina has recently enacted a law abolishing capital punishment. Good. Let other states follow the example.

---

est threat. There are those who think that we are already all but overwhelmed, and that our candlestick is about to be removed. Let us search our hearts to see if they may be right. The danger is real, but it may not be too late to recover a true faith, to maintain a pure church.—E.

A telegram can be sent around the world in 53.6 seconds, yet it has taken sleepy Christians 2,000 years to send the most important message ever given around the world.—Henrietta Mears.

The Hebrew Proper Name of God

By John C. Wenger

Readers of the various versions of the English Bible have all noticed that the holy name of God in Hebrew is variously rendered in English. A little background will help to clarify the nature of the problems involved. The two most common names for the Deity in the King James Version are "God," which is used some 2,570 times in the Hebrew Scriptures, and the so-called tetragrammaton, which is used about 6,823 times. It is with the latter that we are presently concerned.

The huge Hebrew lexicon of Gesenius-Robinson, revised by Brown, Driver, and Briggs, lists the tetragrammaton under the root verb HWH, which means to become. The name is spelled in Hebrew JHWH. But what vowels are to be read with the consonants? That is the question! For Semitic books were written without vowels. Ordinarily the problems involved are not as severe as the imagination would suggest, however. Take Psalm 23 for example. If we had before us, "Th Lrd s m shphrd," we would easily be able to read it. And so it was with the entire Old Testament for the Jewish scholars. They had no trouble knowing what vowels to supply as they read the sacred text. In the time of Jesus the text was still without vowels.

In the centuries following A.D. 500, however, the Jewish scholars who knew the traditional text almost by heart (they were called Masoretes from the Hebrew word Masorah, tradition) began to feel that it would be wise to record the traditional "vocalization" (proper vowels), since Hebrew had long since ceased to be a spoken language in Israel. Different attempts were made at devising vowel sounds, especially by the Jews of the Eastern and Western Dispersions. Even the exact form of pronunciation (not the meaning) varied as between the Jews in Russia and those in Spain. The pronunciation in use by Western students of Hebrew is that of the Spanish Jews; it is called Sephardic.

Long before the Masoretes began to record the vowels, a number of textual variations had crept into the text (i.e., the consonants) through long copying through the centuries. The Jewish scholars thought that the errors amounted to about one per page. Most of these copyists' errors were wholly trivial—such minor matters as the spelling of proper names and whether certain consonants which long served for a few vowel sounds should be written or left unwritten. (No doctrine is called in question by any textual mistakes.) And when the Masoretes did add the vowels, they did so by an ingenious system of dots, dashes, and small markings which they inserted below, between, and above the consonants. Short *a* is a small horizontal line under a letter, long *o* is a dot above a letter, long *u* is a dot following a letter, while an *i* is a dot under a letter.

All this would be simple and clear were it not so "foreign" to us Western readers. But a few more facts must be mentioned before we come to the tetragrammaton. (1) When the Masoretes came to a mistake in the text, they left the traditional text stand, errors as well as correct consonants. Let us suppose that the text reads RDM, and from a parallel passage, or from a knowledge of what the better scholars considered the correct reading, the Masoretes were certain that the correct text should read DRM. The Masoretes left the letters RDM stand in the text (called the *Kethibh*, "what is written"), but what was "to be read" (the *Qre*) they put in the marginal footnotes. In other words, the wrong RDM would be in the verse, while a special mark would call attention to the *Qre* at the bottom of the page where the correct DRM would appear. (2) Somewhat amazingly, and perhaps stupidly, the Masoretes then wrote the vowels of the correct word with the consonants of the word which appeared in the text! Sometimes there were too many or too few consonants in the text to accommodate all the vowels which belonged to the consonants at the foot of the page! The vowels of the text where a correction was made in the text went, not with the consonants with which they were written, but with the corrected consonants at the bottom of the page! This made no trouble for the Masoretes, for they were used to the system.

When the Jews came to the holy name of God in Hebrew, the tetragrammaton (which means the four-lettered word), they avoided reading it aloud. Instead, they read Adonai, which means the Lord (properly, my Lord). So when Psalm 23 reads in the Hebrew, "JHWH is my shepherd," the Jews read, "The Lord is my shepherd."

What did the Masoretes do for vowels when they came to JHWH? This is the heart of our problem. They no longer had any knowledge of what the correct pronunciation of JHWH was. For many centuries they had read Adonai (the Lord) when they came to JHWH. So they concluded on the plan of simply using the vowels of Adonai (a or e—a sort of murmur in Hebrew—, o, and a). These vowels were written with the consonants JHWH but were not pronounced with them, of course, for this pronunciation was a "pious" "correction" of the text. The consonants were DN. Only in this case, since the name occurred well over six thousand times, the consonants for Adonai were simply understood by common consent. This has been called a perpetual *Qre*. It caused not a bit of trouble for the Masoretic scholars, for in all the places where JHWH occurred the Jews were accustomed to read, the Lord—just as we are!

Meanwhile, how did Christian scholars read JHWH? In the ancient church men like Theodoret and Epiphanius pronounced it as "Jabe" (Yahbeh). It was not until 1520, long centuries after the vowels of Adonai had been put to the textual JHWH, that Galatinus invented "Jehovah," although a number of good scholars properly objected to reading the vowels of the wrong word (Adonai) to the consonants of the tetragrammaton.

The translators of the Greek Old Testament (285-135 B.C.) felt that the best possible rendering of JHWH was the simple, The Lord (*ho Kyrios*). The scholarly Jerome, who learned Hebrew from a rabbi, rendered JHWH as *dominus* (Lord) in the Latin Vulgate. And even more significant, the New Testament apostles, when quoting JHWH passages, used The Lord. The King James translators made it, The LORD (four capital letters), to show the reader that this was the proper name of God (not the word Adonai in the Hebrew which means lord or master, and which is applied to God about four hundred times).

The American Standard Version departed from the usage of the Greek Septuagint, of the Greek New Testament, of the Latin Vulgate, and of the beloved King James Version, to use the impossible "Jehovah," a word which never existed for the Masoretes—since it is the correct consonants written with the vowels of Adonai. "Jehovah" is a serious blunder in language.

But what are the proper vowels for JHWH? The answer is that no one actually knows. Semitic scholars who know the relations between Hebrew verbs and nouns are inclined to feel that the vowels were short *a* and an *e*, so that the word should be written Jahweh when transliterated from the Hebrew. If so, this conjectured spelling should be pronounced YAH-way. (Germans would of course say JAH-vay, since they pronounce all w's as v's, John Vesley, for example.)

It was therefore a wise decision on the part of the 1946 revisers to return to the

Thought for the Week

One is hardly ready to die until he has pioneered in something.—E.

traditional, The LORD, for the proper name of God. This is not a matter of the Revisers of 1946 simply following a beloved tradition. It is also a matter of simple honesty in scholarship. The meaning of the word linguistically is possibly, "The One Who Is," "The Absolute and Unchangeable One." As used in the Bible, it refers theologically to the Covenant God, the One who says: "I am your God; and you are my people. I have accepted you." If we are to object to this rendering of the RSV, we are objecting to the translators of the Septuagint, of the Vulgate, and even to the apostolic writers of the New Testament.

Goshen, Ind.

Success in the Christian Life

BY RUTH GRAYBILL

A successful Christian life is a fruitful, happy life lived for God. It is not necessarily spectacular, although many successful Christian lives are, but it is primarily a relationship, first with God, then with other people. It is our character and attitudes.

It is putting God first in our lives—a complete consecration to Him. He asks that we give our bodies a living sacrifice. Rom. 12:1. It is easier to offer a few activities than to give Him our heart, but unless we give the heart first, the largest gifts and services cannot be acceptable to Him.

It is dying to self and living for Christ.

It is having the love of Christ in our hearts (and peace and calm) which will manifest itself in our daily living. If our hearts are in a fever of anxiety, discontent, rebellion, fear, dread, or busyness, we cannot do our best for God. We then need to have Jesus lay His hand upon our heart and cure its fever before we are ready to minister in His name in an efficient way. If only we could each morning come to God for His touch on our hearts, we would then be ready to take up our many duties and would not need to be ruffled, cross, frustrated, and disappointed with ourselves.

Success in the Christian life includes sincerity, unselfishness, purity, humility, reverence, truthfulness, honesty, courage, obedience, submission.

It is letting our lights shine. We get a light to shine by being in close communion with God in prayer, Bible reading, and meditation. Then His light is reflected in our lives.

It is having our prayers answered by meeting God's conditions, which are repentance, wholeheartedness, faith, righteousness, and obedience.

It is searching "the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

It is being faithful in church attendance, participating in the various activities organized for our benefit. It is witnessing to others, thinking of others, loving and helping them.

It is giving bountifully of ourselves and our means. II Cor. 9:6—"he which soweth bountifully shall reap also bountifully." Doesn't this picture success?

It is having faith, without which we cannot please God. It is bearing the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

It is doing with our might what our hands find to do. Caring for our families is doing unto Him. We may say we can't speak or pray in public, nor do we have a gift for visiting the sick—so there is nothing we can do. But we need not be discouraged. A star does not talk, but its quiet, steady light is a blessing to many. A flower cannot sing, but how drab would be our world without its beauty and fragrance. The living sacrifice does not always mean a busy life. It may mean quietly and patiently enduring pain; forgiving those who have wronged us; or being cheerful when disappointed.

What is the greatest characteristic of a successful Christian life? Paul says, "Faith, hope, charity, . . . but the greatest of these is charity [love]." David gives a vivid picture of the successful Christian in Psalm 1:3—"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

And what is the reward? Not earthly treasures which rust, burn, or are taken away—but heavenly, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Be thou faithful unto death, and I will give thee a crown of life."

Freeport, Ill.

"Redeeming the Time"

Ephesians 5:15, 16

BY MOSES G. GEHMAN

Williams translates:

"So you must be very careful how you live, not thoughtlessly but thoughtfully, and continue to make the most of your opportunities, for the times are evil."

Read a few other versions by way of emphasis: "Look carefully . . . how you walk, not as unwise men but as wise, making the most of the time, because the days are evil" (RSV). "Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these are evil times" (Weymouth). "Be strictly careful then about the life you lead; act like sensible men, not like thoughtless; make the very most of your time, for these are evil days" (Moffatt). "Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days" (Phillips). "So sehet nun zu, wie ihr vorsichtig wandelt, nicht als die Unweisen, sondern als die Weisen; und kaufet die Zeit aus; denn es ist böse Zeit" (Martin Luther).

As it was in Paul's day, so it is in our day, and very much so: "the days are evil." Therefore this urgent call to the Christian to "redeem the time." Seize on every opportunity to do good, counteract the evil, and thus bring glory to God. To redeem time is to regain what is lost and to save what is left. God's program for the church has no tomorrow, neither does it have a yesterday. Truly, Jesus Christ is the same, "yesterday, and today, and for ever." But man is not the same. Human society is in a constant flux. Therefore the need of redeeming the time, and diligently attending to our allotted duty today.

"Son, go work today in my vineyard." To Zacchaeus Jesus said, "Today I must abide at thy house." "The Holy Ghost saith, Today if ye will hear his voice, harden not your hearts." We are to "exhort one another daily, while it is called Today." Our Lord says, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Redeem the day. God wants consecrated time. To man is given but one "brief day" between two unending eternities to repent, be reconciled to God, and make disciples of all nations. This matter of "redeeming the time" should be taken very seriously by every Christian. Time is as a clean white sheet given to each one of us in early youth by the holy hand of God. Oh, let us not mar it by sin, idleness, and procrastination! God looks for dedicated time and lives and not for "dedicated" things made of brick, wood, and plaster.

Idle talking (Matt. 12:36), idle company (I Cor. 15:33), cracking silly jokes, foolish talking and jesting (Eph. 5:4) are a waste of God's sacred minutes which He wants us to redeem by prayer and devotion to Him. Not only will we give an account for every idle word, but every idle moment as well. Time is worse than wasted in idle reading. Acts 19:19. Godless amusement and corruption go arm in arm. Ex. 32:6; Mark 6:22. Why is there so much running to and fro, and so little prayer? Why so many meetings with fellow men, yet so few meetings with God? Who can explain why so many midweek prayer meetings are so poorly attended? *Time is here.* Let us be wise stewards of God's time, "and continue to make the most of . . . [our] opportunities," "for these are evil times."

Someone has well said: "The great

rule of moral conduct is, next to God, to respect time." Paul says by the power of the Holy Spirit: "As we have therefore opportunity, let us do good unto all men." Seconds, minutes, hours, days, weeks, months, years, and centuries are destined to come to a close. Then there shall "be time no longer." There shall "be no more delay." Existence will continue forever in one eternal NOW of timeless ages. Therefore we must needs be diligent to make our "calling and election sure." II Pet. 1:5-11.

Denver, Pa.

Christmas at the Argentine Mennonite Church

Kansas City, Kansas

BY KATIE SALTZMAN

Twenty years ago, December, 1939, Bro. J. D. Mininger called me by telephone, suggesting that we order a Scripture calendar for each one of our shut-ins. On this calendar the names of the church, Sunday school, and superintendent of the home department, with their addresses and telephone numbers, were to be imprinted, so that people would know whom to contact in time of need.

The many readers who in the past have helped us at Christmas time will be interested to know we are still carrying on the work which was near and dear to Bro. and Sister Mininger.

In 1939, the first year we distributed calendars, Sister Erma Zook, now Mrs. Lester Zimmerman, and I were able to give all the calendars to our shut-ins in one day. On Dec. 20, 1959, twenty years later, we were out in twelve groups, and we still had a large number left to distribute. So you see our family has grown the last twenty years. The Sunday before Christmas we gather at the church. Everyone is invited to help distribute the gifts; there is no age limit, and some groups have grandparents and their grandchildren. Each group visits from eight to twelve homes, and sings carols, has devotions, and then presents the gift to the shut-in.

Every Christmas some shut-ins we visited the year before are missing. About fifteen pass away every year, but we add new ones, and so our family remains about 200 in number. Many of these are also visited each Wednesday, which is my free day.

We have one blind couple who has received a calendar each year. Although they cannot see, they want one of our calendars. Many of the shut-ins live alone; many have no near relatives. The neighbors of one old lady say we should not go near her because she is not a nice lady. But we go. When we visited her the Sunday before Christmas, she was so happy that she searched the house for a gift for us. Finally she found a package of gum for each of us. We tried to have her keep one package for herself, but she said, "No, I don't have any teeth." Even the dog was glad to see someone, and insisted upon staying in the room with us.

An old German lady, when she saw the calendar, pressed it to her bosom and said, "Jesu Christi." She started to sing a German song, and repeated Psalm 23 and the Lord's Prayer in German.

These are just a few examples. Christ came to bring joy and peace into the hearts of those in need and into our own hearts and lives. This joy and peace come only by serving Him as we serve others.

Every year we also make a visit to the County Home, where 220 elderly people live. The sisters of the church bake cookies, and we package a few cookies and a little candy for each one of the old people. Again we meet at the church and are soon on our way to the County Home with the gifts so much appreciated.

We visit homes of all faiths—Christian Scientists, Latter-day Saints, Catholics. The need of the human heart is the same —all need Christ.

In helping these in need, we are also helped. This visitation helps to develop Christian workers. It makes us love more the ones for whom Christ died. When we go out and bring the Gospel to these needy ones, we, as Christians, are also drawn closer together.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried
that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that are broken
will vibrate once more.
Rescue the perishing,
Care for the dying;
Jesus is merciful,
Jesus will save.

—Fanny J. Crosby.

The human touch inspired by the divine touch will make our work effective. Come visit and help us some Christmas.

Kansas City, Kans.

♣

I had rather hear a bird sing than a genius curse. Great and noble men never curse.—Walter E. Isenhour.

A Prayer

FOR THIS WEEK

Our Lord and Saviour, who didst set us in families and churches where we have heard and known the Gospel for generations, we thank Thee for such love to us. We acknowledge that we have these opportunities and privileges, not because we in any way deserve them, nor because we have been good, but because of Thine own choosing. Forgive us where we have taken for granted these great privileges and failed in the attendant responsibilities. We know too well how devoid of compassion and concern we are and yet how Thy compassions fail not.

Now, O Lord, we look about us near and far and behold that too few are engaged in the work of bringing men to Thee, for we see great need increasing on every hand. Lord, send those whom Thou wouldst call. Send from among us. Make us willing to offer our very own—yes, and even ourselves. Remove from us that which hinders our obedience. We would praise Thee with the honor due Thy name in all things. Amen.

—Virgil J. Brenneman.

Prayer Requests

(Requests for this column must be signed)

Pray that the farmer station of Nakashibetsu, Japan, may be opened for the broadcasting of the Gospel. It is an important outlet into the rural area.

Pray for Abner Stoltzfus in the contacts he is making in New York: for the lawyer who is seeking, the priest who needs real fellowship, and the Jordanian consul general.

Pray for the young man who became a Christian last fall at the Mennonite House of Friendship, Bronx, N.Y., that he may continue to follow Christ, no matter what may come. Pray that his wife may learn to know the Saviour.

Pray for the missionaries and the church in Tanganyika, as they draw up a constitution for the emerging church there.

♣

Why Was Adam Created Alone?

From the Talmud, foremost work of post-Biblical Jewish literature, comes this version of the story of Adam: "One man alone was brought forth at creation in order that no man may say to another, 'My father was greater than your father.'"—*Anti-Defamation League.*

OUR SCHOOLS

GOSHEN COLLEGE

The chemistry department of Goshen College, Goshen, Ind., has been awarded a $6,145 grant from the National Science Foundation for a special institute for high-school chemistry teachers which will be held this summer.

A group of high-school chemistry teachers will be selected to join the staff of the department as research assistants in a research program, June 7 through Aug. 12, 1960. The teachers who are selected will assist the chemistry staff in various research projects.

Two other parts of the program will involve both participants and staff. A series of lectures will be presented during the ten weeks by visiting scientists from local industries, and seminars will be held to discuss research problems. The lectures will deal with specific research being done by the lecturers.

This program is open to any high-school science teacher with an undergraduate major in chemistry. To qualify, the applicant should have completed at least one course in inorganic, organic, and analytical chemistry, and desirably a course in either biochemistry or physical chemistry.

Each participant will receive a $75.00 per week stipend plus a $15.00 per week allowance for each dependent, up to a maximum of four. Write to Dr. Henry Weaver, Jr., Director, Goshen College, Goshen, Ind., for further information

* * *

During the four-week period of March 11 to April 3, three events of more than usual significance took place on the Goshen College campus.

They are the first meeting of the newly constituted Board of Overseers on March 11 and 12; the Annual Bible Lectures, March 17-20; and the dedication of the Church-Chapel Building on April 3.

Board of Overseers: The first meeting of this group of eight men and one woman signified a major change in the administrative setup of the Mennonite Board of Education. In the future this board will perform the administrative duties which formerly fell to the Executive Committee of the Board of Education.

The Executive Committee in the meeting turned over to the Board of Overseers the responsibilities which are now assigned to them by the revised constitution of the Mennonite Board of Education. A period of time was also given to orienting the members of the Board of Overseers to the program of Goshen College.

Chosen for the new board were: one-year term—John Mosemann, Orrin Smucker, Charles Hoeflich; two-year term—Dwight Yoder, Howard Yoder, Alta Erbs; three-year term—C. L. Graber, Norman High, Harold Zehr. The length of term was determined by drawing.

Bible Lectures: Dr. W. W. Adams of the Southern Baptist Theological Seminary presented the 1960 Annual Bible Lectures, March 17-20. Dr. Adams is James Buchanan Harrison Professor of New Testament Interpretation at Southern Baptist Theological Seminary and has done extensive work as a Bible lecturer in colleges and churches.

His four days on the campus were filled with individual contacts with students and faculty as well as with the presentation of six lectures.

Church Dedication: On Sunday, April 3, the newly completed Church-Chapel Building of Goshen College and the College Mennonite Church was dedicated. Paul Erb of Scottdale, Pa., delivered the dedication sermon.

Three services were held during the day. The afternoon service allowed for participation by members of other churches of the community in the dedication activities. The evening service centered around the church's educational activity.

The auditorium of the building has been in use since the meeting of the General Conference last fall.

HESSTON COLLEGE

President Smith spent the March 18-20 weekend in Milford, Nebr. On Saturday he met with Hesston alumni in the area and on Sunday he spoke in the Bellwood Mennonite Church.

On March 17, 18 Evan Oswald attended the Junior Topics Bible Meeting outlining Committee meeting at Kalona, Iowa.

On Friday evening, March 11, Dr. Clayton Beyler, J. P. Duerksen, and some members of the Collegiate Chorale gave a program at the meeting of the Mennonite Students' Fellowship on the campus of Kansas State University in Manhattan.

The "Y" elected the following corps of officers to lead the all-school organization in its religious activities during the coming school term, 1960-61: Keith Gingerich of Kalona, Iowa, president; Roger Glick of Eureka, Ill., vice-president; Barbara Kauffman of Crystal Springs, Kans., secretary; and Marian Kauffman of Lebanon, Oreg., treasurer. The outgoing officers are Wesley Richard, president; Elva Mae Vogt, vice-president; Faye Bowman, secretary; and Jerry Weaver, treasurer, Dr. Clayton Beyler is the sponsor of the "Y."

On March 19-22 John Koppenhaver was on a student recruitment tour in the Mennonite communities in Colorado.

During the March 18-20 weekend a Peace Service Orientation Conference was held on the campus. In addition to the students attending the meetings, approximately thirty young people registered for the conference. The program was sponsored by the South Central Conference Peace Secretary and the college YPCA Peace Committee. Subjects presented on the program were "Peace Witness Concerns" by Calvin Redekop and Peter Wiebe; "Types of Service Orientation" by a number of ex-voluntary service workers; "What Can We Expect of Peace Service?" by Elmer Ediger and Calvin Redekop; "Sharing Peace Experiences"—through slides of European service shown by Howard Snyder and Dave Gingerich, a Sunday-school class taught by Mary Miller, and a Sunday sermon on "The World and the Message of Peace" by Pastor Peter Wiebe.

On Sunday, March 20, the Collegiate Chorale under the direction of J. P. Duerksen gave the morning program at the Pleasant Valley Church near Harper, Kans., and the evening program at the West Liberty Church in McPherson County, Kans. The members of the Varsity Chorale under the direction of Marvin Miller were supper guests of the Pershing Street Mennonite Church and gave the evening program.

A great number of teachers and students attended the pageant, "We Are Pilgrims," on March 11 and 12 on the Bethel College campus. The pageant was written by Maynard Shelly and pictured episodes and principles in Mennonite history. Hesston was also well represented at the Swiss Mennonite dinner served in the Bethel College dining room before the evening program.

EASTERN MENNONITE COLLEGE

Five singing groups from Eastern Mennonite College will be on tour during the Easter season, rendering programs in churches of the constituency. Their itineraries include the following appointments:

High School Girls' Octet

April 8, Ohio E.U.B. Church, Osceola Mills, Pa.; April 9, Britton Run, Spartansburg, Pa.; April 10, a.m., Beaver Dam, Corry, Pa.; April 10, eve., Hartville, Ohio; April 11, Chestnut Ridge, Orrville, Ohio; April 12, Johnsville, Lexington, Ohio; April 13, Huber, New Carlisle, Ohio; April 14, Jefferson Street, Lima, Ohio; April 15, Mt. Pleasant, Continental, Ohio; April 16, Pine Grove, Stryker, Ohio; April 17, a.m., Tedrow, Wauseon, Ohio; and April 17, eve., Burton, Ohio.

High School Boys' Octet

April 8, Lee Heights, Cleveland, Ohio; April 9, Flint, Mich.; April 10, a.m., Gospel Mission, Vassar, Mich.; April 10, p.m., Pigeon River, Pigeon, Mich.; April 11, Midland, Mich.; April 12, Riverside, Au Gres, Mich.; April 13 (to be arranged); April 14, Maple River, Brutus, Mich.; April 15, Petoskey, Mich.; April 16, Pleasantview, Brethren, Mich., April 17, a.m., White Cloud, Mich.; April 17, p.m., Bowne, Clarksville, Mich.; and April 18, Riverview, White Pigeon, Mich.

The Ladies' Chorus

April 8, Thomas, Hollsopple, Pa.; April 9, Plain View, Aurora, Ohio; April 10, a.m., Bethel, Wadsworth, Ohio; April 10, p.m., Orrville, Ohio; April 10, eve., Crown Hill, Rittman, Ohio; April 11, United Bethel, Plain City, Ohio; April 12, Walnut Creek, Ohio; April 13, East Chestnut Street, Lancaster, Pa.; April 14, Frazer, Pa.; April 15, Line Lexington, Pa.; April 16, Souderton, Pa.; April 17, a.m., Rocky Ridge, Quakertown, Pa.; April 17, p.m., Doylestown, Pa.; and April 17, eve., Plains, Lansdale, Pa.

The Alleluia Singers

April 8, Maple Grove, Belleville, Pa.; April 9, Clarence Center, N.Y.; April 10, p.m., Poole, Ont.; April 10, eve., First Mennonite, Kitchener, Ont.; April 11, Community Center, Tavistock, Ont.; April 12, Zurich, Ont.; April 13, Steinman, Baden, Ont.; April 14, St. Jacobs, Ont.; April 15, Bethel, Elora, Ont.; April 16, Wideman, Markham, Ont.; and April 17, eve, Lowville, N.Y.

The Men's Chorus

April 8, National Heights, Richmond, Va.; April 9, Mt. Pleasant, Fentress, Va.; April 10, a.m., Huntingdon, Ave., Newport News, Va.; and April 10, eve., Warwick River, Denbigh, Va.

CHURCH MUSIC

Church Hymnal—Revised

By Walter E. Yoder

Our *Church Hymnal* was published in 1927. It has had thirty-three years of continual use in many of our churches. Even though there are a number of churches that have never availed themselves of the blessings and the usefulness of this hymnal, it has proved itself to be a good, useful collection of texts and tunes. So the question may be asked, Why revise the *Hymnal*? A number of answers can be given: (a) There are a number of errors both in texts and in tunes that should be corrected. (b) Our church program has expanded both in its teaching program and in its outreach. (c) The church has grown in its appreciation of the better hymns, in church music and music as an art. New hymns are needed for the new church program and to enrich our offerings of praise and worship.

In the course of these years many of the hymns have become very dear to us because of their message clothed in fine poetry and wedded to useful artistic tunes. These will be continued in the revised hymnal. In fact, the principal body of worship hymns will be continued. So far the committee has deleted only a few hymns from the first two hundred in our *Hymnal*. Those deleted were either considered difficult tunes for congregational use or have not proved themselves useful in our worship.

An impression seems to have gone out that all Gospel songs will be deleted. This is not the case. The music committee is conscious of the fact that many of our people appreciate the Gospel songs more than the hymns. It is true, however, that because of the nature of the Gospel song, they have a shorter life of usefulness than the hymns. Therefore the committee will try to exchange those that have worn out their usefulness for others we judge to be more useful and fresh. The best ones now in the *Hymnal* will be retained. We will give careful study before adopting new ones composed in recent years.

We are going to try to enrich the revised hymnal with a few more of the old chorales our Mennonite hymnbooks of the nineteenth century contained. These great chorales were lost to the church when we changed from the German to the English language, and when at the same time Sunday schools, evangelism, and missions were being introduced into our churches. The revised hymnal will also contain other helpful worship materials such as selected Scriptures for responsive readings and choral responses.

Pray for us as a committee as we labor together for the production of a hymnal for all our varied church activities, that the Spirit of God may direct so that the finished product will be a collection of texts and tunes which will help the church to grow in its program of teaching and worship.

No date has been set for the publication of the revised hymnal. There is still much work to be done.

Goshen, Ind.

Fellowship in Song

By Myron S. Augsburger

A few months ago, while sharing in the "New Life Crusade," an evangelistic series by nine churches of the eastern district of the Franconia Conference, I was again challenged by the witness of a satisfying faith. Among the many who attended the services was one of the announcers from a local radio station where a daily broadcast was released. The day following his visit he was warmly enthusiastic about the spirit of the meeting. His statement was that the spirit and simplicity of the entire service, rather than the message, impressed him most deeply. Commenting on this he expressed his thrill at being able to share with the large congregation in four-part singing, unaccompanied. As a lover of a cappella music, I enthusiastically agree with him that our congregational singing is a unique asset to our fellowship.

Most denominations use the organ as an additional factor in the musical part of their services. Several of our church colleges have added the instrument, especially for certain oratorios. In the crusades of various of our Mennonite evangelists for the past number of years the instrument has been and is being used, in fairness to those accustomed to it as we share in an evangelistic crusade. However, many of us have a strong conviction that for congregational worship, nothing equals good, four-part, unaccompanied singing. Although there are many Scriptures about the use of instruments in worship, and we do not have an express Scripture forbidding it, the New Testament references to Christians singing emphasize a spontaneous sharing. Although the instrument may not be made an ethical issue, we do count it as undesirable for the best in musical fellowship.

From the practical standpoint, and because of its effect upon congregational singing, let us take our stand with those who prefer congregational singing to be unaccompanied. As soon as the instrument enters, it becomes a crutch. The greater challenge is for us to learn the art of singing great hymns in four parts with expression, enthusiasm, and sincerity. Let our denomination be one of the few who maintain and enrich this heritage of a cappella singing as a contribution to the realm of Christian ideals.

Another aspect of our singing in which we need challenge is our choice of selections. In too many congregations we merely repeat a very limited number of songs. In far too many services there is little or no attempt to relate the choice of song with the Sunday-school lesson or the message of the minister. In many of our revival meetings we fail to choose songs that revive! There are some songs which may be a worship meditation for many, but which fail to revive drooping spirits in anticipation of hearing from God in a revival context. Also it is true that in many evangelistic services music may be worshipful but fail to communicate the kind of challenge that helps persons respond to Christ. However, worship songs can be enthusiastic as well as edifying. In worship, we sing praise to Father, Son, and Spirit; while in evangelistic outreach we sing both adoration and affirmation. In witnessing to the reality of Christian experience evangelistic singing must involve songs of experience. Testimony in song reaches hearts in a manner all its own. Ours is the responsibility to communicate by music as well as message. If evangelistic preaching is not a theological discussion, neither should evangelistic singing be a display of musical art!

Ours is the responsibility to communicate by music, whether it be in worship, fellowship, or evangelism. In the world, opera is effective in the measure in which it communicates. Should it be less true that the "psalms and hymns and spiritual songs" of the church need to be effective in communicating? Since music, as all of art, communicates both by what is spelled out on the surface and by the underlying feeling, the singing of the Christian faith must gather all who hear into its melodious arms and lead them to the throne in praise.

Harrisonburg, Va.

Take the Book of Proverbs, and in it you will find thirty-one chapters, one for each day of the month. For one year read one chapter a day (beginning with the corresponding chapter for the date begun), and I will promise on the basis of personal experience, the professional background of forty years as a practicing physician, and yet more years as a Christian, that every problem of youth will be found and met in that one book.—Dr. L. Nelson Bell, in *Christianity Today*.

FOR OUR SHUT-INS

Four Wonderful Months

BY JOAN MERIWELL

"You mean," I stammered, looking at the doctor with desolation flooding my heart—"you mean I'll have to be in the sanitarium for *four months*?"

The man with the gray hair and the mellow face nodded. "Think how fortunate you are to live in a state where such fine facilities are available."

"Facilities?" I echoed. "I don't want facilities. I'm young. I want to live life to the full. Four months is a terribly long time."

The doctor looked into my eyes with sympathy, yet something far more. "Yes, four months *is* a long time. But had you thought about this—that these four months might be one of the most significant times of your life?"

"That's ridiculous!" I wailed. "Why, you said I'd have to be in bed the first month, at least."

The doctor sighed.

"I won't be able to do anything," I added, my voice trembling.

"I never said that," the doctor told me, an unexpected crispness in his voice. "If you have what I think you have, or can have, in your heart and soul, you can do a great deal."

Installed in the sanitarium, I spent the first week feeling thoroughly sorry for myself. Young, eager to live, brimming with plans—and now this.

But on the eighth day, as I lay flat on my back staring at the ceiling, suddenly I thought of what the doctor had said—"If you have what I think you have, or can have, in your heart and soul, you can do a great deal." What had he meant?

On impulse I put out my hand and reached for my Bible on the bedside table. The nurse had said I might sit up in bed for ten minutes; so this was the time.

I adjusted the pillows, sat up, and opened my Bible. And my eyes fell on this verse, "God hath caused me to be fruitful in the land of my affliction (Gen. 41:52).

As I read the words, something happened within me. It was as though candles in a cold dark room had been lighted, and the room began to be warm and bright and golden.

How blind I'd been! How selfish! I closed my eyes and said a prayer of dedication.

Three weeks later I began sitting on the sun porch, and was allowed to be up a little longer each day. And what a time of joy those next three months were! Wonderful talks with other patients—reading poetry, reading magazines, reading the Bible, sharing experiences, and most of all, witnessing. I talked with some who had detoured from the trail of faith into shaded valleys, and helped them find again the sunlighted road of fellowship with God. I led others to first steps on the road of faith. Each time it happened, I said a quiet prayer of thanks to God for letting me be a patient in the sanitarium.

But one of the greatest joys connected with the time "in the land of my affliction" came ten years later when, at Christmas time, I received a letter from a man with whom I'd spent many an hour in that era on the sun porch, a man who, at the time, had seemed unresponsive, indifferent.

I can still remember the words of his letter: "You'll probably be surprised to hear from me; but I've thought of you a thousand times since those days in the san. You must have thought me a cool customer those times when you talked to me about the wonders of the Christian faith. I wasn't very much interested then. But after my release, our talks kept coming back to me; and one night in the little church where I'd gone as a child I found the glory road. And what a road it is!"

He went on to tell of his current work as a feature writer for a newspaper, his freelancing on the side for Christian publications, his activities as Sunday-school superintendent and president of the "Fishers of Men" club in his church, a group that seeks out the unsaved and does personal work with them.

Humble tears of gratitude flowed down my face as I read his letter. And as I finished I thought of what the doctor had said, "These four months might be one of the most significant times of your life." Truly, truly, God had made me fruitful in the land of my affliction.

EXPRESSIONS OF APPRECIATION

I want to thank my many friends and relatives for the prayers, cards of sympathy, and letters of comfort in the sudden loss of my dear husband, and also everyone at the Orrville Home for the kindness shown to me and for help given to my husband while he was sick. May the Lord bless you!—Mrs. Mamie Rohrer, Lancaster, Pa.

* * *

I wish to thank friends and relatives for their prayers, and for the many cards and gifts which I received during my recent stay in the hospital and while recuperating at home. May the Lord bless you and keep you as you continue in His service.—Anna Horst, Reading, Pa.

* * *

I wish to express my sincere thanks and appreciation to my many friends and relatives who remembered me in prayer and with cards, flowers, gifts, and visits during my stay in the hospital and since my return home; also for the many deeds of kindness done for me. May the Lord richly bless each one of you is my prayer.—Mrs. John Shank, Hanover, Pa.

Valley Song

BY MARY ANN HORST

Hush, hear you the strains? Oh, the depths of the strains
Of the tender sweet melody filling the air!
Ah, singer, pray where, in what beauteous valley,
Walked you and learned you such melody rare?

Surely, sweet singer, you must have known
A vale of delight, of flower and bird songs,
Of joy overflowing, of happy companions, of laughter and love.
How else could ever a song give a foretaste,
So joyous, so sweet, of the bliss of above?

Yea, 'twas in the valley, though not in the sunshine,
But in the dark valley where storm clouds did rend
Into furies of waters. And in these deep waters
God to my faint heart this melody sent.

I will tell you a mystery. 'Twill sweeten your sorrow
When storm clouds of anguish beat down on your path,
And your heart sinks in fear of the billowing torrents—
Trust then in this truth till the tempest be past.

The love that is born in the valley of sorrow
Has a rare sweeter fragrance than love without pain.
The notes of my song that caused you to wonder
Where the soft, tender chords of a love mixed with pain.

If a heart knew no cares, should it yearn for the city
Where joy is ne'er thwarted by grief's stabbing pain?
Ah, how often the hope of that pearly bright daybreak
Grows sweeter and dearer through pain's searing chains!
How often the song that speaks peace to the weary
Is learned in the valley of heaven-sent pain!

TO BE NEAR TO GOD

Creating a Happy Home Atmosphere

Sunday, April 10

Read Rom. 6:13.

"Put on love, which is the tie of perfection that binds us together" (Col. 3:14, Williams).

In the home, where we are constantly at work sharing and helping and being ourselves, we meet the crucial test of our Christian love. Does it stand up under the everyday strain? When tempers flare and patience is short, what is wrong? Paul tells us we must put love on. Love is something that comes from God and does not grow naturally in our own hearts. But the Holy Spirit can put it there when we let the Spirit have His way with our lives.

Father, we know you love us, not because we are so lovely, but because it is your nature to love. Through us, Lord, love all those around us, especially those who are unlovely. Amen.

Monday, April 11

Read Titus 3:1-7.

"Clothe yourselves with tender-heartedness, kindness, humility, . . . patience" (Col. 3:12, 13a, Williams).

Did you ever notice how quickly a child can change from a sweaty, dirt-stained ragamuffin to a clean, shining lad when Mother gets hold of him? That is what Christ can do for our spiritual appearance when we let Him change us from our self-centered pattern of living to one of selflessness. A courteous, sweet disposition is the design of Christ in us.

Thank you, Father, for the bath of regeneration and the fruits of the Spirit, that we might be changed from selfish creatures into lovable messengers of Thy grace. Amen.

Tuesday, April 12

Read John 14:27; Phil. 4:6, 7.

"Let the peace that Christ can give keep on acting as umpire in your hearts" (Col. 3:15, Williams).

The umpire in a game of baseball keeps the game running smoothly and both sides co-operating. He rules out any mistakes and misunderstandings and makes the decisions. The peace of Christ stands as an umpire to keep us in the game with a right relationship to God, which is our happy privilege, and a right relationship with our family, which is our duty.

Dear Father, may our lives be secure in the imperturbable peace of Christ Jesus. Amen.

Wednesday, April 13

Read Matt. 15:10-20.

"Practice thinking on what is true, what is honorable, what is right, what is pure, what is lovable, what is high-toned, yes, on everything that is excellent or praiseworthy" (Phil. 4:8, Williams).

A plot of soil that is not used soon grows up with weeds and brambles. A mind that is not fed will be an empty one into which the seeds of distrust, envy, suspicion, and malice can fall and take root. The mind can be kept healthy by keeping it filled with the pleasant, beautiful, and little kind things that are constantly happening to us if we only take time to notice them. Let us ignore the slights and traces of rudeness in others, so that they won't grow into something ugly and destructive.

Dear Father, help us to keep a careful watch over our minds, that they may not betray us and lead us into sin. Amen.

Thursday, April 14

Read I Thess. 5:17; John 14:13, 14.

"Stop being worried about anything, but always, in prayer . . . , keep on making your wants known to God" (Phil. 4:6, Williams).

Lose your worries in prayer. This is a literal command. Just as you might dig a hole in the garden and bury some garbage and cover it up so that no one will ever see it again, so you can bury your worries at the throne of grace, where God can cover them with His peace. This includes the very little things, for when something is destroying our peace of mind, it is big enough to be called to God's attention. His ear never tires of listening to us; so our every breath can be one of prayer.

Father, never let us forget that our point of power lies in prayer, and we thank you sincerely for such wonderful provision for us. Amen.

Friday, April 15

Read Jas. 1:19-21, 26; Eph. 4:29.

"Let your conversation be seasoned with salt, that is, with winsomeness, so that you may know how to make a fitting answer to everyone" (Col. 4:6, Williams).

It would save endless trouble in the home if we would just keep still when we do not have anything good to say and speak kindly whenever there is opportunity. The small courtesies cultivated can make as much difference in the atmosphere as Mother's care-

(Continued on page 208)

Children of the Resurrection

Sunday School Lesson for April 17

(Mark 16:1-8; Col. 3:1-15)

Is the resurrection of Jesus in any way related to the ethics of the new kingdom Jesus was teaching on the mount? Let your pupils think. Of course we always have a resurrection study on Easter. But the title has been well chosen to fit into our Sermon on the Mount studies.

In what sense are we children of the resurrection? Could we keep this new law Jesus was teaching if we were not raised with Him? This law would be more severe than the old law, since it pertains to the inner life. Read together Eph. 2:4-6, 8, 9, and Col. 2:12, 13. This risen life, this new life in Christ, is assumed in verse 1 of our lesson. A vital relationship to Christ gives us His power to live victoriously over sin.

How does a child of the resurrection live? Let your pupils find Paul's (God's) commands from our text. Get the meaning of each verb: "seek," "set your affection," "mortify," "put off," "put on," and "let."

"In Christ" we have the mind of Christ; we are transformed through the renewing of our minds. We are to "seek" and "set your minds" (RSV) on things of Christ and His kingdom. In the new kingdom the great concern is the inner thoughts and motives, not the outward acts of keeping fasts and washing hands. How do we set our minds on the things of Christ?

In Christ's death we die to sin and the world. Paul told the Romans to reckon themselves "dead indeed unto sin." This reckoning is ours to do. Being dead, we do not let sin reign; we do not yield our members unto sin; we put to death the sins of the past life. All things that belong to the unregulated life of passion we must mortify. How ugly these sins sound! Read and consider why and how we must put off these and those of verses 8 and 9.

These garments are not becoming to a new man in Christ. There could be no putting on the garment of righteousness which Christ gives us if we didn't put off the old rags and evils. In Christ we see our conduct in a new light. We are renewed in knowledge. The things that were once enjoyed in the old nature are now hated. We grow more and more into the image of our Creator. For the child of the resurrection, Christ is all.

The key characteristic of the new life is love. How does this love express itself? See how we should be dressed. A true Christian is lovely, indeed.

"Children of the resurrection" is a good name for Christ's children. The people at Colosse, and the Christians of any time or place, could not obey the new law Jesus gave if they were not raised with Christ. In His resurrection we get our victory and can walk in this new life. It is the resurrection that makes the difference.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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Vocational School for Korean Orphans

By J. M. Klassen, Korea MCC Director

About seven years ago, MCC workers in Korea saw a need to equip orphans with skills which, with academic training, would make it possible for them to become self-supporting. Because a high-school or even a college education does not guarantee a person employment in this country of scholars, it was felt that more people should be taught to use their hands to earn a living. With this in mind, MCC purchased about 30 acres of mountain land and rented another 35 acres of rice paddies from the government. The buildings on the land were rebuilt and repaired, some equipment was purchased, a Korean staff engaged, and the school was begun.

Now the school has accommodations for 200 orphan boys. Boys selected from orphanages in this area are fed, housed, clothed, and given a junior and senior high-school education along with training in one of the five vocations taught at the school. These five are carpentry, metal work, drafting, printing, and agriculture. Each boy spends about one and a half hours a day working on an assignment at the farm, feeding the livestock, making coal cakes, weeding rice, carrying drinking water, tending the kitchen fire, or gathering eggs.

Orphans help with the rice cutting at Mennonite Vocational School for Boys, Kyong San, Korea. The farm program provides a practical demonstration for the boys studying agriculture. Each boy spends about one and a half hours a day working at his farm assignment.

Although the physical plant is a fairly good one by Korean standards, it is a far cry from our modern educational facilities back home. The buildings, in Korean style, require repair and maintenance. The kitchen is an outmoded building with several huge kettles in which the food must be cooked. At present we are constructing a new building which will temporarily serve as both dining room and chapel. In the meantime, the boys carry the food in five-gallon pails to the dormitories where they consume it in cave man fashion.

What does it take to operate an orphanage and school like this? **Food:** In one week these hungry, growing boys eat 1,200 pounds of rice, 500 pounds of barley, 1,000 pounds of flour, seven cases of meat, and two and a half cases of lard, along with vegetables, soy sauce, and Kimchi.

Clothing and Bedding: It takes two pieces of underwear, two shirts, two pairs of pants, a coat or jacket, cap, mittens, two pairs of socks, and a pair of shoes twice a year for each of the 200 boys. This totals 800 pairs of underwear, 800 shirts, 800 pairs of pants, 400 jackets, 400 pairs of mittens, 800 pairs of socks, and 400 pairs of shoes. Then, because the boys have to sleep on cold wooden floors, they each need at least three or four blankets or quilts, totaling 800.

In the school we need a teaching staff of nine Korean teachers, three dormitory supervisors, four cooks, four laundresses, two seamstresses, and several other helpers to keep the program going.

MCC has six Americans at this school. John Zook, Elkhart, Ind., is the principal; his wife is the school nurse. Leland Voth, Freeman, S. Dak., supervises the agricultural aspects of the school, while Mrs. Voth helps with the household administration of the orphanage. Two Pax boys, Elton Sutter and Allen Litwiller, both of Delavan, Ill., help in maintenance and in the agricultural program.

The vocational training building is the focal point of the whole plant. Here the boys are taught the use of tools and equipment available to them in the Korean economy. Foreign ideas and equipment are introduced, but only when it becomes evident that the boys will be able to apply the ideas and use the equipment after they leave the school.

Sunday-school class composed of children from surrounding villages and taught by one of the older Christian orphan boys.

The farm emphasis serves several purposes. It provides, first, a practical demonstration for boys studying agriculture. Secondly, it gives our foreign agricultural personnel an opportunity to make a contribution to the community in the field of experimentation, demonstration, and extension work. Thirdly, someday we hope that the income from the farm will take a part of the financial burden from the supporting constituencies in North America.

All vegetables and a substantial portion of the rice for the boys' use are produced on the farm. The livestock project (particularly the hogs) is just beginning to flourish.

If all this land were owned by Korean farmers, they would need about 14 oxen to do the field work. We have three, and since it would be impractical to keep another 10 or 12, we have been using limited mechanization. We find our garden tractor very useful. Perhaps garden tractors should be introduced to the Korean farmers. Those in the surrounding community are showing a keen interest in this mechanical ox.

With this agricultural emphasis we hope to reach the neighboring communities for Christ in a practical way. The spoken testimony is not to be underestimated, but the need for a living Christian testimony is very great.

Through the Christian witness of our personnel, including Christian Korean employees, many boys have accepted Christ and are growing in their faith. A Sunday school for community children and regular Sunday services have provided an avenue of service for the older Christian boys of our school.

While it is true that MCC does not establish churches in Korea, it does encourage Christians to find their place in the Korean Christian church, thereby strengthening the church through our witness.

In February, 1959, the first class graduated from our school. In order to help the boys find jobs we moved them into a rented hostel in Taegu and provided them with food and some clothing while we helped them to find employment. They have all left the shelter of the hostel now and are fending for themselves in a society that discriminates against orphans.

Open Doors in Ghana, Part I

BY CARSON MOYER

[NOTE: *By mistake Part 2 was published before Part 1. You will find Part 2 on page 237 of the March 15 issue.–Ed.*]

The first Europeans to discover Ghana were some Portuguese navigators in 1471. By 1652 the Dutch, Danes, British, and Swedes were all active along the coast of Ghana. In 1642 the Portuguese abandoned all of their Ghana possessions to the Dutch, and the Swedes soon deserted their castle. By 1872 the Danes and Dutch had sold their possessions to the British, leaving only the British as colonizers.

Following World War II the Ghanians' desire for independence took on new momentum, and a new constitution was granted in 1946. In 1949 Dr. Kwame Nkrumah formed the C.P.P. (Convention Peoples Party) with the slogan, "Independence NOW." Following the general election in 1951 Dr. Nkrumah became leader of government business in the legislative assembly. On March 6, 1957, Ghana became an independent, self-governing member of the British Commonwealth of Nations, with Nkrumah as prime minister.

The past decade has been a period of rapid political and technical advance in Ghana. No effort is being spared in the drive to raise the Ghanian standard of living to the same level as that enjoyed by the American and European people. Unfortunately many of our American and European sins are also being copied, for in Ghana also, there are many Christians when it is popular or convenient to be one. It appears that we Americans and Europeans have done an excellent job of transplanting "christianity" or "westernism" and an equally poor job of teaching the Gospel and making disciples of Christ.

This need for Bible teaching is probably the greatest challenge facing the Ghana Mennonite Church. At the present time this Bible teaching is being done through Bible correspondence courses and by periods of Bible study in our four church-operated primary schools. Now that the government is taking over many of the primary schools, it appears that one of the big challenges that will soon face us will be the development of extracurricular Bible clubs and vacation Bible schools.

Most of the evangelistic work and Bible instruction is done by evangelists and catechists who do not have more than an elementary Bible knowledge. Yet these are the men who are being used to build the churches of Ghana. Consequently we feel that a vital, Spirit-directed, Bible-centered program for these men is one of the greatest needs of the church here. We look forward to having a weekend convention (Bible conference) as our next step toward meeting this need.

The medical program which Ellen (Mrs. Moyer) is to develop will probably start in a small way, with a mobile clinic visiting some of the villages where the evangelists have contacts. In this way, we hope that the medical work will be a vital part of the church's witness. From this small beginning it could develop into a hospital. Now we are at a Presbyterian hospital in Worawora where Ellen is getting experience in tropical medicine.

Today Ghana is an interesting place to be. Culturally and industrially she is changing rapidly. This gives the Christian Church her opportunity and her challenge. Are we as a church equal to the challenge? Can we help Ghana develop a spiritual foundation on which to build her future? Accra, Ghana.

I-W's in Action

BY CLEO MANN

For the past six years the First Mennonite Church, Indianapolis, Ind., has conducted a monthly evangelistic service at the Good News Mission. I-W's (and ex-I-W's who are still living in the city) have been foremost in this Gospel service to down-and-outs.

The I-W men assist in various ways—leading the meeting, leading testimony services, providing special music, acting as song leaders, counseling and praying with those who make decisions. This has been a valuable experience spiritually for those who have helped during these years and is a valuable training experience for future Christian service.

The First Mennonite Church, Indianapolis, Ind., has been tied in with the I-W's of that city since its beginning. Cleo Mann, pastor, is also I-W sponsor and takes an active interest in fellows who come to the city to work. I-W's in turn have contributed a great deal of plus service to the church.

The church also uses many I-W's in its monthly service at the Good News Mission, a rescue work connected with Indianapolis's skid row.

At the January service, Melvin Swartzentruber was leader of the meeting, and Melvin Stutzman conducted the testimony meeting. Dale Slabach, Eldon Regier, Melvin Stutzman, and Ivan Glick provided special music. Dale Slabach also led the singing.

Delbert Burkholder and Melvin Swartzentruber were counselors for the two men who made decisions on that evening.

Ten I-W men also assisted in the Indianapolis Billy Graham evangelistic campaign last October. Three served as counselors, three as ushers, and four sang in the choir. The five weeks of precounseling classes provided a valuable training for these men, and the experience of counseling the inquirers was also a means of inspiration and blessing.

Ever since its beginning, I-W's have been active in the work of the church in Indianapolis. Their interest and help have made a real contribution to the work of the Lord.

Elkhart, Ind.

Fear of Mental Illness Being Dispelled

BY DELMAR STAHLY, *Mennonite Mental Health Services Co-ordinator*

Our society seems neurotic in its attitude toward mental illness. Elements of it, at least, are beset with unrealistic anxieties and fears which hinder competent dealing with this, America's number one health problem. And fears, deeply rooted in tradition and in culture, may be as complicated as illnesses and their cures. The area of fear is wide—fear involves our consciences, our feeling of responsibility, and our feelings of guilt.

As with other anxieties that face us, we should investigate fears of mental illness to

determine how realistic they are—finally, are they helpful or handicapping? If they are normal, they will help us avoid mental illness or make us able to cope with it. If neurotic, they will limit even our everyday ability.

In spite of the frequence of mental illness, until recently we have managed to delude ourselves into believing that we need have no personal concern with it. We have claimed ignorance, implying that others have had the experience and should have the interest, but not we. Our sense of responsibility was being deceived. When a rare physical disease came up for discussion, we racked our memories for the name of a relative or acquaintance who had suffered in order to share it sympathetically with the stricken; when mental illness came, we shook our heads and disclaimed any desire to really become acquainted.

The prevalence of mental illness frightens us: not as many as one out of 10 of us will be infected with cancer; but one out of 10 will sometime have a serious mental illness. This brings it close. This tends to make it a fear that challenges our most capable resources. What, then, is the cause which arouses our fear of mental disturbances? Fear of the unknown, fear of social stigma, and feelings of guilt, I suggest, may be the causes culminating in either a hidden or blatant fear of emotional illnesses.

In spite of its frequent occurrence, what is the "unknown" about mental illness? For Mennonites, historically at least, the myth of violence attached to the disturbances of mentally ill was broken down by our first experience in state mental hospitals. CPS men learned that danger from a disturbed mental patient was frequently created, not by the illness itself, but by the way he was treated. Occasions where a mad man runs dangerously amuck are rare and not at all symptomatic of the 800,000 mentally ill in our country.

Bizarre behavior of the mentally ill is difficult to understand, perhaps, to accept. Irrational, unrealistic behavior frightens people. The unknown aspect of what a mentally ill person might do is more frightening than the danger of bodily harm. But we have found that the supposedly unreasoning behavior of the mentally ill is explainable; it can be rationally understood.

In state mental hospitals and in Mennonite hospitals we have witnessed and are seeing that the most disturbed person responds to reason, to love, to good nursing care of considerate personal attention.

Years of confrontation with mental disturbances have not entirely removed the stigma attached to it. If once judged insane, psychotic, or nervous enough to seek treatment, the affected individual often feels that he is considered categorically "different" by society. Dropping the strong and misleading term of "insane" has altered, but not completely changed, the popular conception of one who has been treated; emphasizing the possibility of being healed has not eliminated the unhealthy stigma. "Oh, yes. He's had a nervous breakdown," we hear. Thus, normalcy is not always the expected result.

Guilt feelings may be engendered by the suggesting thought or fact of mental illness. Inevitably some concerned victim, relative, friend, or counselor feels, "Why did this happen? Is there something I could have done to have avoided this?" When faced with the reality of mental illness we hear, "Am I to blame?" "What is my guilt?" "Is it the result of a basic spiritual deficiency?" Such uncertainty is also a source of our fears.

Our fathers and grandfathers experienced an era of rapid advance in coping with infectious diseases. The period of ignorance and fear of bacteria and viruses has passed. Public health utilizes all sorts of measures in avoiding smallpox, tuberculosis, and polio; people face an occasional case with understanding and little anxiety. The fear of general hospitals as places where people went to die no longer exists, but it did not disappear overnight.

For years, millions of dollars have been poured into research on diseases such as heart disease and cancer; at the same time very little was being expended in mental health study. Now there is an increasing sum of money being spent by the National Institutes of Mental Health and private agencies in seeking causes and cures of mental illness; funds used for mental health are mounting in proportion to those available for common diseases.

The mental health program in America is over 50 years old. Inroads against fears of mental illness have been made, if only in the last 15 years. A mental health movement has made the concern conspicuous. Indications are that a transformation in attitude is in process. Contemporary professionals and laymen alike are consciously evaluating and realistically discussing the involvements of emotional disturbances. Furthermore, fear of mental illness is slowly becoming the type of fear that stimulates constructive thinking, research, and personal responsibility. Neurotic fear of mental illness, the unreal fear that weakens and is a symptom of illness itself, is being dispelled.

New Look in I-W Services, (Conclusion)

The Challenge: Victory or Demise

BY BOYD NELSON

The necessity of the entire church's becoming involved in I-W was the burden of the previous article of this series. Our I-W's have felt alone in maintaining the I-O position, and one task the committee feels that the church should face is that of finding ways to share the burdens of alternative service with our I-W's. At many points in this series of articles we have touched on ways of doing this.

In the previous article, we spoke of the vital necessity of the experience of love in every aspect of our lives. Every relationship must be transformed by redemptive, positive love. This goes beyond the "soft answer" which "turneth away wrath" of the Old Testament to a vital concern and outgoing love of the type manifested by a church father whose would-be attacker fell through the ice while in his pursuit. Rather than making his escape, he turned and rescued his pursuer and was thereby taken.

The supreme example of this, of course, was the Saviour. All His life, lived in the certain foreknowledge of the cross which was to bring His earthly existence to an end, was spent in attempting to reconcile a rejecting humanity. He healed, taught, suffered, fed, bled, and died in His attemps to redeem mankind for His Father in heaven. When He left earth, He left His "body" here under the guidance of the Comforter. That "body" is the church which needs to share His purposes and, if necessary, to be broken as His first body was broken in pursuing these goals.

Never before in history has the time been riper for such a message, both in preaching and in demonstration. The whole world is being splintered into two armed camps in the cold war. Sides are being chosen and no one is allowed to be neutral. Sub-global conflicts exist all over the world in revolutions against colonialism. Nationalistic claims for freedom, territory, and influence are being pressed on every hand. Civil war is present in a number of nations. Tribal conflict can be observed in younger nations as tribes compete for power in the governments soon to come into being.

Our own country is far from being an oasis of peace and quiet. Bitter labor-industry conflict involves the entire nation in huge strikes as the drive to organize new groups of workers continues. Juvenile gangs rove the streets of our larger cities while adult gangs of the 1930's still carry on their warfare and violence in more muffled or blurred but nevertheless real ways.

Even the church of Christ is splintered in the battle for the loyalties of individual Christians and the uncommitted public. Protestant-Catholic controversy, charges of communist infiltration hurled from one group at another, and pontifical pronouncements thrown by church groups at society, all tend to involve the church in battle. Assuredly some of these may be interpreted as being the sort of conflict which will automatically come when the church is fulfilling its function, but much of it is unredemptive self-seeking.

In our lives as individuals we also see the fruits of constant struggle. Working regularly in an aggressive, competitive economic situation takes a toll in the lives of our breadwinners and family heads. Shifting sociologic and family patterns have caught our families with poor preparation for the changes which have come. What should be the father's role in the home? The mother's? What kind of discipline can we have in today's age? The old, solid Mennonite community has, in 10 or 15 years, become a thing of the past. What new stakes can we drive to bring stability and strength into the lives of our people?

And in our churches we see the results of conflict. Changes have come and more are on the way. Authoritarian patterns of both home and church are not adequate. Church members and leaders are turning back to the Source of all authority for answers. While no one denies that this is good, until we have His clear direction, it does make us feel unsure even in our church and family life. And when we are unsure, we have more conflict than we want.

This, then, is the challenge. Will our anchor hold? Can we experience the love of Christ in sufficient degree to love each other? To love each other sufficiently, that is, to bring security and joy into our Christian lives in spite of differences? We are told that such love "covers a multitude of sins"—even as it did on the cross. If we can experience it to that degree, then it will begin automatically to spill out and overflow to others. It is the indispensable quality, for Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

Having said this, we need to recognize that this is not, nor can it be, easy. As the cross was not easy for Jesus, so our cross cannot be today. We eagerly look to our social scientists for help in understanding ourselves and our tensions. Many of our problems seem beyond our control. Our lives frequently seem to be a battleground from which we appeal to the Lord for release. Can we rise above the problems far enough to get His view of them? Can we develop our understanding of ourselves sufficiently to deal with our problems more objectively as we move in and out of tension situations?

Can all of this come about soon enough to be used by God in a world which needs it, too? We have confidence that God is the Lord of history and that His church will play its role. It is heartening to see so many persons seeking for His will in this hour. But the time is short. Men are moving rapidly to meet their destiny. Are we strong enough, clear enough, sure enough in our love for Christ and our experience of His love for us to move out to meet them and in that encounter transmit that love which is our hope (if not yet the completely satisfying reality of our existence which we wish it were)? This is the crucial question raised by the I-W study. The committee does not attempt to answer it. The answer will come only in the Lord's good time and only in so far as we commit ourselves to Him and His will for our lives as nonresistant Christians.

Elkhart, Ind.

Broadcasting

(L. to r.) Roy Umbie, Goshen, Ind.; Charles Hoeflich, Philadelphia, Pa.; Winston Weaver and Don Augsburger, Harrisonburg, Va.; Laurence Horst, Chicago, Ill.; these are the five members of "The Mennonite Hour" Committee.

Mennonite Hour Committee Meets

March 19 was a busy day for **The Mennonite Hour Committee.** This committee was recently organized to direct the work of the English programs, **The Mennonite Hour,** and **The Way to Life.**

Already these brethren with Don Augsburger as chairman are proving to be a real asset in directing the English phase of the broadcasting work.

Among the many decisions reached was one to grant permission to Moody Press to reprint "How to Grow in the Christian Life" in their **Acorn Series.**

Broadcasts Lead African to Christ

A young man who says **The Way to Life** is his favorite program on ELWA, Liberia, added this in his letter: "I am a boy who used to spend most of my time in the streets and bars during the night. But by listening to your broadcast, I have accepted Jesus Christ as my personal Saviour and have put away all those dirty deeds. . . ."

Paul Delagrange, unit leader of the Pax unit in Liberia, helps to answer mail and grade Bible courses from listeners in that country. This is another example of teamwork in the spreading of the Gospel.

Recently ELWA conducted a listener survey and requested listeners to state their favorite program. Quite a number mentioned **The Way to Life** as the first choice.

Youth Listen, Too!

A tenth-grade student from Cleveland says: "Your inspiring program is really a great lift to my Christian living. Through your resonant hymns, I catch a glimpse of the spirit of the living church. I especially admire your talks which are so down to earth and alive."

A 15-year-old high schooler from British Columbia, Canada, comments, "The beautiful music and powerful sermons have really been of blessing to me. . . ."

From Toronto a college student requested the booklet, "Why Do the Wicked Prosper?" and added, "Last year I wrote a lengthy philosophical essay on the problem of evil. Your talks have corrected me on many points."

A young girl who heard Pastor Hostetter speak on suffering wrote: "I am a teen-ager and I have been ill since January and so these messages have been a balm for my weary and sometimes discouraged soul. . . . As long as I can remember, our family has prepared or eaten dinner to the tune of **The Mennonite Hour.**"

"Food for My Soul"

A Pennsylvania listener writes, "I have just been converted this past week and my new life just hungers for any Word of God. Your services were wonderful food for my soul."

A California man opened his heart in a recent letter: "My life pattern is not a pretty one and I feel that it would have been worse but for the arresting hand of the broadcast. . . . I sometimes wish, as I listen to the broadcast, that there were a Mennonite church in our town. . . ."

via MBI, Harrisonburg, Va.

Biblical Scroll Fragments Found in Judean Desert

Jerusalem. Two fragments of ancient Biblical scrolls with sixteen verses from the thirteenth chapter of the Book of Exodus have been discovered by Israeli archaeologists in a cave in the Judean Desert near the Dead Sea.

From coins and other articles found with the fragments it has been determined they belonged to followers of Bar-Kochba, who took refuge in the caves with the collapse of their revolt against the Romans in A.D. 135. Survivors of the uprising are believed to have lived as fugitives in the caves for nearly 100 years afterward.

The fragments, which measure about one by three inches, and are of parchment, were reported to be in a good condition. Although as yet unrolled, it can be seen that they bear verses and are part of a phylactery used in Jewish ritual.

The discovery was made by an archaeological team led by Dr. Yohanan Aharoni, a lecturer at the Hebrew University in New Jerusalem.—EPS, Geneva.

A group of 60,000 Malays live in the southernmost tip of Africa. They are Muslims, whose ancestors were brought to the Cape 300 years ago from the Dutch East Indies to carry out terms of servitude. It was to the advantage of their owners to have their slaves remain Muslims and therefore no attempt was made to evangelize these people. This background has produced a Muslim colony that has been almost completely untouched by the Gospel. Pray that a number of qualified persons will volunteer for service among the Malays; pray for a mission that is seeking to open a work among them.—**Missionary Mandate.**

RELIEF AND SERVICE

News Briefs

New Kindergarten—Delores and Mardella Bohn, Manson, Iowa, are VS-ers at the kindergarten begun in connection with mission efforts in Corpus Christi, Texas. In the two months since this began, 32 children have been enrolled in two daily sessions. Weldon Martin is pastor of the church here.

Sixth Annual Unit Leaders' Conference—About 50 present and prospective unit leaders will gather at Elkhart, Ind., for the sixth annual Unit Leaders' Conference, April 19-22. Featured on the program (besides staff members from Headquarters and VS-ers) are Eugene Herr, Scottdale, Pa., and Howard Kauffman, Goshen, Ind.

Pax Replacements Recommended—O. O. Miller, Associate Executive Secretary of MCC, visited the Bafu Bay Mission in Liberia, where five Pax men are serving in a LeTourneau development project. He saw a great deal of progress since his visit a year ago: almost seven miles of road through the jungle (compared to one mile a year ago), a good chicken project, and clearer direction for the whole program.

Bro. Miller recommends that the five Pax men who are serving there (Paul Delagrange, Woodburn, Ind.; Marion Falb, Orrville, Ohio; Loren L. Gingerich, Hicksville, Ohio; Joseph Johns, Centerville, Pa.; and John Neuenschwander, Dalton, Ohio) be replaced with five or six men when their terms terminate this coming fall.

Report from Calling Lake—VSers here are glad to see the community as a whole taking an active part in local events. Recently, a talent show and box social sponsored by the unit (to give talented community young people more self-confidence) was very well attended, with 18 young people participating. Afterward, Slim Ellefson, local sawmill owner, auctioned off the boxes. This project netted $110.00, which will be used for community recreational facilities and crafts equipment.

When VS-ers Floris Kenepp, Mattawana, Pa., terminated her service recently, Elma (Reihl) Kanapp, an ex-VS-er who lives in the community now, took her place with the girls' club work. She and her husband, Al, are also helping out with the youth night programs and may take responsibility for this one night a month.

Raymond Brubaker, a Mennonite schoolteacher, is conducting a singing class every two weeks. It is hoped that this will lead to a community chorus later on.

At the Oaklawn Psychiatric Center, Elkhart, Ind., board of directors meeting March 10, corporation officers named for the next year were: president, Robert W. Hartzler; vice-president, Dr. E. P. Mininger; secretary, M. E. Miller; and treasurer, Paul Hoover. A clear-cut policy for the coming six-month period was spelled out by the directors: (1) careful effort to define the relationship of the Oaklawn project to the Elkhart General Hospital; (2) effort to qualify the Oaklawn project for Hill-Burton funds; (3) clear understanding that the Oaklawn project is not dependent upon Hill-Burton funds and will proceed anyway; (4) reaffirmation of the principle that church funds must be raised through existing conference organizations and that they be asked to assume their responsibilities now; (5) building plans to be developed as rapidly as possible.

New Assignments

Sixteen MRSC-VS-ers attended orientation school at Elkhart, Ind., March 15-25. They have been assigned as follows:

Orderlies: Dale Bontrager, Kalona, Iowa, and James Miller, Fairview, Mich., at Portland, Oreg.; Galen Burkey, Shedd, Oreg., at Kansas City, Mo.; Ellsworth Risser, New Paris, Ind., at La Junta, Colo.

Laundry: Vance Weaver, Waynesboro, Va., at Glenwood Spring, Colo.

Farming: Calvin Miller, Kalona, Iowa., and Larry Roth, Albany, Oreg., to Sturgis, Mich., at Froh Brothers Homestead, where Mrs. Miller and Mrs. Roth will serve in general assistance.

Housekeeping: Louise Yoder, Sheridan, Oreg., at Hesston, Kans.

General Assistance: Mr. and Mrs. Carl Geiser, Dalton, Ohio, at Eureka, Ill.; James Hartzler, Smithville, Ohio, and Elaine Wideman, Waterloo, Ont., at Calling Lake, Alta.; Mr. and Mrs. Daniel Kurtz, Greentown, Ohio, at the Kansas City, Kans., Children's Home (temporarily).

Pray for these new VS-ers that the Lord may work through them in their various assignments.

Pax Men Serve in Agadir

Agadir, Morocco—Pax men Don L. Oesch, Kalispell, Mont.; Gabriel Ebersole, Middletown, Pa.; Harvey Martin, Ephrata, Pa.; and William Babcock, Pekin, Ill., serving with EIRENE in Morocco, have been assigned to assist earthquake survivors in the Agadir area.

On midnight, Feb. 29, a severe earthquake struck Agadir, a city of nearly 50,000 people, reducing it to shambles. First reports said 1,000 people were killed; later and more accurate ones say 10,000.

Within hours after the disaster, MCC promptly informed the European office at Frankfurt, Germany, that funds and supplies would be available, and discovered that an EIRENE representative had already been sent to assess needs.

At first, headquarters of the EIRENE team were set up in a hotel room, but now the men have been transferred to a deserted sea-front tourist center about 15 kilometers outside the city. Since Agadir is closed to all but medical and demolition men, team members are engaged in their rehabilitation work from there.

Twenty-five thousand people are homeless along roads and in fields around the devastated city. Emergency tent villages have mushroomed. Pax men are helping to distribute clothes, basic food, disinfectants, and vitamins. Ten tent towns, with food and first-aid centers, accommodate 2,500 each. If needed, additional Pax men serving

(Continued on page 308)

MISSIONS

WMSA Weekly Notes

Women Are Women

Yes, women are women, and wherever they are they have much the same needs. Recent letters from two widely separated locations remind us that all of us have basic, similar yearnings and reactions. We need fellowship; we need encouragement; we need to share! And we can share too, as we read and remember these letters:

From Wilma (Mrs. David) Shank in Belgium: ". . . I want to share with you the news of our first women's meeting. It is something I've wanted to start for a long time but some negative factors made me patiently bide the time. . . . There were only six in that first meeting, but this small number in no way hindered the enthusiasm of the group. Mlle. Revelard challenged each of us as she spoke on the subject, 'You and Your God,' emphasizing the fact that we are colaborers with God. The natural reaction of the women was a recognition of their shortcomings and a seeking during the discussion period for solutions to their problems. This period of openness gave insight to the personal needs of each, and thus we have ideas for topics for future meetings. . . . I purposely had the meeting in our small living room, rather than using the large rooms of the center, because I hoped that eventually someone else would offer her home. Already Tuesday afternoon, one woman said, 'I want you to come to my house next time.' And others said, 'And to mine, too.' Our meeting was not the only first one. Two weeks ago I learned from Jules Lambotte that his wife was initiating the same sort of meeting in Brussels on the very same day!"

From the Bethel Day Nursery Staff in Chicago, Ill., comes this thoughtful letter of appreciation for another womanly fellowship of sharing. It is addressed to the members of the WMSA who have been helping there.

"Sometimes reports of voluntary service projects being carried on far away by someone we don't even know sound exciting and glamorous. But when the same kind of thing happens in our own church community, it goes almost unnoticed.

"Take, for instance, the cleaning project at Bethel Day Nursery during the Christmas holidays. Volunteers came in to rub and scrub furniture and toys. No pay. Just the blessings of serving the Lord. Or still more routine and unglamorous—washing the nursery sheets weekly. And the coming project of making some badly needed sheets—all these are voluntary service projects carried out right here at home!

"This type of activity is in harmony with the name of your organization—Women's Missionary and Service Auxiliary. Most WMSA groups sew for people far away. The canned and frozen foods they process are sent miles away. But your group is on the front lines!

"We appreciate the way you share in the work of the nursery. Your prayer support and your interest shown by your presence at the Nursery Christmas Program mean a lot to us. We get tired and discouraged just as you do, but as we team together and as we allow the Lord to work through our hands and lips, His name is glorified."

WMSA Office, Elkhart, Indiana

MISSION NEWS

Over 3,700 persons have enrolled since Home Bible Studies began two years ago. A number are duplications, since many students have taken more than one course. More than 1,500 certificates have been granted for completion of courses. On Feb. 29 the active roll (which includes all who have returned lessons within the past two months) was 837, higher than at any previous time. Those who have not sent in lessons for two months are sent a form letter, and many then resume their studies. In February, 101 such letters were sent and 73 persons responded. During February 1,532 lessons were received at the HBS office in Elkhart for checking.

News from Bethesda Mennonite Church, St. Louis, Mo., indicates that Sunday morning attendance has been increasing and averages in the 90's. Several Sunday-school children kept begging their father to come to church with them, until he came, accepted Christ, and has, with his fine Christian wife, joined the church there.

The Executive Committee of the Mennonite Church in India has made available a fund of 1,000 rupees to establish a Christian library in the Dhamtari Christian Hospital.

Walter Theilmann, a student from the Mennonite Biblical Seminary, Montevideo, Uruguay, is doing a year of practice work with B. Frank Byler in the church at Bragado, Argentina. A motorcycle has been purchased for Bro. Theilmann so that he can visit neighboring towns and do colportage work in the country homes around Bragado.

Nearly half of the enrollments in February are new students to HBS. About half of these are studying in classes in churches. Twelve others are prisoners, introduced to the courses by fellow prisoners. The others responded to publicity in periodicals, display of pamphlets in public places such as missions and laundromats, promotion by fellow students, and radio programs.

An intruder broke into the house of Bertha Beachy, missionary teacher in Somalia, in the early morning of March 8, apparently intent on robbery. He fled in haste when discovered by the night guard and took with him only a small amount of money. Special prayer is requested for the workers in Somalia in light of the lawlessness and restlessness that seem to be prevalent, possibly as a result of unemployment and also of the desire for independence.

May 17-19 are the dates for the Inter-Mennonite Missionary Fellowship Conference to be held at Bienenberg, Switzerland. All Mennonite missionaries in Europe of the various Mennonite conferences are invited to this fellowship. Robert Witmer, General Board missionary in France, is secretary of the group.

Paul Ruth of Menno Travel Service visited the missionaries near Musoma, Tanganyika, on his Africa safari. He enjoyed fellowship and native food in the home of an African pastor.

The Foyer Fraternel, Paris, France, is conducting a Bible school during Easter vacation, April 4-14, in the afternoons. Children of the ages 4-14 are invited. This is something new for the church in Paris.

In Musoma, Tanganyika, Catharine Leatherman teaches the wives of 13 Bukiroba Bible School students four days a week. Besides Bible lessons they also enjoy practical domestic science.

Sazaki-san, a sister in the Nakashibetsu, Japan, church, brought 25 of the students of her knitting school to the home of Lee Kanagys for cooking lessons and Bible study. Adella Kanagy has had this class twice now, and they want to continue meeting twice a month for these cooking and Bible lessons.

In Gualaco, Honduras, two young people, age 19 and 20, declared their faith in Christ on Feb. 28. Daniel, the only Christian national in this village for about a year, is rejoicing to have others join the Christian walk with him. Pray for still others to whom the Spirit is speaking.

A flash flood, resulting from rain and the thawing of several feet of snow, damaged the basement of the Lee Kanagy home in Nakashibetsu, Japan. Some summer clothing and relief clothing which had been stored there was ruined. This same flood caused the Shibecha River to overflow its banks, and several people were drowned. Bro. Kanagy says, "We find it very hard to bring words of comfort to these people who refuse Christ. I visited one home where an altar with some kind of idol had been set up near the head of the young man who had drowned. Incense was burning and the darkness of death was felt everywhere. Prayers for the dead were chanted, and beads were fingered to relieve the souls of the dead. There was no note of victory."

Samuel Rolon, pastor of the Coamo Mennonite Church in Puerto Rico, brought the Sunday morning message at the Spanish-speaking First Mennonite Church in Brooklyn on Feb. 28. Bro. Rolon and his mother were visiting relatives in Brooklyn.

B. M. Nottage of Detroit, Mich., will conduct a Spiritual Life Conference at the East Side Mennonite Church, Saginaw, from April 27 through May 1.

Dr. J. E. Hartzler, Goshen, Ind., gave an illustrated lecture on his 3,000-mile journey into Russia at the midweek meeting on March 23 at the Mennonite House of Friendship, Bronx, N.Y.

The Inter-Mennonite relief sale held at Congerville, Ill., on March 12 netted $4,100. This money will be given to the Mennonite Central Committee, where every dollar makes available a large amount of government surplus food.

Bro. Lester T. Hershey, P.R., was the visiting speaker at Second Mennonite, Chicago, Ill., on March 27.

Bro. I. W. Royer, of Porterfield, Calif., was ordained fifty-six years ago on March 27 at the Chicago Home Mission, the first city mission of the Mennonite Church.

Bro. Lester Hershey, Puerto Rico, spoke in a Missionary Rally at Science Ridge, Sterling, Ill., on April 3. The speaker there on March 27 was George Mensik, a staff worker at the Pacific Garden Mission in Chicago.

The ninth anniversary of the founding of the Steel City, Pa., Gospel Mission was observed April 2, 3. Speakers were Merrill Ruth, Menno Sell, and Jacob M. Moyer. Bro. Sell, who is from Laytonsville, Md., is continuing in a week of evangelistic meetings.

A number of brethren in southeastern Iowa are making plans to produce tract racks and to promote their use.

Bro. Abner Stoltzfus, who devotes part time to work in New York City, addressed a youth meeting at Christopher Dock School, Lansdale, Pa., on March 26. His subject was "Witnessing in a Modern World."

The Home Builders, a group dedicated to witness to new mothers and bereaved parents through literature mailings, assembled 2,000 packets of literature in their meeting at Blue Ball, Pa., on March 22.

Bro. Cecil Ashley, Chicago, Ill., preached at Waterloo, Ont., on March 13.

A Literature Evangelism Secretary has been appointed by the Iowa-Nebraska Mission Board. Bro. Eugene Garber, Kalona, Iowa, will devote half time to this work along with his pastoral duties at Kalona.

Students from the School of Journalism, Syracuse University, Syracuse, N.Y., visited the Mennonite Publishing House, March 28, 29. They were brought here for practical observations by Robert Laubach, who teaches at Syracuse.

Bro. Allen Martin, Goshen Seminary senior, has received the 1959-60 grant from the H. R. Schertz Memorial Fund.

Bro. John Coffman and wife, England, spoke at Waterloo, Ont., on March 13 and at Elmira on March 30.

Sister Florence Nafziger, India, spoke at Nampa, Idaho, on March 20.

Evangelism Campaign Charted in Japan

Tokyo. Plans for an intensive long-range evangelism campaign in which appeals on radio and through other mass media will form a major part of the program, have been announced by AVACO (Audio-Visual Activities Committee) of the Japan National Council of Churches.

Focal point of the campaign will be Hokkaido, the northernmost of Japan's four main islands, where an initial experiment will be carried out March 9-20 in two villages. The campaign will include radio broadcasts, films, two public meetings, home visitation, and distribution of special tracts. On the basis of this experiment, plans will be made for a more extensive campaign beginning in April.

An AVACO spokesman said the program will be unique in the history of evangelism in Japan because while all the methods employed have been used before, it will combine them for the first time "for maximum impact and effectiveness." The campaign will be organized by the Hokkaido branch of AVACO. Funds will be provided by the Division of World Mission of the Methodist Church (U.S.).—EPS, Geneva.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. John I. Byler, Shipshewana, Ind., preached at Logsden, Oreg., on March 13. On March 17 he spoke to the Men's Fellowship, and on March 18 Sister Byler was the speaker at a mother-daughter tea.

Bro. Myron Augsburger, Harrisonburg, Va., spoke to a valley-wide youth rally at Fairview, Albany, Oreg., on March 13.

Bro. John F. Harshberger, Sr., father of John Harshberger of the layout staff of the Publishing House, deacon and member of the Scottdale Church, passed away Mar. 29. He had been bedridden for a number of years.

Dedication services were held on March 13 at California, a Michigan outpost of the Forks congregation at Middlebury, Ind. Bro. Malvin Miller was installed as pastor.

Bro. Laurence Horst, Chicago, Ill., is distributing in the Negro homes in his community the official statement of the Mennonite Church on race relations.

Bro. Tilman R. Smith, Hesston, Kans., spoke at Bellwood, Milford, Nebr., the weekend of March 20.

Sister Susie Hostetler, Greensburg, Kans., showed slides of the mission work in Arizona at Crystal Springs, Kans., on March 13.

Bro. John Lederach, Hubbard, Oreg., spoke to the Men's Fellowship in a father-son dinner at Lebanon, Oreg., on March 10.

Bro. Virgil Beck, Grabill, Ind., discussed the Sunday-school lesson at Bay Shore, Sarasota, Fla., on March 6.

Bro. Sanford G. Shetler, Harrisonburg, Va., gave three messages at Denbigh, Va., on March 6.

Bro. Luigi Ciarlo, of the Rocky Ridge congregation, Quakertown, Pa., is spending a year in his native Italy in visitation evangelism.

Bro. Paul E. Yoder has been appointed Principal of Western Mennonite School for a three-year term.

Bro. Adam Martin, Maugansville, Md., recently spent several weeks among Mennonite settlers in British Honduras as a representative of Mennonite Central Committee. He was helping the Mennonites who have recently immigrated to Honduras from Mexico with problems of marketing,credit, and health.

Bro. Paul Dagan has been licensed by the Lancaster Conference to work among the Indians in Alabama.

Bro. B. Charles Hostetter, pastor of the Mennonite Hour, spoke at the First Missionary Church in Ft. Wayne, Ind., on March 13, where the congregation was commemorating its 30th anniversary of radio work.

Congregations experimenting with holding preaching services on Sunday morning before Sunday school are Hesston, Kans., and Orrville, Ohio.

A **congregation** was organized at San Juan, the capital of Puerto Rico, on March 13, with sixteen charter members. Bro. John Driver serves as pastor there. In addition to his work in the church he is taking courses in a seminary at San Juan.

Bro. I. E. Burkhart, Goshen, Ind., showed a stewardship film entitled "Treasures in Heaven" at Morton, Ill., on March 20.

Missionary Day speakers: March 13—**Waldo Miller**, Belleville, Pa., at Martinsburg, Pa. **Clyde Fulmer**, Martinsburg, Pa., at Maple Grove, Belleville, Pa. **Hubert Swartzentruber**, St. Louis, Mo., at Hannibal, Mo. **Roy Kiser**, Harrisonburg, Va., at Springdale, Waynesboro, Va. A. **J. Metzler**, Scottdale, Pa., at New Wilmington, Pa. **Rose Goldfus**, Argentina, at Bethel, Biglerville, Pa. **M. M. Troyer**, Conway, Kans., at Garden City Mo. March 20—**Edwin Stalter**, Flanagan, Ill., at Hopedale, Ill. **S. C. Yoder**, Goshen, Ind., at Kalona, Iowa, **Clyde Mosemann**, Uruguay, at Olive, Elkhart, Ind. **Royal Snyder**, P.R., and Mrs. **Vernon Neuschwander**, Hollandia, Paraguay, at Sunnyside, Elkhart, Ind. **John H. Yoder**, Elkhart, Ind., at Second Mennonite, Chicago, Ill. **Rose Goldfus**, Argentina, at Walnut Creek, Ohio. March 27—**J. Clyde Shenk**, Tanganyika, at Sandy Hill, Sadsburyville, Pa.

New members: Nine by baptism at Howard-Miami, Kokomo, Ind., on March 20. Eleven by baptism at Plato, Lagrange, Ind., on March 13. Two by baptism at Sharon, Plain City, Ohio, on March 20. Seven by baptism at North Scottdale, Pa., on April 3. Eight by baptism at Howard-Miami, Kokomo, Ind., on March 20. Two by baptism and four by letter at Belmont, Elkhart, Ind., on March 13. Five by baptism at Kingview, Scottdale, Pa., on April 10.

The Roselawn congregation, Elkhart, Ind., observed its tenth anniversary on April 2, 3. Visiting speakers were John Gingrich, Johnstown, Pa., and D. A. Yoder, first bishop of the congregation.

Instructors in Christian Service Training courses at Beech, Louisville, Ohio, March 28-30, were Paul Showalter, John F. Garber, LaRoy Ruble, John Drescher, Willis Breckbill, O. N. Johns, Melvin Hostetler, Lester Graybill, and Gerald Studer.

Bro. Kermit Derstine, Elkhart, Ind., is presenting the voluntary service challenge at three of our eastern high schools: April 5, Johnstown Mennonite School; April 6, Belleville Mennonite School; April 8, Christopher Dock Mennonite School.

Bro. Tobe Schmucker, South Bend, Ind., spoke concerning rescue mission work at Meyersdale, Pa., and at Maple Glen, Grantsville, Md., on March 20.

Publishing House representatives presented the literature needs of the church to the students at Hesston College and Goshen College. There were chapel talks, meetings with the faculty, meetings with classes, and individual conferences.

Bro. James Stauffer preached his first sermon in Vietnamese recently.

Sister Ella May Miller, "Heart to Heart" speaker, spoke to the women's groups at Scottdale, Pa., March 25, 26. On March 27 Bro. and Sister Miller spoke at all three churches at Scottdale.

Sister Ida Stoltzfus arrived safely in Jerusalem, Jordan, on March 18, to begin another period of service in that country.

Bro. Christian Charles of Weaver Book Store, Lancaster, Pa., spoke in the interests of church libraries and the reading of good books at Rocky Ridge, Quakertown, Pa., on March 27.

Bro. Abram Hartman, deacon at Yellow Creek, Goshen, Ind., is recuperating from a heart attack which he suffered on March 11.

The young people of Mt. Clinton, Va., are purchasing a mimeograph machine which the Joe Richards will take to Japan for the work there.

The Bethel Springs Church, Culp, Ark., has assumed the support of a missionary child in Quebec.

A church music festival, with most of the Mennonite churches in the area participating, was held at East Union, Kalona, Iowa, the afternoon of March 27.

Bro. Simeon Hurst, Tanganyika, spoke at East Chestnut Street, Lancaster, Pa., on March 13.

Bro. M. A. Yoder, Hesston, Kans., spoke at the semiannual Sunday-school conference at Yoder, Kans., on March 20.

Bro. C. J. Ramer, Duchess, Alta., gave the commencement address for the Ontario Bible School and Institute on March 24.

Bro. Dwight Wiebe, Akron, Pa., was guest speaker in the annual youth conference held March 19, 20, by the North Lima, Midway, and Leetonia MYF groups in Ohio.

Bro. Durrell Hange, Red Lake, Ont., spoke in the midweek meeting of the Salford congregation, Harleysville, Pa., on March 23.

Calendar

Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.

Annual meeting, Ohio Mission Board, Smithville, April 22-24.

Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.

Annual meeting, Franconia Mission Board, Souderton, Pa., Apr. 2, 3.

Annual meeting, Christian Youth groups, Lancaster Conference, Bessler's, Elizabethtown, Pa., May 7, 8.

Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.

World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.

Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.

Louisville Mennonite Camp: Johnstown Youth Retreat, June 16-19; American S.S. Union, June 20-24; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior High I, July 9-16; Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 6-13; Missionary-Bible Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-27.

Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.

Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.

Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29.

Annual meeting, Allegheny Conference, place to be announced, July 28, 30.

1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.

Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.

Annual meeting, Illinois Conference, Freeport, Aug. 11-13.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.

Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.

Ohio Christian Workers' Conference, Aug. 21-23.

Annual meeting, Mennonite Board of Education, place not announced, Oct. 20, 21.

Bro. Dan Hess, Elkhart, Ind., discussed church vocations with the Clinton Frame MYF, Goshen, Ind., on March 23.

Bro. Nelson Kanagy, West Liberty, Ohio, preached at Maple Grove, Atglen, Pa., on March 27.

Bro. Simon Gingerich, president of the Indiana-Michigan Mission Board, spoke on March 20 to the new congregation being developed in South Bend, Ind.

Bro. Myron Augsburger, who was conducting evangelistic meetings at Newton, Kans., spoke in a vesper service at Hesston College on March 27.

Bro. George T. Miller, Honduras, was a visiting speaker at Elizabethtown, Pa., on March 20.

Bro. John A. Hostetler, whose new address is 11139-87 Ave., Edmonton, Alta., is giving a series of Sunday evening addresses at Tofield on "Youth Looking to the Future."

A Christian Nurture Committee has been organized by the Ontario Conference to carry on the work of the former Christian Workers' Conference. Officers and secretaries are as follows: Raymond Kramer, Chairman; Gordon Bauman, Vice-Chairman; Wayne North, Secretary; Irvin Cressman, Treasurer; Edgar Metzler, MYF Sponsor; Oscar Snyder, Secretary of Sunday Schools; Beno Barg, Secretary of Junior Activities; Abner Martin, Secretary of Music.

Horizons is the new name of the monthly journal formerly called Mennonite Hospitals and Homes. It is published by the Health and Welfare Committee at Elkhart.

Bro. Howard Snider, Edmonton, Alta., spoke in a workshop sponsored by the Alberta Mennonite Youth Organization at Coaldale, Alta., Feb. 19-21.

Speakers on "The Church" in an all-day meeting on April 3 at Media, Oxford, Pa., were Aquila Stoltzfus and Clair Umble.

Bro. J. J. Hostetler served as chairman of the Central Illinois Sunday School Convention held at Peoria, Ill., March 26-29. It was sponsored by the Evangelical Ministers' Fellowship. Workshop leaders included Kathryn Aschliman, Chicago; Ruth Roth, Morton; and Robert Harnish, East Peoria.

Speaker for the Martin's Creek MYF, Millersburg, Ohio, March 12, was J. E. Hartzler, who gave an illustrated talk on his recent trip to Russia.

Bro. O. O. Miller presented relief needs and plans to a meeting of Kansas and Oklahoma churches held at Newton, Kans., on March 29.

Bro. John H. Yoder, Elkhart, Ind., spoke to the Intercollegiate Peace Fellowship Conference held at Bluffton, Ohio, March 31 to April 1.

Bro. Justus G. Holsinger, formerly dean of Hesston College, will teach at Bethel College, North Newton, Kans., next year.

Bro. Eugene Herr, Scottdale, Pa., spoke in an all-day conference at Slate Hill, Mechanicsburg, Pa., on April 3.

Bro. James Payne, principal of the Quakertown Mennonite Day School, spoke at Blooming Glen, Pa., on March 20. There was music by the school chorus.

Announcements

Henry Wyse, Archbold, Ohio, in Christian Home Conference at Midland, Mich., May 14, 15.

Correction: The subscription price of the Mennonite Historical Bulletin is $2.00 per year. Subscriptions should be sent to Ira D. Landis, Treasurer of Historical and Research Committee, Route 1, Bareville, Pa.

Ruth Brackbill, Harrisonburg, Va., speaking to Parent-Teachers Club, Denbigh, Va., April 8.

Correction: The address of the John L. Eash family is Burr Oak, Mich., instead of Bronson, Mich., as given in the obituary of their son Lowell (March 22).

Passion Week speakers: John W. Miller, Evanston, Ill., at Pigeon, Mich., April 10-17. Milo Kauffman, Hesston, Kans., at Eureka Gardens, Wichita, Kans., April 13-17. John Koppenhaver, Hesston, Kans., at Second Mennonite, Chicago, Ill., April 10-13. Clyde Mosemann, Uruguay, at Second Mennonite, Chicago, April 17. Amos G. Good, Morton, Ill., at Bethel, Pekin, Ill., April 10-14; at Grace Presbyterian, Peoria, April 15; at Belleview, Ill., Bible Church, Easter Sunrise.

Telephone number of Daniel H. Stoltzfus is New Carlisle, Ind., OLdfield 4-7458.

Change of address: Clayton L. Keener from Belton, Pa., to Strasburg, Route 1, Pa. Telephone: STerling 6-2518. Kenneth E. Snyder from Sturgis, Mich., to 208 South Eighth Street, Goshen, Ind. Abner G. Miller from New Holland, Pa., to R.D. 1, East Earl, Pa. Telephone: Terre Hill, HIllcrest 5-2457.

Bro. George Townsend will be licensed to the ministry at Cumberland, Md., on April 24.

Ella May Miller, "Heart to Heart" speaker, Mother's Day program at Oak Grove, Grantsville, Md., May 8.

Nelson E. Kauffman, guest speaker in Allegheny Conference MYF meeting, Masontown, Pa., May 14.

John R. Smucker will be ordained to the ministry at Fort Wayne, Ind., on April 10.

John S. Hess, Lititz, Pa., will speak in a Sunday School Conference at Mountain View, Hickory, N.C., April 29 to May 1.

Eugene Herr, Scottdale, Pa., in Youth Rally at Olive, Elkhart, Ind., April 22-24.

Guest speakers in Church Extension Convention of the South Central Conference, Attica, Kans.; Tobe Schmucker, South Bend, Ind; J. Lawrence Burkholder, Goshen, Ind.; Phebe Yoder, Tanganyika.

A. Lehman Longenecker, Keyser, W. Va., at Congregational Mennonite, Marietta, Pa., April 10.

Bill and Bob Detweiler, along with the Amstutz Sisters' Trio of the Calvary Hour, are filling these appointments in Pennsylvania: March 31, Hostetlers, Mt. Joy, for the Lancaster Calvary Fellowship Dinner; April 1, Cedar Grove, Greencastle; April 2, Maple Grove, Belleville; April 3, morning, Martinsburg, Pa., 9:00 p.m., Springs, Pa.; April 4, Friends of the Calvary Hour, Souderton.

Invitation to Life is the new title of a radio program formerly known as the Belleville Gospel Singers. This is a weekly program sponsored continuously for fifteen years by the Maple Grove congregation, Belleville, Pa. The program was formerly heard over station WMRF, Lewistown, but is now heard at twelve noon over stations WKVA (920 kc.), Lewistown, and WITT (1010 kc.), Lewisburg, Pa.

E. M. Yost, Denver, Colo., at Iowa City, Iowa, April 29 to May 1.

B. Charles Hostetter at Towamencin, Kulpsville, Pa., April 30 to May 4.

Lester Hershey at Ohio Mission Board, Smithville, Ohio, April 22; Cuba, Grabill, Ind., April 23; Leo, Ind., morning of April 24; Tedrow, Wauseon, Ohio, April 27; East Goshen, Ind., May 1.

George R. Brunk, speaking to Western Ohio Ministerial Fellowship, at Elida, Ohio, on April 7, and to that congregation in the evening service.

Church Music Conference, Goshen College, May 20, 21.

Visiting speaker of the Allegheny WMSA annual meeting at Blough, Hollsopple, Pa., May 7: Ella May Miller.

Are you interested in learning new songs—new songs from our Church Hymnal, new songs from the forthcoming revised Church Hymnal, new songs for your church chorus, new songs for your children? Learn new hymns, new and more effective methods to lead hymns, become acquainted with new faces, become renewed spiritually, physically, mentally. Plan to come to Church Music Conference, Laurelville Mennonite Camp, Aug. 6-13.

Evangelistic Meetings

John C. Rohrer, Dover, Pa., at Coatesville, Pa., April 17-24. Herman Glick, Atglen, Pa., at Little Horse Creek, Lansing, N.C., March 26 to April 3. Alvin Martin, New Holland, Pa., at Sandy Hill, Sadsburyville, Pa., April 7-17. Emanuel Swartzendruber, Pigeon, Mich., at Mt. Joy, Optimus, Ark., beginning March 13. Myron Augsburger, Harrisonburg, Va., at Thomas, Hollsopple, Pa., April 10-17. Mahlon Horst, Stanley, Va., at Bethel, Ioh, W. Va., beginning April 18. John M. Weaver, Lebanon, Pa., at Miners Village, Cornwall, Pa., April 7-17. Richard Martin, Elida, Ohio, at Trissels, Broadway, Va., May 6-13. Sanford G. Shetler, Harrisonburg, Va., at Mt. Clinton, Va., beginning March 20.

John S. Hess, Lititz, Pa., at Freemanville, Atmore, Ala., April 17-24. Laurence Horst, Chicago, Ill., at Dillon, Delavan, Ill., March 20-27. C. F. Derstine, Kitchener, Ont., at Central, Archbold, Ohio, April 10-17. Andrew Jantzi, Sarasota, Fla., at Tangent, Oreg., March 24 to April 2. Paul Leaman, Peach Bottom, Pa., at Kauffman's Manheim, Pa., closing March 20. Orvin H. Hooley, Bronson, Mich., at Providence, Washington, Ind., March 23-30. Milton Brackbill, Paoli, Pa., at Tuttle Ave., Sarasota, Fla., closing March 27, and at Tedrow, Wauseon, Ohio, April 2-10. Wayne Weaver, Hardshell, Ky., at Herrick, Clare, Mich., April 26 to May 5. Paul M. Roth, Masontown, Pa., at Dry Run, Swanton, Md., April 24 to May 1. Alvin Kanagy, Wymer, W. Va., at Gortner, Oaklawn, Md., May 8-15.

The Ontario Conference is planning a conference-wide Bible-centered preaching mission for Sept. 4-11. The plan purposes a special emphasis in all local congregations Sunday morning, Sept. 4, with a pulpit exchange in the evening. Sept. 5 and 6 will see prayer services in every church. On Wednesday noon, Sept. 7, there will be a fellowship for all ordained men. For four days, Sept. 7-10, there will be district spiritual life meetings at St. Jacobs, Kitchener, Geiger, Zurich, Vineland, Clarence Center, and Wideman's. On the morning of Sept. 11 all pastors will speak on a suggested theme. The crusade will conclude with two mass meetings Sunday afternoon and evening at the United Missionary Pavilion.

OUR READERS SAY—

(Continued from page 290)

to hear when neighbors discussed a new purchase that another neighbor made. The remark that would close the discussion would often be, "Well, he worked for it." This implies that when a person really sweats for his money, he needs only account to himself for the spending of that money. As the article puts it, "You have rights too."

"Shouldn't I enjoy the benefit of my good management?" The author makes it clear that she is speaking of spending after the tithe. The argument seems to run that after this is out of the way, we can "enjoy the luxuries of a modern home, wrap the drapery of ourselves about us, and 'lie down to pleasant dreams.'"

This raises the question of just what "rights" a Christian has in spending money for the plush things in life. If we talk about the rights a United States citizen has to do as he pleases with his wealth, this makes sense. But for citizens who also have a heavenly citizenship to talk about rights to luxury after the tithe has been paid is not in harmony with Christ's teaching about wealth in the Gospels. It may be that this is just why Christ did not command tithing. He may have feared the easy contentment about the nine tenths that can easily accompany the practice of tithing. Loyalty to the kingdom and the corresponding joy of the kingdom loom so large in Jesus' teaching that one can hardly imagine the disciples getting much satisfaction out of the plush items so dear to our hearts.

If we are to rescue the idea of tithing from the kind of legalistic thinking that enables us to spend as we choose with the remainder, we will have to redeem this Old Testament teaching. I personally think that it is worth the effort. But the article cited shows that in everyday attitudes we have quite a distance to go in relating this practice of the law to the full-orbed New Testament truth of all of life under the lordship of Christ.—Victor Stoltzfus, North Lima, Ohio.

RELIEF AND SERVICE

(Continued from page 304)

in Europe may be temporarily transferred to Morocco. Congregations are encouraged to share in this work as again through their regular relief and service offerings, so that the immediate need for aid can be met.

Teachers Needed for Northern Alberta

Samuel B. Nafziger, a schoolteacher among Old Colony Mennonites near Fort Vermilion, Alta., reports that as many as eight teachers will be needed in that area next fall. Since these Mennonites object to having their children taught in the English language, the province is making the concession of hiring only Mennonite teachers, so that this is a real opportunity. Service opportunities center in a half-hour class in religion each day.

The superintendent of schools would also welcome Mennonite teachers to teach metis (half-breed Cree Indians) and Ikrainian children outside of the colony. Some of these schools are near Mennonite mission churches, so that the opportunities to serve would be twofold.

The present salary schedule is a basic $4,450 for teachers with four years of college training, plus $200 extra for each year of experience. Isolation bonuses vary from school to school.

Applicants for teaching positions should write to Kermit Derstine, Personnel Office, 1711 Prairie St., Elkhart, Ind.

In the Name of Christ

(This is the translation of an article by Maurice Shenk in the March 6 issue of Le Flambeau (The Torch), a publication of the Foyer Fraternel in Paris. The three fellows mentioned are serving in MRSC-Overseas VS.)

We three young men, Sanford Kauffman, Emery Yoder, and Maurice Shenk, came from America for two years of service in Pax. It is our way of serving our country instead of military service. We are opposed to war and our government gives us the possibility of serving in a peaceful fashion. Our aim is to help in peaceful relations among nations. We want to serve Christ and to be useful in His kingdom.

Since our arrival in France, we have done various jobs: painting, installing closets, upkeep of floors, gardening, etc. We have even learned a few words of French!

Emery and Sanford have gone to Algeria. There they will be working in building houses for refugees from the war. For the first two or three months they will help renovate a children's home in Constantine.

I have been designated to stay here in Paris to help the Witmer family. This includes upkeep of the property, work with children, running errands, and general responsibility for tourists and members of various committees who go through Paris.

Pray for us, that we may be faithful to Christ and may do our work to His glory.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Studies in the Sermon on the Mount, Vol. I, by D. Martin Lloyd-Jones; Eerdman's; 1959; 320 pp.; $4.50.

The conservative Christian community is greatly indebted to Martyn Lloyd-Jones for this exposition on Matt. 5 (Vol. II of the series will cover Matt. 6 and 7). This book contains thirty sermons originally preached from the author's pulpit in Westminster Chapel, London. These sermons are fine examples of exposition and the expository method. The writing is clear. The illustrations are not numerous but are well chosen, many from other parts of the Bible. While the material is not technical, there is always the feeling that what the author says is backed by sound scholarship and familiarity with the Biblical languages.

The first three chapters are of an introductory nature, in which the author's purpose and method are set forth. The approach is that the sermon was preached primarily and specifically to the disciples. It was preached to people who were meant to practice it at that time and ever afterwards" (p. 15). It is ". . . a description of character and not a code of ethics or morals" (p. 28).

The following 27 chapters deal with the exposition of the sermon. Here the character of the Christian is laid out as the writer carefully expounds and illustrates each passage in order. This exposition is sure to challenge each seeking Christian who reads it. It also challenges the smugness of many of us. One idea is stressed throughout: a Christian is very different from a non-Christian. However, it is not until the final chapter (one of the best in the book) that the author sets out the ways in which he is different.

There are a number of things in this book which will not be acceptable to Mennonites. In general they will not accept the author's position on the Christian in politics (p. 155 f.). Nor will most of them accept his position on divorce and remarriage (ch. 24), or the oath (ch. 25). However, the most objectionable point is his exposition of Matt. 5:38-42 in such a way that it applies only to the Christian ". . . in his personal relationships and not in his relationship as a citizen of his country" (p. 277). While the main force of this passage probably does refer to personal relationships, it is impossible to sharply define without considerable casuistry, where a personal relationship ends and a community relationship begins as one relates himself to the world about him.

Despite these negative points this is a very excellent book for any Christian desiring strong food. (It definitely is not for the flippant.) Pastors will find much sermon material here. Sunday-school teachers will find an abundance of excellent help as they prepare their lessons for April to June, 1960.

—David L. Groh.

Topical Concordance of Vital Doctrines, by D. D. Miller; Fleming H. Revell; 1959; 32 pp.; 50¢.

These selections from **Topical Bible Concordance** provide outlines on 21 major Bible subjects, vital Bible doctrines, such as "The Trinity," "God the Son," "God the Holy Spirit," "The Scriptures," "Creation," "The Fall of Man," and "The Atonement."

The booklet is well bound, evangelical, and interesting, usually associated with the doctrinal basis of missionary societies and evangelical churches. It is suitable for the study of ministers, missionaries, Christian workers, and lay students of the Word. The margins are wide, for the addition of notes and references.—C. F. Derstine.

TO BE NEAR TO GOD

(Continued from page 299)

ful reasoning can make in the cooking. When we learn to think kindly, then we will speak and act kindly.

Father, help us so to speak that every word we say will do the rest of the family some good. Amen.

Saturday, April 16

Read Phil. 2:12-16.

"Practice doing everything without grumbling and disputing . . . shine as light-bearers in the world as you continue to hold up the message of life" (Phil. 2:14-16a, Williams).

A plate-glass company installed a huge glass window in a department store and the workmen began gathering up their tools. One man tossed a hammer toward the tool box, missed, and it crashed into the window, shattering it. The entire job was ruined. Often our witness for Christ is ruined by one show of temper or our failure to act lovingly toward family or neighbors.

Father, help us to reflect the true light of redeeming love, even in the most trying circumstances. Amen.—Ruth K. Duerksen.

LORDSHIP OF CHRIST

(Continued from page 290)

This was their sure defense. When Stephen stood before the raging mob, he saw Jesus at the right hand of God. There was no reason for despair. Victory was in the hands of Christ! He is Ruler over all!

Christ Denied as Lord

But you say that Christians have always recognized Jesus as Lord. True, this has been part of the orthodox Christian confession. Three words are brought together—Jesus, Christ, Lord. The man Jesus, the Anointed One of God, has been made Ruler over all.

But though this has been a part of the orthodox Christian confession, the lordship of Christ has been repeatedly denied, not only in our actual practise, but in un-Biblical interpretations of the Gospel.

There was (and still is) prevalent among us a liberal interpretation of the Gospel that denied the lordship of Christ as the early believers understood it. On the one hand, this liberal view claimed to acknowledge the lordship of Christ over all areas of life by focusing on the moral teachings of Jesus. But it failed to see Jesus raised from the grave and exalted at the right hand of God—the place of authority. It failed to see Jesus as Christ and Lord of His church, personally related to the members of this body.

Even in its moral teachings, liberalism went wrong. The emphasis was too much on a set of moral principles. The moral teachings were not seen as the natural outgrowth of a life lived in faith and personal relationship to God, but as a new set of rules. When the teachings of Jesus were viewed primarily as a new set of rules, they were seen optimistically as another example of the great moral heights to which man has aspired throughout history. As such an example, they were sometimes even found to be less developed than the rigorous moral teachings found elsewhere. This is exemplified even today when Jesus is seen as a great moral Teacher of a nonviolent way of life later brought to perfection in the teachings of Gandhi!

The liberal interpretation tended to leave the Christian morally self-righteous. Sometimes it left us as pacifists ready to condemn with pride those who had not reached our levels of "moral perfection." It forgot that man, until he has experienced the forgiving love of God on the cross, is a proud, vain, and selfish creature. The great moral teachings of the New Testament functioned as a lofty challenge to the "enlightened" believers, and never as the ultimate expression of a compassionate God, which should first of all drive us to shame and repentance.

Because liberalism did not really see Christ as the Lord over history, as the One who has the final victory over the rebellious powers of this world, it thought to find fulfillment of the kingdom of God here on earth. And in so doing, it substituted its own concept of the kingdom and its own methods. But today that dream has been shattered and broken! In all of this, Jesus was rejected as Lord, because He could not be looked to in personal faith as the triumphant and victorious God!

However, there is prevalent among us yet another interpretation of the Gospel that has loudly confessed Jesus as Christ and Lord, but has denied it in practice and doctrine. This interpretation has made a kind of magic out of the great facts of the crucifixion and the resurrection. It has placed sole emphasis on a mystical experience of the individual with God, assuring him of personal salvation. But it has left the individual free to reject Christ's claims of lordship in the other areas of life.

Such a religion leaves the individual free to engage in the racism of this world. Free to preach to the Negro of Christ but to deny him the hand of Christian fellowship. Free to lead the Negro to the cross of Golgotha but to avoid any sharing of his burdens here on earth. Free to run away from our interracial communities and then to send in an evangelist to save his black soul. Free to claim a man for all eternity but to deny him an hour's fellowship on Sunday morning. Free to seek for him a throne in glory but to deny him a chair in the living room.

Such a religion leaves the individual free to engage in the materialism of our Western culture. Free to spend ourselves in the seeking of riches while seeking to appease our consciences and our God by giving of our excesses—even to claim God's blessing as the source of our indulgent wealth! Free to tell the poor brother, "God bless you. Go in peace, be warmed and filled," without giving him the things needed for his body.

Too often such a religion has left the individual with inadequate answers to the deep emotional problems of life. Troubled church members—anxious and guilt-ridden—come to their pastors seeking help, only to be driven back into their miserable torment, by easy reassurance and pious prayers, without serious dealing with their sin and guilt. Nor does such an individualistic faith provide the loving brotherhood in which burdens are confessed and shared.

Such a religion leaves the individual free to engage in the nationalism and militarism of our day. Free to indulge in the narrow patriotism of our nation, in its violent feelings of anti-communism, and in its baptism of missiles and bombs for defense of the kingdom. It recently left a group of fundamentalist college students free to conclude that the Christians they found in national government "are not compromising their testimonies one bit" when these same Christian testimonies do not keep them from supporting H-bombs to be used against whole populations of people, including women and children. When the Christian carries the Bible in one hand and a sword in the other—seeking to justify the bombing of Hiroshima and Nagasaki and the testing of bigger and "cleaner" bombs—the Gospel begins to sound like hollow mockery! Here, too, the lordship of Jesus is denied. Here, too, there is a lack of faith in Him as Ruler over all, and the individual presumes, like Peter in the Garden, that he can serve the Master with the sword.

Thus man, in his subtle knowledge, continues to find ways of reinterpreting the Gospel and of substituting the ways of this world for the ways of our Lord, of denying the very God which he claims to confess. Neo-orthodoxy with its "tragic necessities" writes its own answers to questions that belong to God. Modern theologians with their symbolic and mythological interpretations of the Biblical revelation deny the risen Lord.

As a Mennonite people, we have not been inclined to spend much time in theological studies. Perhaps this is good. But we must be sufficiently aware of what is happening so as not to be misled. We must be studied enough that we can give an answer to the hope that is in us. We need to challenge the theologies of our day with a Gospel that frankly accepts the facts of the Biblical revelation without seeking to escape their implications for the Christian life.

Christ—Lord over Church and World

To the early believers, the lordship of Christ had two aspects. First of all was Christ's relationship to the church, to the body of believers. To the believers, Christ's lordship spelled obedience. The fact that Jesus had been made Lord and Christ meant that He was the only One worthy of ultimate loyalty. Strangely enough, the disciples of the Acts seldom cite the moral teachings of Jesus. But again and again they testify of obedience. Their loyalty is to a person, to God who revealed Himself in Christ. "We must obey God," they say. Acts 5:29. Or again, when Peter defends his ministry to the Gentile centurion, he does not cite moral rules or anthropological evidence. God acted and Peter obeyed—"Who was I that I could withstand God" (Acts 11:17, RSV)?

Second, the fact that Jesus had been made Lord also gave the believers an understanding of history, an ultimate hope, confidence in the face of severest opposition. They were a household of faith with faith in the head of the house. In the resurrection of Jesus, they already saw the final victory over all the forces of history. Though governors, kings, and even high priests might rage and lord it for a while, their doom was

already spelled by the resurrection. Though Herod, to curry the favor of the Jews, might kill James with the sword and commit Peter to four squads of soldiers, his defeat was sure, because the victory belonged to Christ!

But their confidence in the victory of Christ did not mean that they could withdraw in complacence, but rather that they obey in faith—without substituting their own aims and devices for the revealed will of God.

(To Be Continued in Issue of April 19)

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Paul E. and Leona M. (Miller), Grantsville, Md., fifth child, second daughter, Miriam Darlene, March 21, 1960.

Birkey, Carroll and Minerva (Stalter), Fisher, Ill., third daughter, Jan Elaine, Feb. 8, 1960.

Boshart, Merrill and Shirley (Jantzi), Tangent, Oreg., fifth child, second daughter, Joan Marie, March 9, 1960.

Bowman, I. Earl and Irma (Ebersole), Akron, Pa., second child, first daughter, Mary Beth, Feb. 3, 1960.

Clemens, Walter and Mary (Landis), Turbotville, Pa., fourth living child, first daughter, Leanne, March 14, 1960.

Cober, Donald and Ellen (Erb), Preston, Ont., first child, Louise Annette, Feb. 25, 1960.

Fisher, Mr. and Mrs. Robert W., Kalona, Iowa, third child, second daughter, Sara Jane, March 3, 1960.

Frey, Preston M., and Lorraine (Eby), Chambersburg, Pa., second daughter, Lavonda Marie, March 18, 1960.

Gehman, Paul J. and Inez (Bowman), Paoli, Pa., first child, Lois Arlene, March 18, 1960.

Geib, Edgar N. and Anna G. (Leaman), Conestoga, Pa., sixth child, third son, Paul Nelson, Feb. 25, 1960. One son and one daughter deceased.

Heatwole, Milton and Mary Ethel (Lahman), Harrisonburg, Va., second child, first son, Steven Richard, Feb. 16, 1960.

Herr, Roy D. and Betty Jane (Shenk), Quarryville, Pa., second son, Richard Lee, March 14, 1960.

Hess, Oliver F. and Dorothy M. (Witmer), New Danville, Pa., second son, William Lee, Dec. 20, 1959.

High, Warren G. and Doris (Deiter), New Providence, Pa., second child, first son, Jay Marlin, March 8, 1960.

Hofer, John and Rebecca (Wipf), Stirling, Alta., third child, second daughter, Esther Mae, Jan. 31, 1960.

Horst, Abram S., Jr., and Marian (Leaman), New Holland, Pa., fourth child, second son, Robert Lee, March 22, 1960.

Horst, Nevin and Blanche (Mohler), Hartford, Conn., fifth child, second son, Nevin Timothy, March 19, 1960.

Hostetler, Eugene and Naomi (Mast), Harrisonburg, Va., second daughter, Cheri Anne, Jan. 3, 1960.

Hostetter, Wilmer L. and Joyce (Landis), Oxford, Pa., second son, Barry Wilmer, Feb. 28, 1960.

Jantzi, Leo and Bonnie (Hathaway), Toledo, Oreg., third child, second daughter, Jill Rae, March 10, 1960.

Landis, Ira B. and Ruth (Weaver), Lancaster, Pa., fourth child, second son, Ira Jay, Feb. 25, 1960.

Layman, Mark and Ruth (Mumma), Newport News, Va., fourth child, second daughter, Heidi Marie, Dec. 29, 1959.

Long, Mr. and Mrs. Leonard M., Sterling, Ill., first child, Phyllis Marie, Jan. 11, 1960.

Martin, R. Larry and Pauline (Zimmerman), Blue Ball, Pa., first child, Dawn Marie, March 10, 1960.

Mast, Jonas L. and Fannie (Mast), Hannibal, Mo., first child, Kathryn Lorene, March 11, 1960.

Miller, Elwood Gene and Edna (Hochstetler), Iowa City, Iowa, fourth child, third son, Phillip Linn, March 9, 1960.

Miller, Willis R. and Lois (Steckly), Wellman, Iowa, fourth son, Lowell Arthur, Feb. 17, 1960.

Neuenschwander, Marcus and Esther (Nussbaum), Apple Creek, Ohio, fifth child, second son, Don Erwin, March 1, 1960.

Nichols, Ervin and Celma (Schweitzer), Beaver Crossing, Nebr., fifth child, fourth daughter, Judy Ellen, March 13, 1960.

Overholt, Leonard and Amanda (Sommers), Minerva, Ohio, fifth child, third son, Joseph L., Feb. 7, 1960.

Reesor, Cecil and Ruth (Wideman), Unionville, Ont., third child, second daughter, Norma Ruth, Feb. 26, 1960.

Riehl, Aquilla E. and Ella Mae (Byler), Wallkill, N.Y., sixth child, third son, Daniel Eugene, March 13, 1960.

Shantz, Carl M. and Martha (Mast), Bliss, N.Y., fifth and sixth children, fourth and fifth sons, Paul Dean and Phillip Dale, March 16, 1960.

Shenk, Robert D. and Miriam (Shank), Elkridge, Md., first child, William Ray, March 11, 1960.

Springer, Ronald and Donna (Bitner), Hopedale, Ill., first child, Barry Jay, March 18, 1960.

Stoltzfus, Clyde and Mary Jane (Horning), Narvon, Pa., second son, Gerald Scott, Feb. 24, 1960.

Stoltzfus, Victor and Marie (Althouse), North Lima, Ohio, first child, Kristina Marie, March 18, 1960.

Swartz, Elmer and Helen (Culp), Au Gres, Mich., fourth child, third son, Dean Lamar, March 9, 1960.

Sweigart, Melvin G. and Gladys (Stoltzfus), Oxford, Pa., second son, Dirk Michael, March 11, 1960.

Thomas, Orval and Phyllis (Delagrange), Grabill, Ind., second child, first son, Eldon Ray, March 8, 1960.

Troyer, Dr. G. Weldon and Frances (Mumaw), Indianapolis, Ind., first child, Michael Lynn, Feb. 26, 1960.

Weber, Gordon D. and Lillie (Kauffman), Guernsey, Sask., third child, second son, Blaine Nevin, March 12, 1960.

Widmer, Daniel D. and Edna (Leichty), Albany, Oreg., fourth child, third daughter, Laura Elizabeth, March 10, 1960.

Witmer, E. Luke and Dorothy A. (Boll), Columbia, Pa., third child, second son, Reed Lamar, March 18, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Kauffman—Ramer.—Stephen Kauffman, Pleasant View cong., and Nila Ramer, Yellow Creek cong., both of Goshen, Ind., by John D. Zehr, with John Steiner assisting, at the Yellow Creek Church, Dec. 20, 1959.

Martin—Martin.—Kenneth E. Martin and Lela H. Martin, both of Hagerstown, Md., and members of the Reiff cong., by Stanley H. Martin at the home of Wesley Petre, Hagerstown, Md., March 12, 1960.

Miller—Mumaw.—Darrell Miller and Carol Mumaw, both of the Yellow Creek cong., Goshen, Ind., by John D. Zehr at the church, March 5, 1960.

Miller—Yoder.—Stanley Lee Miller, Goshen, Ind., Bethel Conservative cong., and Carolyn Vietta Yoder, Middlebury, Ind., Griner cong., by Sam T. Esh at the Griner Church, March 20, 1960.

Piper—Zehr.—Jackson Piper, Des Moines, Iowa, Methodist Church, and Mary Zehr, Manson, Iowa, Manson cong., by John D. Zehr at the Manson Church, Nov. 6, 1959.

Stutzman—Chupp.—Lawrence Eugene Stutzman, North Goshen, Ind., cong., and Elsie Mae Chupp, Benton, Ind., cong., by Galen Johns at the Lloyd J. Thomas residence, Dec. 26, 1959.

Wicker—White.—George C. Wicker, International Falls, Minn., Black River cong., and Barbara Ann White, Ephrata, Pa., Indiantown cong., by Mahlon Zimerman at the Indiantown Church, March 12, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boshart, Daniel K., son of Joel R. and Anna (Kennel) Boshart, was born Oct. 23, 1888, at Baden, Ont.; died at the Mennonite Hospital, La Junta, Colo., after a long illness, Feb. 17, 1960; aged 71 y. 3 m. 26 d. On Aug. 10, 1916, he married Stella K. Lapp, who survives. Also surviving are 3 daughters (Evelyn—Mrs. Epentus Fetterolf, Lansdale, Pa.; Gertrude—Mrs. Harold Hockman, Blooming Glen, Pa.; and Marie—Mrs. Leroy Landes, Doylestown, Pa.) and 7 grandchildren. He was a harness maker by trade. Funeral services were held Feb. 1, at the Line Lexington Church, of which he was a member and for 35 years a trustee; in charge were Merle and Arthur Ruth; interment in adjoining cemetery.

Glick, Alphia S., son of John and Rebekah Glick, was born May 29, 1899, at Bellefville, Pa.; died of a heart attack Feb. 22, 1960, at the Lewistown Hospital; aged 60 y. 8 m. 24 d. On Dec. 29, 1921, he married Bertha Kauffman, who survives. Occupation: retired farmer. Surviving are 9 children (J. Norman, Jonathan D., Paul J., Jeff A., Frank G., Verna—Mrs. Robert Morris, and Bessie—Mrs. Marlin Peachey, all of Belleville, Pa.; Priscilla—Mrs. Glenn Yoder, Reedsville, Pa.; and Sara Ann—Mrs. Raymond Yoder, Lancaster, Pa.), 21 grandchildren, one brother (Jonathan H., Reedsville, Pa.), and one sister (Katie—Mrs. Orlando Weber, Belleville, Pa.). He was a member of the Locust Grove Church, where funeral services were held Feb. 26, in charge of Louis Peachey, Waldo Miller, John B. Zook, and Eric Renno; interment in Locust Grove Cemetery.

Gross, Sarah **Ann,** daughter of Joseph W. and Hanna (Landes Lapp, was born Aug. 10, 1870, at Chalfont, Pa.; died at her home near Doylestown, Pa., July 18, 1959; aged 88 y. 11 m. 23 d. Her husband, who was deacon of the Doylestown congregation, died in October, 1944. Two sons and a daughter also preceded her in death. Surviving are 8 children (Nora—Mrs. John Gehman, Quakertown, Pa.; Phares L., Souderton,

Pa.; Edith—Mrs. James Stutzman, Schwenksville, Pa.; Titus L. and Bishop Joseph L., both of Doylestown, Pa.; Hiram L., Lansdale, Pa.; and Priscilla and Elizabeth, both at home), 24 grandchildren, 23 great-grandchildren, and one sister (Mary—Mrs. Abram Delp). Two grandchildren preceded her in death. She was a member of the Doylestown Church, where funeral services were conducted by Silas Graybill and Erwin Nace; burial in adjoining cemetery.

HOW GOD HEALS

by Paul M. Miller

No one questions whether God has the ability to heal a sick body. But there are questions raised over just how He does heal. Included in these questions are: What methods of healing does He use? What is the role of faith in healing? Does God heal through miracles only, through men with the gift of healing, through the church elders, through miracle drugs? What about those who are not healed? Is it a lack of faith? Is it because of sin?

The author shows how God heals in many ways, giving Biblical examples to illustrate his points. This book will be of great value to the sick, the shut-ins, and pastors working with the sick. Included in this paper-bound book are footnotes and a two-page annotated selected bibliography on divine healing. 35¢

at your local bookstore

HERALD PRESS, Scottdale, Pa.

Hilscher, Isaac D., was born March 11, 1872, near Upton, Pa.; died at the Mennonite Old People's Home, Mauganswille, Md., Feb. 18, 1960; aged 87 y. 11 m. 17 d. His wife, Elizabeth (Mortar) Hilscher, preceded him in death on April 17, 1957. Occupation: blacksmith. Surviving are 2 daughters (Edith—Mrs. Roy Hussong, Greencastle, Pa.; and Helen—Mrs. Silas Shank, Hagerstown, Md.), 6 grandchildren, and 22 great-grandchildren. He was a member of the Williamson Church. Funeral services were in charge of Norman Martin and Marlin Eshleman at the Zimmerman Funeral Home, Greencastle, Pa.; burial in Rose Hill Cemetery, Hagerstown, Md.

Jantze, Katie, daughter of Christian and Rosa (Eicher) Zimmerman, was born Feb. 24, 1883, near Milford, Nebr.; died of cancer Jan. 4, 1960, at the Seward Memorial Hospital; aged 76 y. 10 m. 11 d. On Jan. 4, 1900, she was married to Amos Jantze, who passed away in 1952. Surviving are 3 sons and one daughter (Ralph, Vernon, and Lee, all of Milford, Nebr.; and Edith—Mrs. Elman Bontrager, Kalona, Iowa), 11 grandchildren, 7 great-grandchildren, 2 sisters (Mrs. L. O. Schlegel), 2 half sisters (Mrs. Lee Schweitzer and Mrs. Emory Schweitzer), and one stepbrother (Perry Stutzman), all of Milford, Nebr. Preceding her in death were one son, one grandson, 4 sisters, 2 brothers, one half sister, 2 half brothers, and 4 stepbrothers. She was a member of the Milford Church, where funeral services were conducted by Milton Troyer, Dale Oswald, and Sterling U. Stauffer; burial in church cemetery.

King, Rufus S., son of Samuel S. and Elizabeth (Zook) King, was born in Lawrence Co., Pa., Nov. 1, 1877; died at his home at Bellevue, Pa., after an illness of eight weeks, Dec. 28, 1959; aged 82 y. 1 m. 28 d. He was married to Lizzie Glick on Nov. 27, 1902; she died May 30, 1909. On Dec. 12, 1912, he was married to Lizzie Kauffman, who died May 8, 1940. On Feb. 17, 1942, he married Emma Byler, who survives. One son preceded him in death; he had no other children. He was a member of the Locust Grove Church, where funeral services were held Dec. 31, in charge of Erie Renno; interment in Locust Grove Cemetery.

Kreider, Lizzie, daughter of the late Daniel E. and Maria (Huber) Peifer, was born Dec. 26, 1867, in East Hempfield Township, Lancaster, Co., Pa.; died Feb. 6, 1960, at the Oreville Mennonite Home, Lancaster, Pa., where she had been a guest for the past 10 years; aged 92 y. 1 m. 11 d. Her husband, Jacob C. Kreider, preceded her in death Feb. 23, 1938. Her two children, Daniel P. and Anna Marie, died in their youth. Surviving is one brother (Daniel H. Peifer, East Petersburg, Pa.). She was a member of the Rohrerstown Church. Funeral services were held Feb. 9 at the Home Chapel, in charge of Landis Brubaker and Landis Shertzer; interment in Rohrerstown Cemetery.

Lehman, George, son of Christian and Susan (Lehman) Lehman, was born Nov. 10, 1872, near Lima, Ohio; died after a lengthy period of failing health at the Bluffton Community Hospital, Bluffton, Ohio, Feb. 9, 1960; aged 87 y. 2 m. 30 d. On Dec. 29, 1900, he was married to Nettie Burkhart, who survives. There were no children. He was the last member of a family of thirteen children. Most of his life was lived in the Pandora, Ohio, area where he worked as a cabinetmaker. He was a member of the Salem Church. Funeral services were held in the Pandora Missionary Church, Feb. 11, in charge of Richard Martin and Harlan Wright; interment in Zion Cemetery.

Lichty, Noah S., son of the late Simon and Sarah (Beachy) Lichty, was born in Grantsville, Md.; died at his home near Gortner, Md., Jan. 16, 1960, after a year-long illness; aged 76 years. Surviving are his wife (Ada Bender Lichty), one son (Freeman, at home), 5 daughters (Freda, at home; Annie, Grace, and Mrs. Daniel Peachy, all of Oakland, Md.; and Mrs. Elmer Yoder, Grantsville, Md.), 4 brothers (Jonas, Salisbury, Pa.; Daniel and Ross, Oakland, Md.; and Roy, Mt. Lake Park), 4 sisters (Mrs. Fanny Stutzman, Mrs. J. D. Swartzentruber, Mrs. D. L. Swartzentruber, and Mary Lichty, all of Oakland, Md.), and 11 grandchildren. He was a member of the Old Order Amish Mennonite Church. Funeral services were conducted Jan. 18 at the Amish Mennonite Church of Gortner; interment in Siabaugh Cemetery.

Schlegel, Angeline, daughter of Jacob and Amanda (Hershberger) Stutzman, was born Nov. 20, 1882, near Milford, Nebr.; died from cancer, Jan. 16, 1960; aged 77 y. 1 m. 27 d. On Feb. 23, 1899, she was married to Joseph M. Schlegel, who passed away Jan. 10, 1944. Surviving are 2 daughters (Ella Mae—Mrs. Joe D. Birky and Amanda Marie—Mrs. Floyd F. Kenney, both of Milford), 8 grandchildren, 12 great-grandchildren, 2 sisters and 4 brothers (Mary—Mrs. Peter Schlegel, Mrs. Sarah Schlegel, David, Jake, John, and Fred, all of Milford). Preceding her in death besides her husband were one grandchild, 5 great-grandchildren, 2 sisters, and 3 brothers. She was a member of the Milford Church.

Thomas, Susan A., daughter of Benjamin S. and Elizabeth (Denbach) Martin, was born Feb. 20, 1893, in Manor Township, Lancaster County, Pa.; died Jan. 31, 1960, as the result of a stroke, at Lancaster, Pa.; aged 66 y. 11 m. 11 d. On Nov. 5, 1914, she was married to Jacob H. Thomas, who survives. Also surviving are 4 sons (I. Wilmer and Abram M., both of Millersville, Pa.; B. Harold, New York City; and John M., Chestertown, Md.), 17 grandchildren, a sister (Mrs. John Thomas, Millersville, Pa.), and a brother (Benjamin F. Martin, Crestview, Fla.). She was a member of the Millersville Church. Funeral services were held Feb. 3 at the Groff Funeral Home, Lancaster, Pa., in charge of Landis Sherizer, and at the church, in charge of Herbert Fisher and Benjamin Eshbach; interment in Millersville Mennonite Cemetery.

A New Subscription Plan

Beginning on May 1 there will be two different subscription plans for the GOSPEL HERALD—

Single subscriptions—$4.25—1 year
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Every - Home - Plan subscriptions through the local congregation
—$3.50 per year.

To qualify for enrollment in the Every-Home - Plan (EHP), any Mennonite church sends a list of names and addresses of every member family. The GOSPEL HERALD will then be sent through the mail directly to each of these homes each week.

Each congregation will be billed after the lists are entered at the rate of $3.50 for a full subscription year (May 1, 1960, to April 30, 1961) or at the rate of 30¢ per month for those subscriptions expiring during the subscription year and being renewed for a partial year only.

All EHP subscriptions will expire each year on April 30.

New lists can be entered or new names added to existing lists at any time during the subscription year at the rate of 30¢ per month.

Each present subscriber who transfers to the EHP will be issued a credit memorandum which can be: (1) given to congregation to be used in payment of its EHP account, (2) used to pay for a gift subscription, or (3) redeemed for cash.

Write today for further details on starting the Every-Home-Plan for your congregation. GOSPEL HERALD, Scottdale, Pa.

Vanpelt, John Perry, son of Charles and Iva (Witmer) Vanpelt, was born at Columbiana, Ohio, Dec. 9, 1934; was instantly killed in a truck accident Feb. 3, 1960, near the Ohio-Pennsylvania state line; aged 25 y. 1 m. 23 d. Surviving are his parents, 9 brothers and sisters (Anna—Mrs. Melvin Neuenschwander, Leetonia, Ohio; Bertha—Mrs. Paul Steiner, Dalton, Ohio; Mahle—Mrs. Lewis Steiner, Leetonia, Ohio; Roy, Columbiana, Ohio; David, Norristown, Pa.; Loretta, Emma Ruth, Joseph, and Ivan, at home), and a grandmother (Mrs. Annie Vanpelt, Columbiana, Ohio). Funeral services were held Feb. 5 at the Pleasant View Mennonite Church, with Paul Horst and David Weaver officiating.

ITEMS AND COMMENTS

BY THE EDITOR

André Trocmé writes from France that in the annual meeting of the Fellowship of Reconciliation, to be held at Versailles, a worship service will be held before the gate of the building where the French hydrogen bombs are being manufactured.

• • •

America has virtually ceased to be a Protestant country and has entered "a post-Protestant era" in which prior rights are no longer accorded to Anglo-Saxon Protestants. So says an article in America, national Catholic weekly. Says the author, "In the years since the depression and World War II, a series of shifts have little by little changed the religio-political face of America. Today, in 1960, we are certainly not a Catholic country, nor are we on the way to becoming one, but we have virtually ceased to be Protestant." The author says that the candidacy of John F. Kennedy, a Catholic, for the presidency is "filled with immense sociological and cultural meaning."

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A board of the United Church of Canada has recommended the substitution of life imprisonment for capital punishment in Canada. The report notes "a growing acceptance of the fundamental truth that life is a divine gift that cannot innocently be destroyed by judicial process."

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The Israel Baptist Convention has dedicated a church at Cana, where Christ performed His first miracle.

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The National Sunday School Association will hold its 1960 meeting at St. Louis, Mo., Oct. 12-14.

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According to a letter from a Russian Mennonite to relatives in Brazil, the Soviet Government put new restrictions on Mennonites in some areas last year. Churches were closed and listening to foreign broadcasts forbidden. Some Mennonites are getting along fairly well in Russia, while others are living in poverty.—Rainy River Mission Bulletin.

• • •

An article in the March **Coronet** warns concerning the racketeers who are cashing in on the surge of religious interest in the United States. It seems to be difficult to stop these fakes without at the same time providing legislation which will be a limit on the religious freedom in the country. The article suggests five precautionary measures that will at least curb the fakes: (1) Don't buy unordered religious articles received by mail. Don't even return them, postal authorities say. (2) Don't give money to a clergyman you don't know, no matter how worthy his cause seems to be. (3) Don't donate to charities until you investigate them. (4) Don't join new small denominations or offbeat churches until you know the background of the minister. (5) If you want to donate money, check with your regular minister. He is familiar with the worthy causes.

• • •

A preacher who gave religious instruction to children in his neighborhood was condemned to nine months of hard labor, and payment of 15 per cent of his possessions to the state by the Supreme Court of Soviet Lithuania. The Lithuanian paper that reports this said that the preacher disobeyed the law which forbids religious instruction of any kind.

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West Germany has opened a consulate in the Mennonite colony of Fernheim, Paraguay.

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The Dutch Protestant youth organization "Het Kompas" is pioneering in prayer cells, consisting of five to six young people who pray and study together and plan extension work for their cell. Each cell has a "mentor" who is only a discussion leader, not the real leader of the group. These young people try to be living Christians in their age.

• • •

The Minister of Posts and Telegraphs in the Union of South Africa, according to **Missionary News Service,** continues to forbid the entry of television into his country, and the chairman of the Afrikaanse Kulturraad has stated that his council "believes that the longer this monstrosity is kept out of our fatherland, the better. . . . Although television could benefit commerce and industry, it can place the spiritual needs of the nation in danger."

• • •

Where nonwhites buy houses, real-estate values are four times more likely to rise or be constant than are prices in areas remaining all white, according to a newly published economic study. This conclusion strikes at the widely held belief that entry of nonwhites into a neighborhood always causes property values to decline. The study was financed by Fund for the Republic and covers a nine-year period of transactions in San Francisco, Philadelphia, Chicago, Kansas City, Detroit, and Portland.

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A manual used in Air Force training has set off a whirlwind of protest by the National Council of Churches and a flurry of defense by the International Council of Churches. Congress has ordered an investigation and the Secretary of Defense has issued an angry repudiation. The cause of the excitement is statements in the manual saying that communists have infiltrated the churches. It attacks E. Stanley Jones and charges that 30 of the 95 men who translated the Revised Standard Version are apologists for communism.

• • •

The furor over the new postponement of Caryl Chessman's execution in California points up the growing convictions in the world against capital punishment. The governor of California, who gave the order for the postponement, is himself said to have strong sentiments against capital punishment. Protests poured in from various foreign countries, and our own State Department volunteered the opinion that going ahead with the execution might bring demonstrations against President Eisenhower in South America. Upwards of 50 nations, according to the **New York Times,** have abolished the death penalty by law or practice. In the United States nine states have outlawed it.

• • •

Annual family expenditures for health in the United States have increased 42 per cent in the past five years. This represents partly an increase in the cost of medical service. But it also illustrates the rise in our standard of living. We are using more medical services than we used to.

• • •

According to Mennonite Central Committee card files at Frankfurt am Main, Germany, there are between 40 thousand and 50 thousand known Mennonites in Soviet Russia. Of these, 12,000 are known by name and address; among them 58 Mennonite preachers and deacons.

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An exchange student program is in operation between West Germany and Russia. Eight Soviet students are studying in West Germany and eleven German exchange students are studying in Moscow or Leningrad.

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West Germany still harbors 207,000 non-German refugees, of which 12,000 live in refugee camps.

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The free school lunch program in 60,000 United States schools is costing the taxpayers 600 million dollars yearly.

• • •

President Joseph W. Schmidt of Grace Bible Institute, Omaha, Nebr., died of a brain tumor on Feb. 19.

Gospel Herald

In Christ's lonely Passion, His desolation and shame, all men can know, if they desire, that then was their salvation secured.

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And They Crucified Him

By Frederic Howell

"And when he had scourged Jesus, he delivered him to be crucified" (Matt. 27:26). Death by crucifixion at the hands of the Romans was always preceded by scourging. As related in the passage above, the scourging of Jesus sounds merely incidental, a thing of small consequence tacked on to Pilate's command that Jesus be crucified. But a scourge inflicted terrible punishment. It was made of three cords or thongs studded and weighted with bits of bone or iron. It whipped the flesh into shreds and was so mercilessly applied that it often caused death, in which case it may have been a blessing in disguise by sparing the victim the longer and more dreadful torment of the cross.

"And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand" (Matt. 27:28, 29). It can be imagined that after the scourging Pilate's soldiers became bored. There was a lull in the merrymaking. The prelude to the big show was over. They needed something to sustain them, to keep their spirits high. They looked at Jesus—not at His eyes but at His bleeding lacerated body. What a miserable being He appeared to be. King of the Jews! Indeed! Did not a king wear a royal robe and a victor's laurel? And was it not proper for a ruler to hold a scepter as a symbol of his authority?

This Man must be so arrayed. And so they stripped Jesus, and one of their number took his own tunic and placed it upon Him, while another fashioned a crown from a certain shrub common in that land. It possessed sharp tines and its branches were pliable and green in color. Then a scepter was added—a tall reed used by the Jews as a measuring stick, a fitting standard for such a King.

Then they drew apart from Jesus, and with the entire cohort roaring in derisive laughter, *"They bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"* (Matt. 27:29). And do not men still ridicule our Lord Jesus Christ?

And when they had mocked Him, and spit on Him, and dressed Him in His own raiment, and brought Him to Golgotha, a place of a skull, *"They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink"* (Matt. 27:34). It may have been the custom to deaden the pain to come with an opiate, though certainly the drink was not given Jesus in the spirit of compassion. The fact that He refused to drink it may show that He knew it was not administered for His benefit, but because it was a regulation or a part of their ritual of persecution.

More than likely the vinegar was the posca, a sour wine popular with the Roman soldiers. The gall may have been poppy seeds, or as in Mark 15:23, myrrh may have been placed in the wine—myrrh being an aromatic plant with medicinal and stimulative qualities.

"And they crucified him" (Matt. 27:35). In its brevity, none of the force is

What cup is this that stains Thy lip
With ruby drops that taste of blood?
Why shouldst Thou drink
such bitter wine,
O sinless Son of God?

What robe of mockery is Thine?
What burden bears Thy shoulder down?
Upon Thy heart what sorrow weighs?
Upon Thy head, what crown?

What bitter anguish burns Thy soul?
What agony and tearing pain?
Why, Lord, shouldst Thou
Thy lifeblood spill
To cleanse our ancient stain?

But this—that all Thy suffering,
And all Thy sorrow was for me—
My Jesus, how it tears my soul,
And breaks my heart for Thee!

Killbuck, Ohio.

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lost in this simple statement of fact. But it implies more than it tells, for crucifixion was death by torture and shame.

Crucifixion had long been used as a method of execution. It was practiced principally by the Persians, Greeks, Carthaginians, and Romans. King Cyrus, the founder of the Persian Empire, used it to enforce his edicts; while, according to the historian Josephus, Alexander crucified a thousand Tyrians. And because many of the Jews would not depart from the faith and shunned the Greek culture he tried to foist upon them, the conquering Syrian king, Antiochus Epiphanes, tortured them, and put them to death by crucifixion.

The Jews used crucifixion and probably borrowed it from their Roman rulers; while the Romans, in turn, may have adopted it after learning that the Carthaginians crucified captured Roman soldiers during the Punic Wars.

That it was a popular Roman tool of torment can well be illustrated by the fact that, during the siege of Jerusalem, 97,000 Jews were taken prisoner, and so many were condemned to die by crucifixion that the executioners ran out of crosses as well as places to put them.

Crucifixion was death combined with degradation. The victim was subjected to all manner of maltreatment. The cross stood no more than nine feet high and any onlooker could reach out and strike the victim or spit on him. He was easily within earshot of all the abusive vituperative language hurled at him. All the vileness in human nature was heaped upon him and he was completely at the mercy of every twisted mind and perverted heart.

It was death by torture and usually lasted much longer than the three hours of Jesus' agony. The condemned man was first scourged and then forced to carry only the crossbeam *(patibulum)*, as a warning to others, to the place of crucifixion. Here the crossbeam was lashed to the upright *(staticulum)* and he was stripped to his undergarments and laid upon the cross, his arms stretched to their limits and his hands held while heavy nails were driven cruelly through the flesh, pinning the palms against the hard wood.

Then through his crossed feet another crude nail was hammered into the flesh and bone, and he was heaved into the air as the pole was socketed firmly in the ground. His body was partially supported by a block of wood fastened to the upright, but his weight immediately became a weight of torture. It exerted a terrible pull upon his four wounds, and as he wove in and out of consciousness, he suffered horribly from nausea, cramps, fever, shame, thirst, and hunger, until he was driven to madness by the prolongation of his torment.

It did not offend the Roman sense of propriety to leave a dead man on the cross. Many lingered between life and death for days and even weeks before mercifully losing consciousness forever, and it was not an uncommon occurrence for the body to be left for the scavengers to pick clean, until the bones fell to the ground in a ghastly heap.

But it was against Jewish law to do so and often, as was done to the two thieves, a victim's bones were broken to hasten death, a death that for the very least sensitive was a dreadful and inhuman way of departing from this life. How much more so, then, for Jesus Christ who bore also all the hurt and the sorrow and the weight of the world's sins?

And in His lonely Passion, His desolation and shame, all men can know, if they desire, that then was their salvation secured.

Peoria, Ill.

Our Readers Say—

I want to commend you and the authors for the two articles on "Unity of the Spirit." They have been a great blessing to me. The second article, "Divisive Forces in the Church Today," is one of the most realistic, practical, and forceful that I have read. We cannot avoid the source of our trouble by sticking our head in the sand. Brother Hostetler has done an excellent job of pointing up, with honest realism, the source of division.

The GOSPEL HERALD is one magazine we look forward to receiving. I hope the day will come when every family in my congregation will be a subscriber.—Kenneth G. Good, Morton, Ill.

* * *

The article by C. Norman Kraus (Feb. 2) has caused me to do more meditating than usual. . . .

Bro. Kraus says some things that needed saying concerning our often clannish and non-cooperative attitude toward our brethren in other evangelical denominations. But I am disturbed when our brother says, "We have an enviable record for the last fifty years, but others have run off with the kudos while we were content to be unnoticed."

Does Bro. Kraus really think we should all do a better job of "blowing the trumpet" and call attention to our good works? Is that what Jesus meant when He spoke the Scripture quoted by our brother? Matt. 5:16. How does this harmonize with the saying of Jesus found in Matt. 6:1?

Our brother speaks also of the ". . . idealistic or utopian schemes . . ." of Mennonites serving as a ". . . conscience for society . . ." but being of ". . . doubtful associational value. . . ."

I am not sure what "idealistic or utopian schemes" he is talking about, but it seems to me he is saying that our present society does not consider us relevant. Is Bro. Kraus comparing the Mennonite way of life with Scripture or with the sociologists of our time? Did the true church with its emphasis on the world to come ever seem relevant to the society in which it found itself? Did the Anabaptists, for example, seem relevant to their society? Then, how about the church of the first century A.D.?

I have not asked these questions to be contentious or critical, but because it seemed to me that our brother did not consider them.—Chris Wickey, Engadine, Mich.

* * *

We look forward to the arrival of each issue of the GOSPEL HERALD. This link with the church at home is much appreciated, keeping us informed in its own special way. The editorials are one of the first features which we read, because they are always stimulating, pertinent to today's situation, and relevant to the Christian life. It is one periodical which we shall not want to do without.—Bill and Joyce Zuercher, Frankfurt/Main, Germany.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The Imperative of Holiness

Ye shall be holy; for I am holy.
—Lev. 11:44.

Holiness is a chief attribute of our God. It is emphasized again and again in the law and the prophets. Our Lord Jesus did no sin. The New Testament declares in many places that the children of God are saints by position and that they are to express holiness in their daily walk.

This is a basic imperative. There are some things in our lives that may be optional. We can be meat-eaters or vegetarians. We can be married or single. We can be engaged in agriculture, trades, or professions. We can maintain residence in one country or another. We can drive an automobile or we can walk.

But there is nothing optional about holiness. Without holiness no man shall see the Lord. In the Holy City there shall be nothing that defiles. God's people are a holy people. The commandments of God put certain deeds and attitudes entirely out of bounds for those who are His.

There may be honest questions sometimes as to what the will of God is. But when once we know, there is no further argument. Obedience to the command of God must be instant and unwavering.

This means that we must recognize the fact of sin. A newspaper columnist recently apologized for being so old-fashioned as still to believe in sin. It is called by many other names in these days of analyzing and rationalizing. But sin is still sin. God hates it and punishes it.

Because God is against sin, we must be against it. We cannot love or excuse what God hates and cannot endure. To be God's people, we must be against all sin.

This means that the believing church must be separated from the sins of the world. This separation is a consequence of the great imperative to holiness. We withdraw from the world in order to penetrate it at another point. We have no part in its sin, and witness concerning salvation from sin. If we partake of the world's sin, we have no message of salvation.

One of the chief objectives, then, of the Christian is to achieve holiness. He knows sin only to recognize it and avoid it. He pursues holiness as a chief end of life. For in the holy walk he walks with God.—E.

Losing in the Last Lap

The mile runners swing into the straightaway for the final sprint. The one who has had the lead for the last half mile seems certain to come in first. The light of victory is in his eyes. He is sure he will win.

And he ought to. He has run well. He ran the first quarters cautiously, without wasting his strength. Only slowly did he forge into the lead. He can put his best into the final dash to the tape. The cheers of his supporters are full of confidence.

But something happens. Did he stumble? Or did something in his fine running mechanism suddenly go wrong? Was he overconfident? Was his attention diverted? Could he possibly have been fouled by his nearest competitor?

Whatever it was, he lost the race. Two runners passed him in the last seconds, and he came in a disappointing third. It was a sad thing to see a victory so nearly gained slip away. He lost the race in the last lap.

Paul uses the figure of a race to describe the Christian course. To the Galatians he laments, "Ye did run well; who did hinder you . . ." (5:7)? He admonishes the Corinthians to run so that they may obtain the prize. I Cor. 9:24. And the author of Hebrews exhorts us to run with endurance the race that is before us, even to the very end. 12:1. Our Lord warned us that only he who endures to the end shall be saved. Matt. 10:22.

So those of us who are in the later stages of life are in a crucial place. All the gains of a lifetime may so easily be thrown away. Wisdom may be succeeded by folly. Good opinion, so dearly purchased, may be sold for baubles, and give way to scorn or pity. The last years, instead of being a crown, may be only the cap and bells of the fool. We have all seen it happen to others, and we need to use every safeguard to see that it does not happen to us.

Perhaps there is some decay of mental powers, some weakening of the personality through disease, which we cannot avoid. But it should be our care to prevent any loss of spiritual power, any accumulation of wrong attitudes, any willful turning to ways of folly which will bring one's house of life tumbling down upon him.

One can lose his life's race in the last lap by moral lapses. Satan never gives up his attempt to drag us into ruin and disgrace. There are some temptations, perhaps, that belong only to youth. But the temptations of age are no less vicious and strong. We need to pray much to be delivered from the vices which even in old age can lay us low.

Or one can lose the race by failing to adjust to the new conditions which retirement or bereavement or sickness impose. Content may turn to complaint, good temper to grouchiness, laughter to moping. The one who cannot retreat from much doing to still richer being is likely to find idleness a bore, and fall into self-pity and moodiness. It is too bad that so many lives close on the note of lament. "Few and evil have the days of . . . my life been," said the old man Jacob to Pharaoh. To such a tune his life died away.

Or one may be unable to accept the changes that he cannot direct nor control. Most of us are going to see our children and grandchildren do things differently from the way we did them. Not all are able to accept, or at least acquiesce in, the things they cannot change. One can sit and shake his head at the things he disapproves, talking continually about how things used to be. But his complaints are not likely to do much good, and he will be remembered as "that sad-looking old man."

There are some people so foolish as to lay aside the best things life has brought them, and to hold in mind only its disappointments and disillusionments. The good fight of faith leaves a residue of spites and grudges. What failure and lack of accomplishment there has been distills into a deep conviction, even an hallucination, that wrong has been done. And some of these harbored wrongs of old age are never forgiven.

Such tragedy need not mark the end. God grant that we may all finish our course with joy.—E.

*

The same Saviour who taught us to pray is now praying for us. —John H. Gerstner.

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

4. What are some arguments used by those who think Christians should endorse capital punishment? Many Protestant writers begin with the Old Testament. They assume that because the death penalty was used in that era Christians should approve it now.

A recent article refers to Old Testament commands, such as: "He who kills a man shall be put to death" (Lev. 24: 17.) Then the article says: "The teachings of the New Testament are in harmony with the Old Testament." In support of this statement the article quotes Matt. 5:17: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill God's moral law the practices of the Old Testament must be continued now.

In Matt. 5, however, Jesus says exactly the opposite. He says that if the moral law (as given in the Ten Commandments) is to be fulfilled, many features of the Old Testament civil code must be abolished. One illustration: "You have heard that it was said [civil code], 'An eye for an eye, and a tooth for a tooth.' But I say to you, do not. . . ." This chapter and many other New Testament teachings make it clear that if the moral law (Ten Commandments) is to be fulfilled, many of the Old Testament practices (civil code) must be changed, such as slavery, divorce, and war.

The argument for capital punishment as described above is also used in support of war. War was commanded in the Old Testament; so the argument runs that it is right to go to war now. "The silence of the New Testament on the subject of war," says one writer, "apparently rests on the assumption that the Old Testament teaching was sufficiently explicit and did not call for any addition or modification." Another writer, after arguing in favor of capital punishment on the basis of the Old Testament, says: "It is our contention that the New Testament authorizes capital punishment and war as well as the Old."

Catholic writers also put war and capital punishment in the same category. A recent Catholic pronouncement says there are three occasions when the deliberate taking of a life is not a violation of the sixth commandment: 1. In a just war. 2. In self-defense. 3. In capital punishment.

Both Protestants and Catholics, then, when they condone capital punishment, also condone war. They put the two together and support them with the same arguments. Protestants also frequently justify killing in self-defense as does the Catholic pronouncement.

These writers are correct in putting the three kinds of deliberate killing in the same category. If one of them is right, all of them are right. On the other hand, if one or two of them are wrong, all of them must be wrong. Mennonites universally believe that war and killing in self-defense are wrong. The logical conclusion must then be that capital punishment also is wrong.

Goshen, Ind.

She Joined the People of God

BY STANLEY C. SHENK

In the family line of Jesus Christ, as it is given to us in Matthew, we see not only good basic Hebrew names like Abraham, Isaac, and Jacob, but also the Moabite name of Ruth. Why is *her* name in the list? Why did *she* join the people of God?

There are at least four reasons. First, she had a complete sincerity. There was something deeper in her than in Orpah, her sister-in-law. Orpah wept, all right, and she was genuinely moved. She loved Naomi and her sweet ways, and along with Ruth she declared her willingness to cross the Jordan River to Bethlehem. She may even have been attracted by the thought of worshiping Naomi's God. But when Naomi repeatedly urged her daughters-in-law to count the cost, Orpah weakened, kissed her mother-in-law, and still weeping, returned unto her people, and unto her gods."

But not Ruth. With a heart full of devotion and blazing sincerity, she chose the hard way, and expressed her decision in the famous words of chapter 1, verses 16 and 17: "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

The second reason why Ruth joined the people of God was because she had seen the Jehovah-life lived out by her wonderful mother-in-law. "Ruth's faith . . . was not born out of theoretical considerations. She did not weigh in a careful mind the respective and competitive claims of Moab's Chermosh as against Israel's Jehovah. She did not decide on the basis of doctrines but on the evidence of results. She saw the results of a faith in God in Naomi's life. That was enough" (Laurin).

Third, because she found practical religion among the people at Bethlehem. The owner (Boaz) of the estate where she worked was a true gentleman, and his foreman spoke well of her (instead of gossiping about her).

Fourth, she found a social welcome at Bethlehem. When Ruth arrived there and tried to adjust herself to people and customs that were strange, she wasn't regarded as an "outsider," and as a "non-Hebrew." The fact that she didn't have a "Hebrew name" was not whispered around in her presence, and apparently it was not the consensus of opinion that she wouldn't make the grade because of "her background."

If we had more radiant people like Naomi, if we were living more consistent lives, and if we would issue a more ringing welcome to those of other backgrounds, then we would have more Ruths among us—*Herald Youth Bible Studies.*

75 Years Ago

(from Herald of Truth, March 1, 1885)

We have never experienced a winter in which so much snow fell, and in which the extreme low temperature continued so long.

(from Herald of Truth, March 15, 1885)

If any of you brethren are inclined to use . . . any intoxicating liquors and feel that you could use it yourself without injury, think of thy weak brother. —J.F.F.

Easter Conversation

The Bible speaks today because Jesus Christ has risen from the dead. This is the foundation of the Easter conversation. As D. T. Niles of Ceylon put it at a meeting of the United Bible Societies, "If Jesus is risen, then the Bible is the Word of God, because Jesus speaks today, and we join in the conversation on the road to Emmaus and, listening to Him as He talks, the words of the Scripture become His words to us. So that if the Bible is to speak today, it speaks to men who are engaged in a conversation with the risen Christ. The evangelistic crisis has happened. We have met Jesus, and He is speaking to us about what God has done."

This year more and more people will join the Easter conversation and hear the Words of Jesus as He speaks to them about what God has done because Bible lovers around the world have made available the resurrection message in understandable and living words.

—J. Z. N. in *Bible Society Record.*

He Is Risen

By W. Everett Henry

A new thing had happened in the life of the world. The Son of Man had come back to life from the dead. Human life and thought must come to terms with the most extraordinary fact of the centuries.

"*He is risen.*" What astonishing words! Who can understand the feelings of those who first heard them? They knew that it was written of Enoch that "God took him," and that Elijah was carried away "by a whirlwind into heaven." But they had seen this Man die. They had beheld His agony on the cross. They had helplessly watched with blanched faces as the soldier thrust the spear into His side and the blood and water gushed forth. They had stood by as His dead body was taken down from the cross and borne away for burial. And now those astonishing words, "*He is not here: for he is risen.*" He who had Himself raised the dead, in whom their hopes had risen with His life and perished with His death—*He* is risen.

"*Risen.*" Alive from the dead! Their ears heard; their hearts trembled on the edge of faith. How could it be? They dimly sensed that through the centuries it had never happened before. Yes, they remembered that He had said something while yet alive about rising from the dead. But His words had only confused them and had almost slipped entirely from their minds. Risen? This Man who had appeared so unique, so far above all others, who had suffered on a cross, whose heart had been pierced by a spear? Impossible! But the tomb was empty, and the angel had said, "*He is risen.*"

What thrilling words! They had believed that He was the Messiah. They had expected Him to be a great King. Their faith and expectations had been warmed and made more precious by a great love for Him. Then the cross and His agonizing and shameful death! All their glorious hopes came crashing about their heads. What blackness had laid hold on them! And now, "*He is risen.*"

Like a man who has lost all and is suddenly told that all has been restored to him and more, at first they couldn't believe it. As the truth dawned upon them, the thrill of the greatest message ever heard by men laid hold on them and swept them on toward the fullness of its significance. It took years and the Apostle Paul to portray that significance, but no one has left us more than a suggestive record of the thrill the great fact of the resurrection brought to those who first heard the angel's message.

"*He is risen.*" What assuring words! With His death the foundation seemed to crumble from under all His promises. Now that foundation was more secure than ever. A dead Christ could not do what He had promised, but a risen Christ could—and even more if need be. Clothed with life, He stands eternal Victor over all the powers of evil, crowned with the right and power to bestow all blessings according to His will.

And they knew by experience His thoughtful and overflowing love. Had they not seen Him heal the sick, give sight to the blind, and what was above all else, transform the lives of men? Now they could go forward in confidence and without fear. Had He not said, "Fear not, little flock"? Had He not declared, "My sheep hear my voice . . . and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"?

Thought for the Week

No one ever finds salvation on his doorstep, all safely delivered without his order.—E.

With Jesus alive from the dead they had security and assurance of all needed blessings. In their hearts they could sing as warmly and truly as we ever can:

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!"

As Paul said on Mars' Hill, the almighty God had spoken the ultimate word of assurance to all people in that He had raised His Son from the dead.

An enchanting story called "The Wonderful Window" tells of a London clerk who worked in very drab surroundings. One day he found a mysterious Oriental window which appealed to him. Despite his poverty, he bought it and set it high in his workroom. Looking through the window, he could see the lovely homes and the happy people of a fairy city with beautiful castles. On the highest tower a banner showed a sturdy knight who guarded the city from a fierce dragon of evil.

As the poor clerk continued to look at the window, a change began to come over him. He felt more and more like he was working for that knight, and soon, as he worked, his soul became filled with a sense of glamour and beauty.

Such a "Wonderful Window" for all men was the astonishing, thrilling, assuring declaration of the resurrection dawn, "*He is risen.*"

McMinnville, Oreg.

Death and Rebirth

By Nancy A. King

"All in the April evening
I thought on the Lamb of God."

Are birth and death compatible? I wondered as I thought on these lines of a song.

Lovely April, the month of nature's rebirth, is a joyous time of the year. Trees awake and stretch their new green foliage to the warmth of the sun. Colorful blossoms transform the flower garden. Birds welcome this new season with sweet melodies. Mother Earth nourishes the seeds and small plants entrusted to her care. The whole countryside delights in the wonders of springtime that are new each year.

Is it fitting to insert into this atmosphere of happy life a symbol of death? Should not this "cross of shame" be remembered in the fall of the year, when the beauties of nature are in a state of decline?

Yet the cross is worthy of remembrance every moment of every day. From this stark instrument of death springs life. New hope, new faith, and new birth for mankind were born by the death of the sinless Lamb of God.

For three short days death had its way. Then the Creator and Giver of life conquered death forever. Now He calls man to death and transformation by that same power. Man, reborn, can stand absolved before his Maker. Feasting on spiritual nourishment, the newborn grows toward maturity.

Still the cross is prominent. To be reborn man must suffer death; to stay alive in Christ he must continue to die to his own desires. Centering attention on the cross of Christ in the springtime is quite appropriate, for through death comes life.

Harrisonburg, Va.

For Our Transgressions

(Isaiah 53)

By Mary Alice Holden

I saw His pain and sorrow there.
My heart would save Him would I dare
Take down the One who died for me
And go myself to that tall tree.

I could not look upon His face;
I only pleaded for His grace.
I let Him die, I lived in pain.
He touched me, made me well again.

Not I, but now the Crucified
Lives in the one who should have died.

Cimarron, Kans.

The Tomb Was Empty!

The women who went to anoint the body of Jesus in the tomb did not find it there. When the apostles heard their startling report, Peter and John ran excitedly to the tomb to investigate. They found it empty. Christianity today has no shrine at the tomb of its Leader. He was not there and He is not there. blessed absence! For only a dead faith can be built on a dead leader. The Christian faith lives because its Leader lives. And His resurrection guarantees our own. Because He lives we shall live also.—Paul Erb.

The Two Prayers

BY MARY BENTCH

I PRAYED:

"O God I thank you that I am not as some of our other members are. I attend *every* church meeting. I obey every rule laid down by the brethren. And, O God, I do pray for those members of our congregation that are wayward. Help Helen, who *is* such a gossip. And Jim that he will not be so critical of others. And, O Lord we especially pray for the Williams and Jones families. We can tell by their outward appearance that they are not right with Thee. Help them to conform to all the standards—as *I* do, Lord.

"And help Susan Smith not to be so stubborn about that committee, Lord. She knows that I am right but will not admit it.

"And we pray for Dave that he will get over being so proud of making more money than the rest of us. Maybe you should make something happen so he will lose part of his wealth. Amen."

Then I read in His Word:

"Judge not, that ye be not judged" (Matt. 7:1).

"For man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9).

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

I confessed my sin to God—the sin of not letting Him reign supreme in my own heart. I prayed the prayer of the publican: "God be merciful to me a sinner."

NOW I PRAY:

"Empty me completely of self, dear Lord. Make me dead to my wants and the opinions of others.

"There is such a burden on my heart for the beloved in our congregation. Give me a Christlike love for them. Pour out Thy blessing on Helen and Jim—and especially the Williams and Jones families. You alone know of their relationship with Thee. We covet for them blessed peace and communion.

"Help me to have an unselfish attitude about that committee, Lord. Show me if I am wrong—and help me not to be too stubborn or proud to admit it.

"And we pray for Dave. We pray that Dave may learn to know Thee in all Thy fullness so that his wealth may be used of Thee. We pray in Jesus' precious name. Amen."

Versailles, Mo.

An Easter Service

BY OLIVER H. ZOOK

Seven reasons why Christ arose from the dead:

1. He arose that He might appear in heaven as a "pattern," or "firstfruits" of all redeemed people from the beginning to the end of time. I Cor. 15:20-23; Phil. 3:20, 21.
2. He arose that He might be the Giver of resurrection life. John 12:24.
3. He arose because of *who* He is—being the son of David, He must sit on David's throne. Luke 1:31-33.
4. He arose because of *what* He is—being the eternal Son of God, it was not possible for Him to be held in death. Acts 2:24.
5. He arose that sinners might be justified. Acts 4:25.
6. He arose to impart resurrection power. Matt. 28:18; Rom. 6:4.
7. He arose to be Head over all things of the church, which is His body. Eph. 1:22, 23.

"Up from the grave He arose,
With a mighty triumph o'er
His foes;
He arose a Victor from the
dark domain,
And He lives forever with His
saints to reign;
He arose He arose! Hallelujah!
Christ arose."

Belleville, Pa.

Of Course It's True

BY J. PAUL SAUDER

He was an American relief worker, returning from the Orient after a stint of service for his Lord. He came round the world the long way at some personal sacrifice, for he wanted to renew his acquaintance with certain of his own spiritual children. He craved also whatever good might be mutually shared in such contacts as he should make with them, country after country.

He stopped over in the Holy Land en route. Leaving Jerusalem one day, he came on the next day to relief headquarters in a large European capital. By coincidence (or was it providence?) there was an assemblage of young Christian workers of his acquaintance there and he was asked to address them, to impart something of inspiration and incentive to these younger folks. All present were informed that he had been in Jerusalem "only yesterday." When given the floor, he stood up deliberately, looked across his young audience, and spoke slowly.

"Yesterday I stood beside the garden tomb and thanked God that it was empty."

He sat down. In the moment of dead silence which followed, each hearer knew why he too was then a foreigner.

Elkridge 27, Md.

To Freeze or not to Freeze

"Take my silver and my gold;
Not a mite would I withhold—"

I had to stop singing, for I thought of the three hundred dollars I had tucked away to buy a food freezer.

But I really need a freezer. I have a family of five to cook for. Think how much food I could save if I had one. Everyone who has one says what a convenience it is and what a money saver. That is economy, isn't it?

I could freeze peas and strawberries in June, spring chicken to enjoy in December, steaks the year round, ice cream in July—a food supply for six months ahead.

I wonder—how many bowls of rice would three hundred dollars buy for starving Orientals? Likely the Oriental mother hasn't thought of food six months in advance. The next meal is her chief concern.

Strawberries and ice cream—chicken—steaks—peas—empty rice bowls—

"Take my silver and my gold;
Not a mite would I withhold—"

What would you do if you had my three hundred dollars? —Anonymous.

"Keeping the Unity of the Spirit"

BY IVAN E. YODER

The Book of Ephesians is usually thought of as a doctrinal book. However, when we study this great epistle closely, we discover much practical truth. Practical truth is always based upon doctrinal truth. Thus we find in chapters 1–3, doctrinal teaching, and in chapters 4–6, practical teaching. Let us notice the very practical teaching that Paul gives on "unity."

"Therefore" of 4:1 refers to what God has done for us as recorded in previous chapters. Now because of our position in Christ, we are to walk worthy of our vocation (calling). Paul then proceeds to give us positive teaching on how we ought to walk as recipients of the grace of God. This walk is opposite from the way the world walks.

"With all lowliness and meekness." Lowliness means humility, and it is only the humble heart that is also meek. Meekness is not weakness. True meekness is the fruit of power. Jesus was meek, but it was not because He could not help Himself. He was meek because He had the infinite resources of God at His command; and when He was falsely accused and condemned to die, He did not retaliate. We today are meek only as we accept God's dealings with us, recognizing this as His will for us. It may mean persecution or affliction, but God permits them for our profit. Meekness is the opposite of the expression of the self life. At the bottom of most divisions, *self* is found.

"With longsuffering, forbearing one another in love." Long-suffering means to bear long. It is that quality of self-restraint in the face of trials and difficulties which does not hastily retaliate or immediately punish. God is long-suffering; for example, "the longsuffering of God waited in the days of Noah" (I Pet. 3:20). God gave the people space to repent of their wickedness before judgment came by the flood. In II Pet. 3:9 we read that God is also long-suffering to us.

Here Paul is saying this is the way we are to walk. People may disagree with me, even to the point of antagonism, but my responsibility as a Christian is to maintain a proper attitude toward them. We are to bear with one another in love. This is *agape*—that love which reaches up to those on a higher plane, out to those on the same plane, or down to those on a lower plane. God's love reached down to us when we were in sin. Rom. 5:8. If we are practicing this love, we will love those who disagree with us, those who may have different practices from ours, or even those who would harm us. This love makes unity possible.

We are to "[endeavour] to keep the unity of the Spirit in the bond of peace." Instead of the kind of strife commonly found among us, we should be striving to keep this unity of the Spirit. The writer then proceeds to enumerate the unities that we are to keep. We are baptized into *one* body by *one* Spirit. We have *one* faith, *one* Lord, *one* God. God is sovereign above all, and He also indwells us.

Further, in order to help us keep the unity of the Spirit, God has given us evangelists, pastors, and teachers. In I Cor. 12 the gifts were given to men, but here in Ephesians the gifts were men that were given to the church. Their work is further given in verse 12, "For the perfecting [equipping] of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ." All saints have a part in helping to spread the Gospel; therefore they need to be prepared for it.

Now if this teaching is all practiced continually by all of us, we will "all come in the unity of the faith." Too many of us have this teaching in reverse. We are so zealous in trying to keep the unity of the faith, that we forget to practice humility, meekness, long-suffering, and forbearance. For example, if someone in a responsible place of leadership in our circles discontinues a certain traditional practice, our reaction is that we can no longer work with that individual. If it were a major doctrinal point, that would be different. However, most church splits do not occur over major points of doctrine. They are usually over nonmoral issues. When a person or group of persons tend to be a bit liberal, others react by becoming ultraconservative. And so we have division rather than unity.

A lack of unity is also a sign of immaturity. The rest of verse 13 deals with our coming to maturity or "full age"; "unto the measure of the stature of the fulness of Christ." This is a lifetime work. And if we are going to attain to this, we must endeavor to keep the unity of the Spirit.

We need to recognize our differences of opinion on certain issues. We may disagree, but we need to learn to disagree peaceably. Because we differ is no reason why we cannot continue to live together peaceably. With our differences, we must remember that we have all been baptized by one Spirit into one body. Since this is true, we ought to be working hard to keep these unities.

Some of the results of disunity and divisions are as follows: (1) young people become discouraged and lose interest in spiritual things; (2) the church loses her testimony and is no longer the salt of the earth and the light of the world; (3) God's holy name is blasphemed rather than honored; (4) the devil gains the victory; and (5) many souls are lost for eternity.

But let us remember that our duty is to "[endeavour] to keep the unity of the Spirit . . . till we all come to the unity of the faith."

Belleville, Pa.

A Prayer

FOR THIS WEEK

Dear Father, we revel in the closeness to Thee that Easter time has brought to us again. We give Thee a special "thank you" just now for the gift of Christ. Help us, as those that are risen with Him, to walk in newness of life.

Let the weight of the needs of those who are yet without Christ never leave us. May the Holy Spirit direct every effort of Thy body to reach them with the Gospel. Prosper Thy work in every place; the work of Thy hands, establish Thou it.

As buds and blades and the smell of earth warmed by the sun give promise of harvests ahead, may Thy children demonstrate spring's fullness to the world by an abundance of the Spirit's fruit adorning their lives. Help us to welcome Thy pruning and purging as it comes into our lives, and may we gladden Thy heart with heavy fruit-bearing.

In the name of Christ we pray. Amen.

—Lois Erb.

Prayer Requests

(Requests for this column must be signed)

Pray for Ivan and Mary Ellen Leaman in Somalia who recently experienced the death of their son. Pray for all the workers in Somalia where people are restless and thievery and lawlessness are prevalent.

Pray for the missionaries and church leaders in Tanganyika as they give further consideration to the constitution for the Tanganyika Mennonite Church.

Pray for the workers at Corpus Christi, Tex., as they search for a building site. Pray that a much-needed building may become a reality.

Pray that the kindergarten at Corpus Christi may open doors for the Gospel.

Pray for the Augsburger Crusade which begins in Allentown, Pa., on May 15.

OUR SCHOOLS

GOSHEN COLLEGE

The newly completed Church-Chapel building which was constructed jointly by Goshen College and the College Mennonite Church was dedicated Sunday, April 3.

Three services were held during the day, at 9:45 a.m., and at 2:30 and 7:00 p.m. An open house was held from 3:45 to 6:00 p.m. The entire community was invited to participate in any or all of these activities.

Paul Erb of Scottdale, Pa., Executive Secretary of the Mennonite General Conference and editor of the GOSPEL HERALD delivered the dedication message at the 9:45 a.m. service. The prayer of dedication was offered by Dr. Sanford C. Yoder, President Emeritus of Goshen College.

President Paul Mininger of Goshen College spoke in the 2:30 p.m. service on "The Role of the Christian College in the Community," and John Mosemann, pastor of the College Mennonite Church spoke on "The Role of the Church in the Community."

Greetings were presented to the group by Mr. Charles W. Ainlay, Goshen; Rev. Paul M. Brosy, Goshen; Mr. Manning Pattillo, Lilly Endowment, Inc., Indianapolis, Ind.; Dr. John C. Wenger, moderator of the Indiana-Michigan Conference, Goshen; Nelson E. Kauffman, vice-president of the Mennonite Board of Education, Elkhart, Ind.; and Marlin Wenger, President of the Goshen College YPCA, Paradise, Pennsylvania.

The 7:00 p.m. service centered on the educational mission of the church. Dr. Mary Royer of the Goshen College faculty spoke on "The Sunday School in the Teaching Ministry of the Church." Paul Erb also spoke on "The Mission of a College Church."

Special choral music was presented at the various services by the Church Chorus, Motet Singers, A Cappella Chorus, and Trefoil Chorus.

EASTERN MENNONITE COLLEGE

Paul Landis and Noah Martin shared first place honors in the annual oratorical contest held on Friday evening, March 18. Landis, a college senior from Harrisonburg, chose as the theme for his oration, "The Cry for Peace." Martin, a freshman from Lititz, Pa., had as title of his winning oration, "Peace at Last." The three other contestants, with the themes of their orations, were: David Augsburger, "Would You End War?" Melvin Glick, "The Strife for Peace"; and Chester Kurtz, "Salt or Opiate." The winners received a prize of ten dollars each.

Christian Brotherhood Week was observed on the campus March 14-18. Special speaker for the week was Melvin Gingerich, Goshen, Ind. He addressed the college chapel on Wednesday and Thursday on the theme, "The Christian and Racial Conflict." He also spoke in assembly on "A Christian Peace Witness in Japan and the Far East." Harold Eshleman spoke in chapel on "Promoting Peace and Unity in the Church." Other speakers were college personnel.

The YPCA Fund Drive on Feb. 24 brought in a total of $4,764.00 in pledges, exceeding the goal of $4,600.00. This was the highest amount pledged in YPCA history.

Representatives of mission boards and church service agencies interviewed one hundred and eleven students during the week of Feb. 22-26.

Dean Harold Bender of Goshen College Biblical Seminary was on the campus on Feb. 25 and 26. He addressed the student body in chapel and spoke to the Mennonite Historical Society and also to the Bible School Fellowship. One of the major purposes of his visit was to discuss the curriculum of E.M.C.'s revised Bible School and newly established Bachelor of Divinity program.

Twenty-eight college students under the sponsorship of D. Ralph Hostetter spent four days touring Washington, D.C. An average of eight places were visited daily.

The Publications Committee has announced the appointment of Luke Wenger as editor in chief of the Weather Vane for 1960-61 and of Donald Showalter as editor of the **Shenandoah** for the 1961-62 school year. Mr. Wenger is a sophomore from Ephrata, Pa. Mr. Showalter, a freshman from Broadway, Va., will be assistant next year to the editor, Linda Yoder.

Five E.M.C. students received appointment as overseas missionaries at the meeting of the Eastern Mennonite Board of Missions and Charities on Tuesday, March 8. Mr. and Mrs. James Sauder have been appointed to serve in Vietnam. Dale Keener will be teaching in a Bible Academy in Ethiopia. Mr. and Mrs. Hershey Leaman will begin service in Somalia where he will be administrator of the new Mennonite Hospital there.

Bro. and Sister J. R. Barkman, superintendents of the Grace Children's Home in Henderson, Nebr., spent several days on the campus. He spoke in chapel and at conjoint prayer circle. He also addressed the Bible School Fellowship on "Reaching the Juvenile Delinquent."

E.M.C. is operating a ten-week course in foreign languages for elementary school children. Twenty-nine students are enrolled in Spanish under Samuel Miller and 23 children are taking German under E. G. Gehman's guidance. The new language laboratories have made possible this experiment in foreign language teaching which seems to be highly successful.

The Goshen College and College Mennonite Church's new Chapel-Classroom Building is architecturally unique. The Sanctuary is round, as pictured above, and seats 1,200. The building itself is square, with the classroom facilities of the building located around the edge of the square. Orus O. Eash of Fort Wayne is the architect and Harold A. Brooks is the builder.
Photo by Moore Studio.

E.M.C. Launches B.D. Program

By CHESTER K. LEHMAN

From the founding of Eastern Mennonite College in 1917 the Bible School has held first place in interest and concern. Bro. J. B. Smith, the first principal, envisioned a broad scope of training on both high-school and college levels. Three curriculums, two of high school and the third of college level, were offered in the second catalog.

This program was instituted in recognition of the extent of preparation thought necessary at that time for engaging in Christian service, whether at home or on the

(Continued on page 321)

TEACHING THE WORD

Our 1959 Summer Bible Schools

By PAUL R. CLEMENS, *Secretary of Summer Bible Schools*

	Schools Reporting	Enrollment	Average Attendance	Teachers	Pupils from Menn. Homes	Pupils from Other Homes
1959	726	86,949	76,961	9,067	28,628	57,027
1958	717	87,128	75,622	8,889	24,385	54,154
Change	+ 9	* 180	+ 1,339	+ 178	+ 4,243	+ 2,873
	Pupils in Preschool	**Pupils in Grades 1-6**	**Pupils in Grades 7-10**	**Expenses**	**Missionary Offerings**	**Diplomas Granted**
1959	21,877	47,727	11,762	$88,592.89	$34,724.31	2,541
1958	23,307	46,531	11,015	$85,510.29	$31,101.31	1,936
Change	* 1,430	+ 1,196	+ 747	+ 3,082.60	+ 3,623.00	+ 405

† Increase
Decrease

According to these figures our church did better work last summer in the following respects:

- She conducted more summer Bible schools and maintained a better attendance.
- She used more teachers and was better supported by children from her own homes.
- She reached out into more neighboring homes.
- More older boys and girls attended her classes and they were more missionary minded in their offerings.
- While the enrollment was a little less and fewer preschool children attended, she invested more funds for better schools, $1.023 per pupil versus $1.019 in 1958.
- She turned out 405 more graduates—an increase of 21 per cent over the preceding year.

This was our church at work, but was it the whole church? So often only those persons who are able to "get off" or who deliberately and sacrificially "take off" lend their help and support to the summer Bible school work. The unity of the Spirit by which we are baptized into one body tells us that *every* member should have an interest in the work of the church and should support it with his own particular spiritual gift or gifts. When the preliminary plans for each summer Bible school are laid, it would be well for each member of the sponsoring church to fill out the following questionnaire:

Dear Church Member:

Our summer Bible school is one of the best ways to witness in our community with the Word of God. It is the work of the whole church.

The dates planned for our SBS are from _____ to _____.

Everyone in our church can help in some way. Please check those of the following items in which you believe you will be able to help:

1. I will help to teach. ( )
2. I will help to teach if someone helps to do my work. ( )
3. I will help to do the work of another person who volunteers to teach. ( )
4. I will donate the wages of another person who must take off from work to teach. ( )
5. I will help to canvass and register the boys and girls in our SBS. ( )
6. I will help to transport children in my car. ( )
7. I will help to get the classrooms ready. ( )
8. I will help to keep the classrooms cleaned up. ( )
9. I will pray for our summer Bible school. ( )
10. I will give a liberal offering. ( )
11. I will take courses that will help to train me to be able to teach next year. ( )
12. I will help to do follow-up work with the children who come from non-Christian homes. ( )

Signed_____

When every member once supports the SBS in the particular way that he can, our summer Bible schools will surge ahead. There will be more teachers ready and available, more canvassers, more reaching out into non-Christian homes. And the Herald Press curriculum materials which lend themselves to such effective teaching of the Word of God will have that much more opportunity for use. The Word will find lodging in more hungry, needy hearts.

Furthermore, once a praying congregation is completely behind the work, the Spirit will direct more follow-up work. He will prod persons to follow hungry hearts into the needy homes from which they come. It has been calculated that, on the average, for every 28 pupils in our summer Bible schools, four pupils are from non-Christian homes. This means that there may be over 12,000 children from non-Christian homes in our summer Bible schools! What a challenge for all church members to meet! It is a fact that unchurched parents can be successfully contacted at summer Bible school time because they are receptive to the summer Bible school program. With a bit of encouragement from the leadership, such as officers of the SBS, the Sunday school, and the church devising plans together, the membership can reap a harvest for the Sunday school and church.

Thank God for the instrument of the SBS. May He sharpen our vision and inflame our will to use it to teach His Word and build His church.

Lansdale, Pa.

OUR SCHOOLS

(Continued from page 320)

mission field. The curriculum was Bible-centered, with chief place being given to Biblical, doctrinal, and historical studies.

During the intervening forty years as the work of the church developed, constant need for expansion of the curriculum both in content and scope was felt. Not only was the need for more intensive Bible study realized, especially on the basis of the original languages, but new dimensions in preparation became evident. Among these were: (1) the Anabaptist - Mennonite faith, particularly with reference to its relevance to present world needs; (2) evangelism, which has to do with the proclamation of the Gospel, the teaching of the Word, the nurture of believers, and other manifold tasks of the pastor; and (3) the complex present-day world with its philosophical and religious thought patterns, its variegated religions, its cultures, and its forms of government. Such courses as linguistics, anthropology, philosophy, and world religions have become musts in a training program.

Accordingly, the Bible curriculum was expanded to the four-year Th.B. program of college level in 1938, to the five- and six-year Th.B. programs in 1946 and 1948 respectively. Experience during the past twelve years has forced us to realize that adequate preparation for Christian service in the present world calls for still further development of the training program to that of the standard Bachelor of Divinity degree.

Approval for this expansion has now been given. Along with this, a mission curriculum of five years leading to the A.B. degree with a fifth year of work on seminary level has also been authorized. Four students are in line for completing requirements for the B.D. degree in 1961.

It should not be difficult for us to recognize the need for this scope of training when we observe that the medical doctor must spend at least five years above college in preparation for his service. Surely a physician to the needs of the soul should have a preparation commensurate with that of a physician of the body and mind.

A great deal of study has gone into the development of a philosophy and curriculum for the B.D. program. Advice and counsel have constantly been sought from church leaders among our constituency. It is our first concern to serve Christ and the church We need to hold in view the varied needs of Bible teachers, Christian writers, missionaries, ministers, and other Christian workers Women as well as men are being called into forms of service requiring advanced training.

We believe that it is the task of a seminary not only to give a thorough training in the various disciplines, but also to instill loyalty to the church, infuse a passion for evangelism, develop depth of religious conviction and spiritual life, foster personal integrity of character, and ingrain self-discipline. We look to the church for prayer support and continued counsel.

FAMILY CIRCLE

The Power of Sacrifice

By RUSSELL KRABILL

I sat in the living room of a cozy little house which had recently been the home of an old Christian couple. The 79-year-old mother was lying in state in an adjoining room. The father had gone to his reward three years before. Four of the daughters sat quietly by, telling of mother's recent expressions of faith and testimony.

My eyes came to rest on a motto on the wall above the davenport: HOME SWEET HOME: *Where each lives for the other and all live for God.* So *that* was the secret of this family's unity—devotion to each other growing out of devotion to God.

Paul in writing to the Corinthians laid down an important principle for all human relations, "And I will very gladly spend and be spent for you—" (II Cor. 12:15). This is truly the Spirit of Christ. He gave His life for others in loving service and sacrifice.

It is this attitude of unselfish giving which makes for happy homes. The person who asks, "What can I *get*?" is miserable and unhappy and makes life miserable for others as well. The person who asks, "What can I *give*?" has discovered the secret of happiness.

A Law of Life

Like begets like. Love begets love. A smile begets a smile. A kind word begets a kind word. Unselfishness stimulates unselfishness and sacrifice prods sacrifice. Nowhere is this more true than in the home.

Some time ago a vacuum sweeper dealer in our city delivered our sweeper, after having repaired it. He is an extremely accommodating man. He let us use one of his sweepers while he was repairing ours. He delivered the sweeper, even though I had offered to pick it up. I noticed that our sweeper shone like new. I asked him whether he had polished it. He had. He polishes all the sweepers he services. No, he does not get paid extra. He does it because he wants to. He loves to give extra service.

In conversation with him, he told us about an old lady who lived near their place who passed away only that morning. His son Don, in high school, had done so much for the lady. He had gone in twice a week and emptied her garbage. He had sat and visited with her and helped her in other ways.

"I don't know why he did it," said the father. But we did. The boy had caught the spirit of service from his father.

Fathers, Give Yourselves

Give yourself first of all *to your wife.* She needs your love, your time, your attention, your fellowship. Buying her refrigerators and furniture will not suffice. She wants *you.* How long has it been since you inconvenienced yourself so she could have the car? When did you baby-sit so she could attend the Women's Fellowship meeting? How often have you put yourself out to help her so she could have a bit of leisure?

The Bible says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Here was not merely inconvenience but real sacrifice.

Father, give yourself also *to your children.*

One father said, "I pay for my boy's clothes, I feed him, I give him an allowance—what more do you expect?"

The "more" expected is what another father gave his son one Christmas. He wrapped up a little note in a package which read, "Son, during the next year I'm going to give you one hour every day and two hours on Sunday." The little boy ran and put his arm around his dad and said, "Oh, Dad, that's the best Christmas present I've ever had."

Mothers, Give Yourselves

Many modern mothers have a false set of values. They love careers, money, new furniture, glamour, and fame more than they do their husbands and their children. They live selfishly. Some of these mothers come to a dead end.

A few years ago a Hollywood United Press correspondent stated, "Life in tinsel-town isn't always as glamorous as it looks to fame-and-fortune hungry outsiders." Then she went on to tell of the sad end of several famous movie actresses. The correspondent felt, however, that Joan Crawford was one who had discovered something of the satisfaction which comes in living for a family. She was quoted as saying, "I have my adopted kids. They helped me when my career was almost at the very bottom. I was discouraged, sure. But then I'd pitch in and scrub floors or wash diapers —and when you do that for four children who love you whether you're famous or not—you somehow get your sense of proportion back."

Titus 2:4, 5 is still good advice. Young women are admonished "to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Children, Give Yourselves

There is no more beautiful story in all history than the story of Joseph. The story begins with hate but ends in love. It was hate that led his brothers to plot to take his life and then to sell him. During the years of servitude Joseph suffered many things, yet he remained faithful. When he at last had opportunity to exercise revenge, he did the opposite. He showed love and forgiveness. How this kindness melted the hearts of his brethren! Love begat love. Never before were the children of Jacob so unified as when Joseph called them all to live near him in Egypt.

Love never fails. Selfishness will fail and harsh words will separate. But love and sacrifice draw families together.

Goshen, Ind.

A Happy Home

Happy homes do not just happen. They are the result of perpetual thought, discipline, prayer, and action. Homes can be either a bit of heaven on earth or hell within four walls. Often children's memories of home are haunting shadows of bitter experiences. A child from a broken home, who had been sadly neglected, was heard to say, "If my mother is in heaven, I don't want to go there." A happy home is the most important task parents can undertake. Victor Hugo once described such a home:

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years.

Someone has described a home as "a little corner of the very bosom of God, where faithful souls are held close to the infinite Father heart, and carried safely to the home above." Parents have a God-given responsibility to fashion their homes according to the indestructible pattern of divine wisdom and love.—Selected.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks to our many kind friends for the many cards, gifts, prayers, visits, and other kindnesses shown to us during my stay in the hospital, and since my return home. May God richly bless each one of you for the love shown to us, and thank you again.—Aaron R. and Annie E. Hess.

• • •

Words fail to express my sincere appreciation for the prayers, the many cards, flowers, and gifts, given to me during my stay at the hospital and since I am home. It is my sincere desire that God will richly bless each one of you—Rebecca Stoltzfus, Gordonville, Pa.

• • •

I wish to express my thanks to all those who remembered me in prayer, and with cards and gifts during my stay in the hospital and since I came home. May God bless each of you as you live to serve Him.—Amanda R. Herr, Oreville Mennonite Home, Lancaster, Pa.

TO BE NEAR TO GOD

The Key Verse of Ephesians

The Book of Ephesians is rich in spiritual teaching. Verse 14 of chapter 4 seems to have been chosen as the key verse of the book, and no wonder. Notice the seven great spiritual suggestions it contains:

Sunday, April 17

1. **Unity in Christ.** Paul tells us in Rom. 12:5, "We . . . are one body in Christ." Also in Gal. 3:28, he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." How thankful we should all be that there is no class distinction in glory. There will be lots of things to rejoice over in heaven, and the least of these will not be "that we all come in the unity of the faith."

Monday, April 18

2. **Spiritual knowledge.** Do you ever go out on your lawn in the evening and look to the west for the beautiful sunset? Our knowledge of our God enables us to see the glorious beauty of an evening sky and the morning sunrise ushering in another day. All the artists in the world cannot print a picture that can possibly compare with majestic mountains, beautiful landscapes, rolling hills, flowing streams, waving fields of ripening grain, and cattle grazing on the hillsides. The world is beautiful. Only the ignorant corrupt. Knowledge puffeth up? No, indeed, not when your heart is right with the Lord and your whole being is filled with His love.

Tuesday, April 19

3. **Spiritual perfection.** When God does something, there are no flaws. The perfect man is the handiwork of a perfect God. His work is always complete, and it is always right. Go all the way with the Lord, and enjoy perfect peace and perfect rest. Christ made atonement for your sin. Get your sins under the blood, and God will fill your heart and soul with perfect peace. If you stop short of spiritual perfection, you will only rob yourself of the bountiful blessings that God wants to give you.

Wednesday, April 20

4. **Christlikeness.** Our text says, "We come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." There is no "perhaps" here. The perfection of Christ removes all sin and guilt, and leaves us pure and clean before God. As Christ is pure and holy, so His grace enables us to be like Him in purity and holiness.

"What a wonderful Saviour is Jesus, my Jesus!
What a wonderful Saviour is Jesus my Lord!"

Thursday, April 21

5. **Unity of faith.** "Till we all come in the unity of the faith, and of the knowledge of the Son of God." What a blessed experience! There will be no "weaklings" in glory. Our cup will be "full and running over." Unity means perfection in Christ. Our faith will be rewarded with fullness of joy and fullness of peace in the unity of faith.

"O love of God, how rich and pure!
How measureless and strong.
It shall forevermore endure
The saints' and angels' song."

Friday, April 22

6. **Fullness of Christ.** There is no room for anything more when something is full. "My cup runneth over" (Ps. 23:5). "Fulness of God" (Eph. 3:19). "Fulness of blessing" (Rom. 15:29). "Fulness of grace" (John 1:16). "Fulness of . . . the Gospel" (Rom. 15:29). "Fulness of joy" (Ps. 15:11). And "peace, be multiplied" (I Pet. 1:2). Our God is not stingy. Give Him a chance and He promises to "open . . . the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Hallelujah!

Saturday, April 23

7. **Riches forevermore.** "The earth is full of thy riches" (Ps. 104:24). "Wealth and riches shall be in his house" (Ps. 112:3). "Riches of his goodness" (Rom. 2:4). "Riches of his glory" (Rom. 9:23). "Riches of his grace" (Eph. 3:7). "Unsearchable riches of Christ" (Eph. 3:8). "From everlasting to everlasting, thou art God" (Ps. 90:2). Did you ever see a half-starved Christian? The earth is full of them. Open your heart wide and let Him in. The joy of the Lord is your strength.—Oliver H. Zook.

A Roman Catholic university has been inaugurated in Asunción, Paraguay.

Hunger for Righteousness

Sunday School Lesson for April 24

(Matt. 5:6, 7; 13:44-46; 18:21-35)

We study two more standards for our conduct as Christians. While we don't learn how to be saved in the Sermon on the Mount, we do learn what saved people are like and can check our salvation against these standards.

Are we **hungry and thirsty** for God's righteousness? This was a new pattern, quite different from the calculating, legalistic, self-centered righteousness of the Pharisees and scribes. They could by devious means manage to devour widows' houses. This kind of goodness (?) we must 'exceed." God's pattern refers first to goodness in character. When we have this, the conduct will be right and just. Be—then do.

How is a hunger, a thirst, a great desire for God's righteousness expressed? By appetite, craving, and longing for, as it is in the physical. This is a sign of health, a mark of life, a signal of need. Having tasted of the good life, of fellowship with Jesus, of His love for us and in us, we long for more. What might loss of appetite say to one? This longing is not a vague wish to be good, but a yearning, a constant craving to go on with God.

As in the physical body, hunger is needed for growth. So also in the spiritual. As we go to the Word hungry and to church hungry, we shall become filled, satisfied. But soon we will want more. God's righteousness doesn't sate as foods do. "Open thy mouth wide, and I will fill it" (Ps. 81:10). "Desire . . . that ye may grow thereby" (I Pet. 2:2).

Consider at this point the two parables—the hidden treasure and the goodly pearls. These explain that hunger will make us willing to sacrifice all to get the pearl.

Are we **merciful?** How does this characteristic express itself in our lives? Mercy is not negative, restraining one from acting harshly, but it is a positive attitude of kindness and pity that renders a helping hand as the Good Samaritan did. This is a distinctly Christian trait. It is one of the weightier matters of the law. Matt. 23:23. Mercy is required of us. Micah 6:8. Mercy grows out of our personal experience with the mercy of God.

Does mercy look for mercy in return? If we do good to get good, is that being merciful? Why are we merciful? God does pay us by forgiving us and dealing with us in mercy. Consider here the parable of the debtor who had no mercy. What was his reward?

Think a moment together of those people who have no hunger for righteousness. They try for fame, for wealth, for social position, for amusements, as Solomon did, and find all is vanity. What could we do to help them to the satisfactions that do bring joy? And are we being merciful with the sinners we meet, or are we legalistic like the Pharisees?

Let's measure ourselves by these two standards of conduct and also try to help others to these great blessings.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

A New Venture

By L. L. Swartzentruber

A new venture for the Conservative Mennonite Board of Missions and Charities began Jan. 3, 1960, when it undertook the operation of a modern, 55-bed nursing home in El Dorado, Ark. The Board has been active in mission work at home and abroad, but this is its beginning in the health and welfare field.

How were we led into this field of service? When the people of Union County, Ark., were building their new nursing home, they learned that Mennonites operated hospitals and homes across the country. They visited a number of homes, particularly the one at Harrison, Ark., operated by the Amish. They then approached the Conservative Mission Board, and several of our members made visits to El Dorado. Then at the August, 1959, annual meeting, the Conservative Conference authorized the officers of the Board to move ahead with plans to operate the home.

Since I was operating a privately owned nursing home in Greenwood, Del., and had some experience in this field, I was asked to serve as interim administrator until a permanent administrator could be found and to serve as liaison between the Conservative Board and the Union County Board.

During the last few days of December a well-ordered orientation program was conducted in Indiana by members of the Mission Board to prepare the initial staff of ten people for accepting responsibilities in El Dorado on Jan. 1.

On Jan. 3 an impressive dedication service was conducted by the Union County Nursing Home Board for an audience of four or five hundred people who stood in the dining-room area, in the large reception area, and the center near the office area and entrance. After opening statements and a dedicatory prayer, Mr. Hurley, chairman of the local board, announced that the previous day a name had been chosen—Hudson Memorial Nursing Home. He then introduced Judge Frank Hudson, who had been an outstanding leader in bringing about the completion of this home, and for whom the home was named. The judge reminded the large audience that this occasion was the culmination of ten years of vision and planning on the part of many people. Then he turned to L. L. Swartzentruber, declaring his confidence in the Mennonite people and presenting to him the keys of the building.

Nearly 4,000 people visited the newly dedicated home that afternoon, including state officials from the Board of Health at Little Rock and many people from city, county, and civic organizations.

At nine the following morning Mr. Jule Meek, a close friend of local board members, was escorted through the main entrance in a wheel chair and officially welcomed and admitted to the home as guest number 1.

During January several hundred people were interviewed who had friends or relatives desiring admittance to the home. Gradually the number of staff and guests has been building up. At the end of January there were 18 guests and by the end of February, 30. At present there are 16 staff people, nearly one half of whom are working on a VS basis.

Many local organizations are seeking ways to render service to the home. A group of 30 ladies are receiving instructions from the Red Cross in preparation for giving two to four hours per week in volunteer service.

Here is a new open door for giving spiritual guidance, daily comfort, and constant professional care in a kindly Christian spirit to these senior citizens during the last days and months of their lifetime on earth.

El Dorado, Ark.

Africa Impressions

[Elizabeth Showalter of the Mennonite Publishing House was on a three-month assignment in Northern Rhodesia, Africa. She served as an instructor in the Africa Literacy and Writing Centre which has been established by Lit-Lit (Committee on World Literacy and Christian Literature) to strengthen journalistic talent among national writers. Following are some excerpts from her letters which give an insight into the work of the Writing Centre.—Ed.]

The object of Mindola Ecumenical Centre is to provide training for the layman of Africa. Besides the Writing Centre which began in June there is a Women's Training Centre where women come in for four months to learn to care for home and children after the European pattern. Each may bring one child for laboratory material. The head is a lovely African woman with four children. She must make good inspiration.

We have 12 men from seven countries enrolled in our writing course. Mr. Akumbek has read 400 books in English, starting with *Alice in Wonderland* and going on to theology and philosophy. Mr. Mthembu reads Keats, Shakespeare, and Milton and writes poetry in Zulu.

The range of the students' inquiries is wide. The big subject the last week has been marriage customs. We asked them to write

Jule Meek, El Dorado, Ark., is officially welcomed as Hudson Memorial Nursing Home's first guest by administrator L. L. Swartzentruber, as local board members look on.

300 words on lobola (bride price). Mr. Obang said he would have liked 3,000 words! No wonder. He is about 28, and has given to his brother the wife he inherited from his father because he is a Christian and wants an education. Mr. Akumbek, also from the Sudan, is 29, long the head of his family, and wants an educated wife, nonexistent in his tribe. He wants to remain in the village to help his people. For example, his people used to eat only one meal a day. He persuaded his mother to cook twice a day. Other women took it up (apparently to keep up with Mrs. Jones) and to their amazement they found that seven days' rations lasted nine. So now they eat two meals. He is educating his two young sisters.

Mr. Muhone, who works in the copper mines, writes for a number of papers. He says he paid for his wife, but the practice stops with him. If he goes to the expense of "rearing his two dear daughters," he will be glad to give the burden of their keep to sons-in-law. His wife is leaving for Southern Rhodesia (four days by train) to study Home Economics for two years. His friends tell him he will take another wife, "but he knows his mind." He was just here about an article he is writing on "Education of Women." He believes Africa will make no progress nationwise until they educate their women.

On Sunday Mr. Akumbek said, "Let's do something creative. It takes thought to even spend one's spare time well." He has been campaigning for a paper ever since the second day of school. I haven't dared express too much enthusiasm because that sort of thing isn't approved.

So this being our "own time" we made a large chartlike paper. In no time these men (whom I was told have no imagination) on their own had named the paper, "The African Writer," and selected as its motto, "The pen is mightier than the sword." Mr. Xulu did lovely lettering. (I since learned that he was an art instructor for three years.) On Monday Mr. Akumbek made up a clever presentation speech in about three minutes because the director came in earlier than we expected. Dr. Sadler (the Writing Centre director) was sufficiently pleased and impressed to say that he is going to give us the privilege of laying out a mimeographed paper of which he has just become the editor. One of the men had remarked as we finished on Sunday, "This paper has a future." They continue to think so and I do too.

Your prayers are most needful. I am reminded of Bro. A. J. Metzler's statement that "the devil is interested in anything as important as this." There have been several times that I have felt as if I were like the Israelites, with the mountains behind and the sea before. It is required of His faithfulness to make a way through.

Kitwe, Northern Rhodesia.

The registrar-general of West Germany announces a continuous decrease in the Federal Republic's divorce rate.

Why Don't You Write?

BY RUTH RESSLER

Language study when we returned to Japan last fall was fun—and intensive. I had studied eye movements in "Remedial Reading" back at California State, but headache resultant from eyes moving vertically instead of horizontally was something else again. And persistent! After language study we came home to Kamishihoro, happy that reading was a little easier than it had been. But then came disappointments.

"We missed you last evening." "Oh, I was busy. And, besides, I don't like to have you invite me to church. I get along with the Lord all right, but I have no time to go to church."

"Please come for supper tomorrow evening. The evangelist will be here, and we will all have the chance to learn to know him better." Only three of the fifteen invited came. "Oh, we didn't want to make ourselves under obligation to anyone. We had no excuse; so we just didn't say anything."

"I haven't time to teach Sunday school. You just run the church program any way you want it. I'm going skiing." And our friend did. Every Saturday afternoon and all day Sunday all winter he skied, except for the Sunday he went to the ping-pong tournament instead. He did take time to come to the Christmas party though, and as he asked the blessing, prayed, "Forgive me, Lord, for not having helped." (He had been chairman of the committee.)

A mentally disturbed girl who needed Christ studied for a while, determined that her "study" should be a means of escape from the drudgery that was hers in her farm home. Not long ago she learned that if she "studies" at the local Buddhist shrine, she can sleep and eat there too. Now she no longer wants to be a Christian.

"Yes, I know I promised I'd become a Christian when you came back"—and she leaned back in her chair. "But," she added artlessly, "I never thought you were coming back again."

"In Japan you just can't build a self-supporting indigenous church in a small country town," the lad who had studied in the Tokyo seminary concluded. As we recalled the thousand-yen-a-night weekends the people spent at the hot spring up the track, and the ten-yen offerings they brought to church, we wondered.

"It's been a long time since we saw you. It was fun, cooking together in cooking class, wasn't it? But in all those three years, I never made one thing for my family that we had cooked together," and she toyed with the long string of Buddhist beads around her neck.

. . . And so it went—a long, long tale. We have turned instead to tracts, left here and there for people to select for themselves, or inserted in the newspapers. Oftentimes a pocket is emptied every day, and we see strangers pausing in the station to see what is there. In one village we met a teacher's wife who said, "I'm so glad to see you. Please come in. My husband has been finding your tracts at the station every time he goes to town," and she showed us where she had carefully kept every one of them in a drawer. "When the weather gets a little warmer, please come over and have a Bible class with the neighbor women."

(Continued on page 326)

Missions Today

A Parable

BY J. D. GRABER

"Why does everyone love you and hate me?" sobbed the pig to the cow. In this way a Filipino pastor began his sermon on stewardship. It was a striking example of the Oriental love of a story and of its effectiveness in teaching a lesson. It represents a present-day example of the method Jesus often used when He taught by parables.

"They love me because I give," answered the cow. "I give milk, butter, cheese; I provide a host of delicious milk products."

"But I give also," answered the pig, "and I cannot understand why people despise me so. Whenever someone wants to abuse anyone, he will call him a pig. But people like to eat pork chops, roast, and tenderloin. I give lard, and from my bristles useful brushes are made."

"But you give only after you have died, and I give while I live," answered the cow. The stewardship lesson is clear. We must learn to give while we live. I have heard people excuse their niggardly stewardship by saying they have made a will and have remembered the church in their will.

To remember the church in our wills is a good idea. Capital expenditure in missions for building and institutions should almost entirely be supplied by bequests. But the operating costs of our church and mission programs must be dependent on the kind of giving represented by the cow—the giving of the consecrated portion of current income.

"Some church members are like a horse," the Filipino pastor said on another occasion. "If you stroke him on his mane and tickle him under his chin, he loves you for it. But if you touch him on the flank he is apt to kick." The meaning of the parable is clear when we remember that we usually carry our purses in our hip pockets. Preaching that makes demands on the purse is not popular with those who have not learned the spiritual thrill that comes from regular and systematic giving.

"The honey bee is our ideal," he went on to say. "The bee keeps 30 per cent of the nectar it sips while it gives 70 per cent in honey for the use of others."

Rhoda took a stack of tracts down to Nakashihoro to put into the newspaper the other day. "Do the churches from Obihiro come out here with prayer meetings or tracts?" she asked the group of them sitting around the stove in the office.

"No one ever comes," someone said, until someone else remembered, "Yes, someone came several years ago. They sang songs on the street and gave everyone a card about Christmas."

"Why, that was us!" Rhoda remembered, "And that was four years ago!" Surely we must go more often.

You have wondered why we don't write. It's much easier to write when there is good news. But there must be a plan for the cloudy days as well as the sunshiny ones, and we trust for that. We Americans think everything must happen as quickly as jets fly the ocean, it seems, and the Lord doesn't always count things that way. And so these days we wait and pray and smile, when we can—and keep on bowing.

Kamishihoro, Japan.

Summer Voluntary Service—1960

The following opportunities are open for young people who want to serve in Summer VS—1960. Will you check this list and ask the Lord what He wants you to do with this summer?

Alberta, Canada: Four men and 4 women for an itinerant team that will go from one mission station to another, helping in summer Bible school, housekeeping, etc. July 1-Sept. 1. (MRSC)

Albuquerque, N. Mex.: Community survey, solicitation, summer Bible school and camp work for 4 women and one couple. June 8-July 27. (MRSC)

Brookland Plantation, Edisto Island, S.C.: Two men and 2 women to participate in a correctional program. June 10-Aug. 24. (MCC)

Buckeye, Ariz.: Two women to help with summer Bible school, camping, youth activities, Sunday services. June 7-Aug. 17. (MRSC)

Calling Lake, Alta.: General assistance with mission work in the Calling Lake, Sandy Lake, and Chipewyan Lake area. Conducting English classes for Cree Indians, construction, housekeeping. Three men, 2 women. June 1-Sept. 15. (MRSC)

Camp Paivika, Crestline, Calif.: Ten camp counselors to take part in recreational and devotional programs for crippled children. June 20-Aug. 29. (MCC)

Camp Rehoboth, St. Anne, Ill.: Three women to assist long-term VS-ers in camping, summer Bible school. June 15-Aug. 3. (MRSC)

Chicago, Ill.: Youth leaders in various Mennonite churches. Three persons. June 15-Aug. 15. (MRSC)

Eureka, Ill., Mennonite Home for the Aged: Three women plus one nurse (RN or LPN) to replace staff personnel during vacations. June 15-Aug. 3. (MRSC)

Fergus Falls and Hastings, Minn.: State hospitals for the mentally ill. Thirty volunteers to serve as psychiatric aids. June 15-Aug. 31. (MCC)

Glenwood Springs, Colo.: A 4-man construction unit from June 1-fall. (MRSC)

Institute of Logopedics, Wichita, Kans.: Ten volunteers to assist in classrooms, relief duty, and recreational activity, helping children with speech and hearing defects. June 10-Aug. 24. (MCC)

Junior Village, Washington, D.C.: A unit of 4 to help children from broken homes or who have been abandoned by parents. June 10-Aug. 24. (MCC)

Kansas City, Kans., Children's Home: Relief workers for staff vacations. One man, 4 women. June 15-Aug. 18. (MRSC)

Lacota, Mich., migrant camp: Five women to serve in the day-care center from July 4-Aug. 22. (MRSC)

Los Angeles, Calif.: Community survey, summer Bible schools, camp work. Two men, 2 women. June 13-July 22. (MRSC)

Mathis, Tex.: Summer Bible school, camping, mission assistance. Two women. June 1-late summer. (MRSC)

Mennonite Youth Village, White Pigeon, Mich.: One nurse, one lifeguard, 2 craft directors, 2 laundry, one maintenance man, dietitian, counselors—unit of 5 men and 10 women. June 16-Aug. 13. (MRSC)

Migrant Labor Camps in Waterville and Hamilton, N.Y.: Twenty workers to help in recreation, crafts, and religious instruction. June 17-Aug. 22. (MCC)

National Institutes of Health, Bethesda, Md.: Fifteen men and 10 women to participate in medical research. June 15-Aug. 31. (MCC)

Rocky Mountain Camp, Divide, Colo.: Camp counselors for church campers and juvenile delinquents. Three men, 3 women. June 10-Aug. 30. (MRSC)

Springdale, Ark., migrant camp: Six women (one nurse, one older person) to serve in a day-care center from June 15-Aug. 15. (MRSC)

Wiltwyck School for Boys, Esopus, N.Y.: Four volunteers to assist in treatment center program for emotionally disturbed boys and religious-life activities. June 10-Aug. 24. (MCC)

For projects marked (MRSC), write to Summer VS Office, 1711 Prairie Street, Elkhart, Ind.

For those marked (MCC), write to Summer Service, Mennonite Central Committee, Akron, Pa.

Bogota, Colombia, A paper by J. A. Loewen (Mennonite Brethren Church of North America) defining ten speech areas of the Choco language family used in Colombia and Panama has been accepted for application by the Institute of Ethnology, a Colombian government agency. The paper is the first attempt to define and classify the Choco dialects.—EFMA.

Phoebe Garber, Burton, Ohio, with a group of children at the day-care center, in a migrant camp at Springdale, Ark. Does God want you to serve youngsters like this in 1960? For the many openings available, see the article, "Summer Voluntary Service—1960."

Broadcasting

Mail Shows Increase in Jamaica

Warren Metzler writes from Jamaica: "Here in Jamaica the medium of radio offers the Gospel to almost all of the 1½ million people living on the island. Wherever we go and introduce ourselves as being connected with the Way to Life (Mennonite is still a new name among many here) there is always a demonstration of positive appreciation for this radio program. The Bible correspondence courses are untold blessings to the scores enrolled in Jamaica. Counseling by letter to those who are hungry or need spiritual building-up takes many hours of prayerful time each week. But nothing is more rewarding than to see souls strengthened in the Lord Jesus Christ. The radio work in Jamaica is growing in response and appreciation."

An example of how the radio contributes to their work was mentioned in Bro. Metzler's letter: "Bro. Walters, our native deacon, came to me one day saying, 'A married couple, who has heard of our church through the Way to Life and by some Bible classes held near their yard, want to see you.' It was a thrilling experience—both were nominal church members, but not born again. Through simple faith they both accepted Christ as their personal Saviour and truly old things passed away and all things became new."

Hopes for Church in Japanese Village

A 15-year-old girl living in a remote village in Japan is so thankful for all the help received through the radio programs and Bible courses that she writes, "I hope for the day when there will be a church even in our little village."

Other listeners continue to hunger for spiritual reality as expressed by this forty-year-old wife of a fisherman: "I listen to the broadcast every week now and hear the wonderfully good news and rejoice in my heart. I want to become a believer. I want to become a good woman. I want to live a good life and become a good wife and mother."

Attention, Homemakers!

Your response is important and necessary! During April, Heart to Heart is taking a poll of its listeners to help in determining station effectiveness.

All you need to do is to send a card or letter to Heart to Heart, Harrisonburg, Va., stating from what station you hear the program.

In appreciation for this information Heart to Heart has prepared a special gift for you—a Grocery Shopping Guide, a handy pad of 100 sheets on which is printed a list of groceries.

Way to Life to Lancaster

WDAC-FM Lancaster, the new station owned by Percy Crawford, began broadcasting the Way to Life on April 7. The program is released each Thursday evening at 6:45 p.m., 94.5 on your FM dial.

This station reaches a radius of up to 100 miles, according to reports received.

via MBI, Harrisonburg, Va.

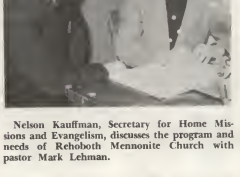
"Praynwork"

BY MRS. MARK LEHMAN

Sunday, 10:00 a.m., in the kindergarten department of Rehoboth Mennonite Church, St. Anne, Ill. "Good morning, Renaldo. We missed you last Sunday. Did you get your picture story paper in the mail?"

Understanding and gladness flashed in four-year-old Renaldo's black eyes. "Did you send that picture? That was mighty nice of you!"

Each week as the primary department teachers mail the story paper and picture or work sheet to pupils who have missed Sunday school, they are letting the absentees know that they care about them. The children are back as soon as possible to tell the teacher, "I got some mail." By obtaining a permit from the Post Office Department these papers are mailed for a penny each—a small sum to pay for the privilege of making the Sunday school important to children and parents.



Nelson Kauffman, Secretary for Home Missions and Evangelism, discusses the program and needs of Rehoboth Mennonite Church with pastor Mark Lehman.

Listen to our adult teacher who has returned to class after a stay in the hospital: "As I lay there taking inventory, I asked myself, 'What is it that I want most of all in life? First I thought of my children and my desire for their salvation. Then my thoughts went to their friends and our neighbors and it seemed that my love and concern just went around the whole world. My one desire is that everyone might know the Lord Jesus as Saviour." The Lord will bless the efforts coming from such desires. This teacher either telephones or writes cards to adults missing from the Sunday-school class.

A young wife who has been inviting another young couple to church and Sunday school reported that these friends' four-year-old Sherry had been walking forlornly about the house on Sunday morning complaining, "Nobody likes to go to Sunday school at this house but me." One Sunday morning soon after, Sherry's father shook the pastor's hand and smiled ruefully, "Sherry got us out this morning!"

The most effective method we have discovered thus far for building and maintaining Sunday-school attendance is "praynwork." We have regular monthly teachers' meetings in which we include a prayer fellowship time in addition to a discussion—a time to pray for pupils and for each other as teachers. Once a year we have a concentrated period of study for teachers. This year during February we studied You Can Teach by Berkeley and also dipped into some child psychology.

Our Sunday-school enrollment this year is 161 and average attendance has been around 80. This isn't what it could be, but our records do show a small, steady growth over the past five years. When we compare our enrollment with average attendance, we realize anew that we must continue to "praynwork."

St. Anne, Ill.

Your Treasurer Reports

Can we increase our giving to missions? This is a question which we will need to answer in the year ahead. Current reports indicate that total contributions to the General Board for the mission program (this includes overseas, home, literature evangelism, and institutional programs) will not reach an average of $20 per member, and probably will be around only $15 per member for the past year. This has made it difficult to meet basic operating costs and has definitely limited extension of program.

During the coming year costs will be higher. New programs are before us. Some of the newer overseas missions are growing and will need more support and more missionaries. The program can be carried on successfully only if resources are available.

Some additional funds will likely be available from those who have been giving generously and will try to give more. But greater advance can be made as all of our brotherhood respond to the call to share. We know that there are many churches giving much more than $20 per member for missions. Sharing the Gospel to lost men is our main task. May we respond to this need in the year ahead.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

After 33 years as executive director of the foreign missions department of the Assemblies of God, the Reverend Noel Perkin has retired. When he became director in 1927 the Assemblies were giving less than $200,000 a year to foreign missions, but in 1959 gifts for missions reached a high of $5.5 millions. The Assemblies now have 789 missionaries in 71 fields. The Reverend Philip Hogan is the new executive secretary. —EFMA.

RELIEF AND SERVICE

News Briefs

Schowalter Foundation Discusses Peace Witness—MCC Executive William T. Snyder and Executive Committee Chairman C. N. Hostetter, Jr., attended a meeting of the Schowalter Foundation in Newton, Kans., March 28. Aspects of the discussion centered around a long-term peace witness and Mennonite refugee resettlement—two projects being developed by Schowalter Foundation funds.

Canning Season Closes—The portable canning season closed in late February with a total of 108,984 cans. A breakdown of the eight states lists: 43,435—Kansas; 21,462—Indiana; 15,096—Ohio; 15,015—Nebraska; 3,979—Missouri; 3,755—Illinois; 3,222—Minnesota; 3,020—Oklahoma. This meat will be distributed in Hong Kong, Korea, Vietnam, Indonesia, North Africa, Jordan, Austria, and Berlin.

Visit to Shut-in — VS-ers at Glenwood Springs, Colo., visited in the home of Mrs. Ethel Clemens, a former patient at the Valley View Hospital, where some of the unit serves. Mrs. Clemens has a 15-minute radio program over a local station, in which she sings and plays the piano or organ. She also sometimes accompanies local high-school choirs when they give programs. VS-ers enjoyed singing as she played the piano, and were impressed with the number of songs and hymns that she knew from memory—you see, Mrs. Clemens is blind.

MDS Assists Family to Rebuild Home—"The Orrville Courier Crescent" carried a feature article in its March 24 issue about the service rendered by Mennonite Disaster Service (in co-operation with the local Lions Club) to the Albert Sanders family. Their home burned in December, in a fire that also claimed the lives of three of their six children. A total of 737 work days were donated by members of Mennonite and Amish churches in the area. The article also contains a brief explanation of the setup of MDS as a whole, with particular reference to men serving as officers for the Ohio-West Virginia-Pennsylvania area.

German Mennonites Contribute to Relief Work—German Mennonite churches have presented 20,000 DM ($4,800) to the Frankfurt MCC office for relief work. This fund was part of the "Brot für die Welt" (Bread for the World) appeal sponsored by the Evangelical Church of Germany, in which Mennonites participated. Church leaders will discuss with Peter J. Dyck where the money should be used, with Morocco, Hong Kong, Calcutta, and Greece being possibilities.

Graduates from Mennonite Vocational School—On February 29, 35 boys received diplomas from John Zook, principal of the Mennonite Vocational School, Kyong San, Korea. During the ceremony, four boys were also presented with top awards. The following day, all graduates left for their new home in the Taegu hostel, where they will remain for 10 months. MCC will continue to provide food, clothing, and shelter during this period, while they adjust to Korean society and find jobs.

The April AGAPE—The current issue of AGAPE features the Portland, Oreg., VS Unit (which has made amazing progress in the 1½ years of its existence). It also contains material about the beginning of the Beth Haven Nursing Home, Hannibal, Mo., where several VS-ers now serve. This issue introduces a new format, with a page size of 7¼ x 10½ inches, as compared to the former 9 x 12. For your subscription to this voice of VS, send your name and complete address to Edna Beiler, Editor, 1711 Prairie St., Elkhart, Ind.

VS Opening for Canadian—A mature Canadian young man is needed to assist in the construction of a small hospital in Bihar, India, as soon as possible. This volunteer will serve 2-3 years and will fellowship with local Mennonites and missionaries. (A Canadian is needed because it is easier to secure a visa for a subject of the commonwealth.) For further information, apply to Kermit Derstine, Secretary for VS Personnel, 1711 Prairie St., Elkhart, Ind.

I-W Co-ordinating Board Holds First Meeting

At its first meeting, on Mar. 18, the newly organized I-W Co-ordinating Board elected the following officers: John Lapp, Executive Chairman; Esko Loewen, Secretary; and Martin Kliewer, Treasurer. The board also discussed its responsibilities, which include co-ordination of the I-W program and stimulation of a more active relationship between the I-W and his home church and conference. It is also responsible to see that all Mennonite and Brethren in Christ I-W's are served.

The board is composed of one member from each constituent group, with additional members for every 100 I-W's above the first 100 or fraction thereof. Members attending this meeting were Atlee Beechy, Goshen, Ind., John Lapp, Lansdale, Pa., Eldon King, Walnut Creek, Ohio, Ray Horst, Elkhart, Ind., E. M. Yost, Denver, Colo., representing the Mennonite Church; Albert Gaeddert, Mountain Lake, Minn., and Esko Loewen, Hillsboro, Kans., representing General Conference Mennonites; Marion Kliewer, Hillsboro, Kans., Mennonite Brethren; Frank Dutcher, Hartville, Ohio, Conservative Mennonite; Clarence Lutz, Elizabethtown, Pa., Lancaster Conference; Edgar Stoesz, Akron, Pa., Evangelical Mennonite Brethren; and William T. Snyder, MCC executive secretary, as an ex officio member.

Report from the Meridian I-W Unit

The Missionary Bulletin, official voice of the Conservative Mennonite Board of Missions and Charities, in its March issue carries an account of the problems encountered by the Meridian, Miss., I-W Unit. Mrs. Titus Bender, Greenwood, Del., reports as follows:

"To our complete surprise, we were informed one morning that no out-of-state help could work at Mississippi state hospitals after January 1.

"We had felt no opposition or displeasure from anyone at the hospital for quite some time, so this came rather unexpectedly. About a year ago, there had been a little

(Continued on page 329)

WMSA Weekly Notes

Who Started This?

Now and then we have been mentioning older sisters who are special examples of faithfulness to the younger ones. Of course our WMSA groups are full of them, and this week's mail brings mention of three. The Bethel WMSA, West Liberty, Ohio, honored 75-year-old Teressa Kauffman. She has a perfect attendance record for the last two years, made 36 quilt tops in 1959, and is well on the way to breaking that record in 1960! The Maple Grove WMSA, Topeka, Ind., surprised Hattie Greenawalt (age 77), with a program in her honor. They featured a skit about how the first sewing circle started. (The skit, written by Mrs. Nora Oswald, Topeka, Ind., is available to anyone who cares to use it.) And the Bethel WMSA, Wadsworth, Ohio, pays tribute to Elizabeth Brubaker, who is nearly 95! She no longer attends meetings, but she keeps right on supplying the sewing group with quilt tops. Who says the older ladies can't do as much? No one does, we hope. They contribute much both by precept and example, and have the testimony of a long life to confirm what they say.

An Honest Confession!

"This is the first time I have written to the WMSA office at Elkhart with news, and this month I am going out of office. . . ." So writes one penitent Secretary of Literature. Please, you news reporters, whatever your titles be, send us frequent bits which would interest and help others! Don't worry about whether it is perfectly phrased—we will gladly forget about literary style and incorporate the heart of the content in a news item.

More Officers

One WMSA group reports that in addition to the usual officers suggested in the constitution, they also elect a person to take care of used clothing donated each month and another person to be hostess during their lunch hour. This is a good example of what we mean when we say that the constitution is only a "suggested" one, and you should let it help you, rather than burden or limit you. Who else added or subtracted? Why? We can profitably share information in this area.

Here Comes Mother's Day

It's not a bit too early to plan for May—busy mothers, tired mothers, childless mothers, ill mothers, heartsick mothers—all of these and all the rest can use an extra bit of love and cheer. Help your GMSA group reach some of them. The Pinto, Md., GMSA visited the ladies at the county home last year on Mother's Day. They gave a short program and presented each lady with a potted flower cutting in a decorated planter. Thus the memory of their much-appreciated visit lingered on in a tangible, living growing form.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

MISSION NEWS

The Clyde Mosemann family, missionaries on furlough from Uruguay, are visiting eight churches in Michigan, Wisconsin, and Illinois during the Easter holidays. Their itinerary is: Bethel, Ashley, Mich., April 8, Rexton, Mich., April 9; Cedar Grove, Manistique, Mich., and Soo Hill, Escanaba, Mich., April 10; Exeland, Wis., April 11; Freeport, Ill., April 15; Second Mennonite, Chicago, and Bethel, Chicago, April 17.

John and Eileen Coffman, missionaries on furlough from London, England, will be traveling to churches in the south and east from April 15 to May 2. Their schedule for the first part of the trip is: Casselman, Grantsville, Md., April 18; Mt. Hermon, Bergton, Va., April 19; Lindale, Linville, Va., April 20; Eastern Mennonite College and Weavers, Harrisonburg, Va., April 21; Warwick River, Denbigh, Va., and Mt. Pleasant, Fentress, Va., April 24.

The young people of the Foyer Fraternel, Brussels, Belgium, had a successful first meeting of their young people's group. Another new organization of the church is being formed, a ladies' group, which was scheduled to have its first meeting March 8.

The American Vice-Consul of Bombay, India, Mr. Craig Baxter, visited Raipur during his tour through Madhya Pradesh, Missionaries S. Paul Miller and Jacob Flisher went to Raipur to meet Mr. Baxter and had an interesting visit with him. The purpose of his tour was to contact Americans in the area and discuss with them any problems they had.

Mario and Barbara Snyder have announced their resignation to the Second Mennonite Church, Chicago, Ill. Tentative plans are for them to serve with the Mennonite Church in Argentina.

Special meetings: revival meetings from April 1 to 3 at Rehoboth Mennonite Church, St. Anne, Ill., with LeRoy Bechler, Saginaw, Mich., as speaker; Easter services from April 15 to 20 at Bethesda Mennonite Church, Saginaw, Mich., with Rufus Jutzi, Floradale, Ont., as speaker; Easter Week meetings from April 10 to 17 at Second Mennonite Church, Chicago, Ill., with John Koppenhaver, Hesston, Kans., as speaker.

Miss P. Clement, a representative of the India Bible Society, was in the Dhamtari area for three days. She showed filmstrips of Bible Society work and had special meetings with the women in Dhamtari, Balodgahan, Shantipur, and Sankra, informing the women how they can help in Bible Society work.

Vietnam, the newest overseas mission of the Eastern Board, is located in southeast Asia. The continent of Asia contains more than half of the world's population. Probably not more than one out of 100 persons is a born-again Christian. The great spiritual need in this part of the world and our opportunity to proclaim the glorious Gospel of Christ should result in a great outpouring of prayer in behalf of our workers.

On March 26 members of the South Texas Area Committee made an investigation trip to a number of towns in the interest of locating a new area of work.

A group from the Student Centre and from the Free Gospel Hall in London, England, gave the Sunday morning program on March 20 at Central Hall, Essex. Those who participated in the service were the Quintus Leathermans and Harold Grohs, Constance Taylor, and two students living at the Centre, Dr. Luciano Monti (Italian director for Mennonite Broadcast) and Charles Isaacs (from India, and formerly a teacher in Ethiopia).

In California colporteur Elvin Horst, with Irvin Brunk, visited a labor camp where many Mexican national work. They had a long talk with the overseer, a strong Catholic, and ended their visit with Bible reading and prayer. The following day they visited the "boss" of the camp and received permission to sell Spanish literature in the camp.

Sister Minnie Graber challenged the women of the Bihar, India, church as she told them how the sisters of the Mennonite Church in Madhya Pradesh worked for Christ by sewing for Algerian relief and by sending 300 rupees to help Moroccan refugees.

On March 19, 55 children graduated from the Ai-ko (Loving-Light) Christian kindergarten at Nakashibetsu, Japan. Lee Kanagys report that some mothers shed tears of joy for what Christ has done for their children, and some of them voluntarily sang hymns as a parting gratitude. The Kanagy children are attending Japanese school and can speak Japanese better than their parents. During their school vacation they studied English, which they found more difficult than Japanese.

The Bihar, India, workers' meeting was held on March 8 at Bathet. Nonworkers were also invited to this special meeting at which Paul Peachey, MCC peace worker from Japan, gave a thought-provoking and inspiring message. The group met in a tent set up in Milton Vogt's front yard.

RELIEF AND SERVICE

(Continued from page 328)

misunderstanding partly because we were making the unemployment problem worse by taking jobs and we trust, also because the Holy Spirit was using us. The reason given for this new policy (to let all out-of-state help go) was to let state-appropriated money be used to help its own people, especially older folks who couldn't find employment elsewhere.

"It was mid-November—exactly a month and a half to find five jobs and get them approved for 1-W service. St. Joseph's (Catholic) Hospital was the first to have a job for us. Ervin Mast, Apple Creek, Ohio, began working December 7, as a switchboard operator and receptionist. Everyone who comes into the hospital during his shift meets him first. This gives him many opportunities to meet people.

"About Christmas time we discovered that David Schrock, Arthur, Ill., could stay at the state institution because he had registered as a Mississippi resident.

"But no other possibilities seemed to be in sight for the other three. All of us felt we were called to Meridian. So we prayed and waited! And many of you who knew prayed.

"God gave us two openings on January 2 when Mr. Hartzog called from Rush Memorial Hospital and asked, 'Do you still have any fellows interested in a job?' Did we! That night Mervin Mast, Middlebury, Ind., went to work, and in a day Alva Yoder, Blountstown, Fla., began, too.

"On January 30, Mr. Hartzog decided he needed another man, so Jacob Hilmuth, Plain City, Ohio, was hired.

"The Lord's leading is evident in all of this, for now our witness has been extended to St. Joseph's and Rush Memorial Hospital, too. It drew us together as we prayed and God answered. We all felt the same concern and our unit spirit was strengthened, too. Most of all, we trust that our witness has been effective and will be more effective now for His glory. Keep praying!"

Peace Section Meets

The need for trained, long-range personnel enlistments to work with the extension of the peace witness in overseas areas was discussed by the MCC Peace Section Executive Committee in its March 18 meeting at Akron, Pa. It was emphasized that young persons assisting in this need adequate training, both at the college and seminary level.

A race relations tour through several Southern states was also discussed at this meeting. Guy Hershberger (Executive Secretary of the Peace Problems Committee of the Mennonite Church) and Peace Section Executive Secretary Elmer Neufeld will be contacting Southern Negro leaders in Tennessee, Mississippi, Alabama, and Georgia to counsel with them on the question of the Christian approach to integration. They will also visit Mennonite groups to learn from their experiences and to encourage them in their integration efforts.

Harold S. Bender, Erland Waltner, and John Howard Yoder, who will be in Europe in the interest of the World Conference of Mennonites this summer, have been designated to attend the Third Puidoux Theological Conference in France on August 2-7 European and American churchmen will meet to discuss pacifism and the relation between church and state.

German Mennonites Take Charge of Children's Home

The Bad Duerkheim, Germany, Children's Home will be transferred from MCC management to the German Mennonites, July 1, 1960. On October 15, 1949, MCC began this children's home service near Neustadt in the French Zone. A good physical plant accommodates 45 children and a staff of workers. During a three-month period children are given good wholesome food, recreation, and fellowship in a Christian atmosphere. At the end of three months another group of children is taken in. In addition to refugee children, children from broken homes and youngsters who have been ill and need a short rest period are also cared for.

Lucinda Snyder, Waterloo, Ont., will continue to serve as directress for five years, and a Pax man will assist for at least one more year.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Guest speakers at Oak Grove, Smithville, Ohio, recently included Lester Hershey, P.R.; Robert Otto, Goshen Seminary; and Glen Martin, Denver, Colo. Bro. Marvin Zehr has accepted an invitation to serve as interim pastor at Oak Grove this summer.

Bro. Paul Hummel, Millersburg, Ohio, spoke in a youth conference at Sonnenberg, Apple Creek, Ohio, March 25-27.

Bro. Frank Dutcher, Hartville, Ohio, spoke in a Bible conference at United Bethel, Plain City, Ohio, March 20-25.

Guest speakers in an MYF weekend conference at Sharon, Plain City, Ohio, April 1-3 were Eldon King and Roy Koch.

The Sunday Evening Service Junior Topics Committee met at Kalona, Iowa, on March 18. Members of the committee were Paul M. Lederach, Paul Schrock, Ted Morrow, Anna Frey, Frieda Amstutz, and Evan Oswald.

The Christopher Dock A Cappella Chorus, composed of 38 voices and under the direction of Hiram Hershey, included the following places in their spring itinerary: March 31, Neffsville, Pa.; April 1, Hartville, Ohio; April 2, Beech, Louisville, Ohio; April 3, Martins, Orrville, Ohio; Smithville, Ohio; Kidron, Ohio; Walnut Creek, Ohio; and Berlin, Ohio.

The Goshen Seminary Chorus, under the direction of Bro. Sanford Headings and accompanied by Bro. Paul M. Miller, gave programs at the following Illinois churches the weekend of March 27: East Bend, Bloomington, Waldo, Metamora, Roanoke, Morton, Hopedale, Eureka, Science Ridge.

Bro. Calvin Redekop, Hesston, Kans., addressed the Mennonite Historical Society, Goshen, Ind., on March 27.

Bro. Paul Shank represented the Herald Press at recent meetings of the Central Illinois Sunday School Convention at Peoria and the Minnesota Sunday School Association at Duluth.

Bro. Roy S. Koch is taking a course in journalism at Ohio State University.

Bro. C. L. Graber, Goshen, Ind., is on a three-week business trip to South America.

Bro. Silas Hertzler, Goshen, Ind., will conduct the Student Tour of Europe this summer.

The Board of Brook Lane Farm, mental hospital at Hagerstown, Md., and about fifty invited guests attended a meeting at the Farm Monday afternoon, April 4. The Board officers reported on the developments to date and outlined further plans, including construction of a chapel and increasing the hospital to 58-bed capacity.

Bro. Don Augsburger, Harrisonburg, Va., was guest speaker for the home-coming at Stumptown, Bird in Hand, Pa., March 26, 27. Bro. Ira D. Landis gave a history of the Stumptown Church.

The Eastern Mennonite College board of trustees at their semiannual meeting, April 1, 2, received President Mumaw's projected ten-year plan for the development of the high school, college, and seminary departments.

The Extension Committee of the Huber congregation, New Carlisle, Ohio, is placing the **Words of Cheer** in 49 homes in the community.

Bro. A. J. Metzler, Scottdale, Pa., preached at Paradise, Maugansville, Md., the evening of April 3.

Bro. John Gingrich, Johnstown, Pa., preached at Roselawn, Elkhart, Ind., on April 3.

Bro. David Groh concluded his services as temporary pastor at Bethel, Gettysburg, Pa., on March 27. Bro. John Rudy began his services there as pastor on April 3. He will be officially installed on May 1.

Bro. J. M. Nissley, Sarasota, Fla., preached at Mt. Joy, Pa., on April 3.

The Goshen College congregation, which dedicated its new church building on April 3, has 619 members, which makes it the third largest congregation in our fellowship. Bro. John H. Mosemann serves as pastor. Included in the membership are sixteen ministers without ministerial responsibility in the congregation.

The Pleasant Valley Chorus from Harper, Kans., gave a program at Hydro, Okla., on March 27.

Bro. J. C. Clemens, veteran leader in the Franconia Conference, observed his eighty-sixth birthday on April 2.

Bro. S. G. Winey passed to his reward at Goshen, Ind., on April 3. Bro. Winey formerly served as a deacon at Colorado Springs, Colo., and later worked in the maintenance department at Goshen College.

Bro. Ray Bair, Louisville, Ohio, spoke in a weekend conference at Hopedale, Ill., April 8-10.

The Christian in the Community was the topic of a men's meeting held at the Hesston, Kans., grade school on March 26. It was sponsored by the Conference Committee on Economic and Social Relations for the following congregations: Catlin, Hesston, Hutchinson, Pennsylvania, Spring Valley, West Liberty, and Wichita.

Bro. Dale Schumm, who is now serving as assistant pastor at Yellow Creek, Goshen, Ind., while he is concluding his studies at Goshen Biblical Seminary, was chosen by lot on March 20 to serve as minister for the East Zorra congregation, Tavistock, Ont. He will be ordained in June following his graduation.

Bro. Roman Stutzman, Kansas City, Mo., who has been serving as licensed pastor of the Kansas City Mennonite Fellowship, was ordained on March 27 to the ministry to serve there. Bro. Milo Kauffman officiated at the ordination, assisted by Glen Yoder and James Yoder.

Bro. Clayton Swartzentruber, principal of the new high school being built at Kidron, Ohio, spoke at Wesley Chapel, Newark, Del., on March 27.

Guest speakers in an MYF youth conference at Plain City, Ohio, April 1-3, were Eldon King and Roy S. Koch.

Bro. Norman Derstine continues to tour the churches with the slides picturing the outreach of Mennonite Broadcasts. He is currently in churches west of the Mississippi.

The Crown Hill congregation, Rittman, Ohio, has thirty-five members away in school, mission work, Pax, VS, or I-W.

Bro. Ammon Miller, Milford, Nebr., was ordained to the office of bishop on March 27. Bro. Sam Oswald officiated, assisted by Bro. John Y. Swartzentruber and local bishops.

Bro. James Harris and wife, who became members of our church at Hamilton St., Harrisburg, Pa., have returned to their home community at Anderson, S.C., to begin a witness there. Bro. Harris is a Negro and we rejoice to see him in this ministry to his home people.

The Golden Rule Book Store at London, Ont., which has been operated as a branch of the Kitchener Store, will now operate directly under Scottdale supervision. Bro. Delford Zehr is the manager of this store.

Calendar

Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.

Annual meeting, Ohio Mission Board, Smithville, April 22-24.

Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.

Annual meeting, Franconia Mission Board, Souderton, Pa., May 2, 3.

Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.

Annual meeting, Western and Eastern Conference, Kidron, Ohio, May 10-12.

Annual meeting, Pacific Coast Conference and associated meetings, Western Mennonite School, Salem, Oreg., June 1-4.

World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.

Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.

Laurelville Mennonite Camp: Johnstown Youth Retreat, June 1-3; Americus S.S. Union, June 3-5; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior High I, July 9-16; Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 6-13; Missionary Training Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-24.

Camp Luz: Business Conference, June 18 to July 2; Boys' Camp, July 2-9; Girls' Camp, July 9-16; Junior High, July 16-23; MYF, July 23-30; Boys' Mission Week, July 30 to Aug. 6; Girls' Mission Week, Aug. 6-13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp for Juvenile Delinquents, Aug. 21-26; VS Reunion—MRSC, Aug. 26-29.

Little Eden Camp: Boys and Girls, June 27 to July 6; Junior High, July 6-16; Senior High and Teen Age, July 16-23; Home Builders, July 23-30; Christian Business and Professional, July 30 to Aug. 6; Christian Fellowship and Family Week, Aug. 6-13; Farmers' Week, Aug. 13-20; Rest, Relaxation, and Meditation, Aug. 20-27; Sen or Adult Camp, Aug. 27 to Sept. 1.

Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.

Annual meeting of Alberta-Saskatchewan Conference and associated meet ngs with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.

Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29.

Annual meeting, Allegheny Conference, place to be announced, July 28, 30.

Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.

Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.

1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.

Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.

Annual meeting, Illinois Conference, Freeport, Aug. 11-13.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.

Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.

Ohio Christian Workers' Conference, Aug. 21-23.

Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

Mennonite students in the Bloomington, Ill., area met at Emanuel Foundation, on March 18, and heard a lecture by Dr. Franzen of Illinois Wesleyan.

A migrant ministry workshop held at Coatesville, Pa., on March 15 was attended by several members of the Sandy Hill congregation. Several hundred migrant workers will find work in the Coatesville area this summer.

Bro. **John Litwiller,** Goshen, Ind., was guest speaker in a Lenten Christian Faith Conference at Lombard, Ill., on March 13.

The first quarter of the Junior Graded pupil's book is coming from the presses at Scottdale. There are three editions in English, differing only in the title page, and one in German.

Bro. **Henry Plank,** pastor of Quin Chapel, at Arthur, Ill., spoke at Bloomington, Ill., on March 13.

Bro. **Nevin Bender,** Greenwood, Del., spoke at Snow Hill, Md., in a Christian Life Conference, March 20-27.

Visiting speaker at the annual Puerto Rico Conference, March 25-27, was Bro. Victor M. Ovando, Defiance, Ohio. There was also an address by Secretary Morales of the Evangelical Council of Puerto Rico.

The Pigeon, Mich., MYF visited a Jewish synagogue in Saginaw on April 1.

Henry's Red Sea, Herald Press publication, is now running as a serial in **The Canadian Mennonite.**

The Bay Shore congregation, Sarasota, Fla., has voted to purchase the neighboring Luther property, to erect a new church building on the Bay Shore site, and to use church bonds as a means of financing the project.

Good attendance is reported from the World Day of Prayer service held at Mountain View, Creston, Mont., on March 4. On March 9-17 a Winter Bible School was held there with Loyal Roth, Eaglesham, Alta., and Milo Stutzman, Kingman, Alta., as instructors.

New members: fourteen by baptism at Olive, Elkhart, Ind., on April 3; ten by baptism at Clinton Frame, Goshen, Ind., on March 27; one by baptism at Souderton, Pa., on March 13; one by baptism at Mancelona, Mich., on April 3.

Announcements

Fifth anniversary at Alsace Manor, Temple, Pa., April 17. Speakers include Ivins Steinhauer, Bridgeport, and Paul Angstadt, Wernersville. Evangelistic meetings will follow each evening until April 24, with Paul Angstadt as speaker.

A **Good Friday program** with morning and evening sessions at Marietta, Pa., with Harold Reed, Harrisonburg, Va., Henry Frank, Mt. Joy, Pa., and James Siegriest, Manheim, Pa., as speakers.

The **Franconia Chapter of Mennonite Teachers' Association** has planned a meeting on April 29, 7:30 p.m., at the Christopher Dock Mennonite School. Stanley Kreider, math instructor at Lancaster Mennonite School, and president of MTA (National), will speak on "The Role of the Christian Teacher in Meeting Current Educational Problems." A heartv welcome to Mennonite teachers of other communities.

Program by Diamond St , Philadelphia, at Sharon, Steelton, Pa., Easter Sunday evening.

John Koppenhaver, Argentina, Edison Habeger, president of Cascade College, and Eldon Shetler, Washington, in Quarterly Mission Meeting at Zion, Hubbard, Oreg., April 30. Bro. Koppenhaver on May 1 will bring the morning message and meet with the youth in a vesper service.

Bible Conference with David Beachy, Alden, N.Y., and Marion Good, Logan, Ohio, as speakers at Marlboro, Ohio, April 15-17. Theme: Authority of the Word.

Spring Bible Conference with A. J. Metzler as speaker, Elmira, Ont., April 14-16.

Dedication service at Center Amish Mennonite Church, located on Route 1, Hutchinson, Kans. Bro. Amos Nisly is bishop of the congregation, whose membership is 137. Dedication speaker is L. J. Hershberger, Lynnhaven, Va., who will also hold a week's meetings.

Ella May Miller, Heart to Heart speaker, in annual Allegheny WMSA meeting at Blough, Hollsopple, Pa., May 7.

Fiftieth anniversary at Fentress, Va., all-day service May 1. All are invited; food and lodging will be furnished to those from a distance.

Clyde Shenk and **James Shenk** in morning and evening services at Bossler, Elizabethtown, Pa., on Good Friday. Inspirational song service led by Martin Ressler on Easter evening.

Good Friday service with Irvin S. Shank and Clair B. Eby as speakers, at Millersville, Pa., morning and afternoon.

Harold Hoeflinger, prison worker, speaking at Iowa City, Iowa, on April 27.

Galen Johns, Brenton, Ind., at Lancaster Heights, Lancaster, Ill., April 14-17.

The annual sessions of the Illinois Conference will be held in the Dakota, Ill., High School.

Durrell Hange of the Northern Light Gospel Mission will speak at Beech, Louisville, Ohio, on April 19, and at Herrick, Clair, Mich., on April 22.

Nelson E. Kauffman, Elkhart, Ind., guest speaker of the Allegheny MYF at Masontown, Pa., May 14. All-day sessions. Meals served at the church.

Calvin Redekop, Hesston, Kans., at Mission, Kans , April 15-17.

Aug. 2-7 will be an important week for Christian education in the Mennonite Church The Commission for Christian Education will meet with all district Christian Education committees from Tuesday until Thursday, Aug. 2-4 The Indiana-Michigan Christian Workers' Conference will have its annual business sessions forenoon and afternoon of Aug. 4. The 1960 Church-wide Sunday School Convention will meet from Thursday evening to Sunday, Aug. 4-7. These sessions are expected to bring together Sunday-school workers, officers, parents, and all interested in Sunday school, summer Bible school, weekday Bible school, and church camping. Since this convention has been scheduled only every four years, this is an opportunity that workers in local churches and Sunday schools should not neglect. The theme of the convention is "Spiritual Unity Through Christian Teaching." The committee responsible for the convention is J. J. Hostetler, chairman, J. C. Wenger, Mervin Miller, Paul M. Lederach, and Daniel Hertzler.

Weekend Bible Conference with J. Irvin Lehman, Chambersburg, Pa., as speaker, at Zion, Broadway, Va., weekend of May 29.

Good Friday Bible meeting with Mervin Bair and Elias Kulp as speakers, at Dohner's Annville, Pa. Bro. Kulp continues in revival meeting April 15-24.

Charles H. Hoeflich, Perkasie, Pa., guest speaker at Salem, Elida, Ohio, April 24.

Good Friday meeting with Melvin Kauffman, Stephen Stoltzfus, and Isaac Sensenig as speakers, at Erbs, Lititz, Pa.

Daniel Suter, Harrisonburg, Va., Easter weekend at Talcum, Ky.

Alvin and Goldie Hostetler, India, at Peoria, Ill., April 24.

Ralph Palmer, Gospel tract evangelist, is making a special drive this spring and summer, urging each congregation to pass out tracts in the nearest city. He himself can be at only one place at a time and there are thousands of cities needing this testimony. He urges buying your tracts from Herald Press. Bro. Palmer is well pleased with the many responses he receives from the tracts distributed. Pray for those who receive the tracts.

Annual meeting of the Pacific Coast Conference at Western Mennonite School, Salem, Oreg., June 2, 3. Associated meetings: Christian Workers' Conference, June 1; Youth Day, June 4.

William Hallman and family plan to leave Buenos Aires, April 28, for furlough in North America. They plan to be in Indiana for Mother's Day, May 8, when the Hershey family-Mrs. T. K. Hershey, the two children, Lester and Beatrice, and their complete families—will be together for Mother's Day for the first time since 1924.

Change of address: Abner G. Miller from New Holland, Pa., to Route 1, East Earl, Pa. **Newton S. Weber** from Sarasota, Fla., to Box 32, West Liberty, Ohio.

Evangelistic Meetings

Millard Osborne, Lebanon, Oreg., at Western Mennonite School, March 28 to April 1. **Harold Thomas,** Moonachie, N.J., at Parkesburg, Pa., May 1-8. **Russel Zeager,** Elizabethtown, Pa., at Bridgeport, Lancaster, Pa., April 3-10. **Paul M. Lederach,** Scottdale, Pa., at Masontown, Pa., April 5-10. **Andrew Hartzler,** Newport News, Va., at Sharon, Steelton, Pa., April 30 to May 8. **Ezra Good,** Knoxville, Tenn., at Hildebrand, Waynesboro, Va., April 7-17. **Myron Augsburger,** Harrisonburg, Va., at Stuarts Draft, Va., April 24 to May 1.

Nelson E. Kauffman, Elkhart, Ind., at Maple Grove, Topeka, Ind., March 27 to April 3. **D. A. Yoder,** Elkhart, Ind., at Friendship, Bedford Heights, Ohio, April 12-15. **John R. Mumaw,** Harrisonburg, Va., at Pleasant View, Goshen, Ind., April 3-10. **Herman Glick,** Atglen, Pa., at Little Horse Creek, Lansing, N.C., April 9-17. **William Miller,** North Liberty, Ind., at Pryor, Okla., March 24 to April 6. **Andrew Jantzi,** Sarasota, Fla., at Portland, Oreg., beginning April 3. **Rudy Borntrager,** Lima, Ohio, at Martins, Dalton, Ohio, April 3-10, and at Lima, April 10-17.

Harold Fly, Schwenksville, Pa., will conduct a tent campaign at Oxford, Pa., July 17-31.

Book Shelf

Books reviewed in these columns may be ordered from the Meanonite Publishing House, Scottdale, Pa.

Her Heart and Home, by Ruth Brunk Stoltzfus; Moody Press; 1959; 160 pp.; $3.00.

This book incorporates much of the good material that the author used on the "Heart to Heart Radio Program" which she originated and for which she was the speaker for eight years. The material is put up in attractive and readable form in 24 chapters. Mrs. Stoltzfus accomplishes her purpose in making this "not only a book of information, but one of inspiration—not only of fact but of fellowship." She sees the building of Christian homes as a great task of eternal importance.

The homemaker will find much that is practical in the first eleven chapters pertaining chiefly to the "heart"—personal life and attitudes. The remaining chapters discuss broader aspects of home life, such as "Making Mealtime a Happy Time," "What About Discipline," "Living Is Giving," and "Spiritual Training." Often lists of suggestions for a particular problem are given. At the close of each chapter the "Thought to Ponder" comes like a shining gem of truth to be treasured in the mind or heart.

The author taught in the public school for five years and is now the mother of two sons and three daughters. Her experience gives weight to her words. Yet she does not write as one who "knows it all"—she feels she has, like everyone, made mistakes and is in need of constant growth in Christian graces.

Those who have heard "Your Friend Ruth" on the radio will hear her voice again as they read her words. The same personal and intimate style is used, the same bits of humor. She unveils personal experiences as a mother and as a child, without calling undue attention to them and gives spiritual applications without becoming "preachy."

This will be a valuable book for Sunday-school libraries and helpful to all parents and prospective homemakers.

—Evelyn Bauer.

Your Money and Your Church, by Richard Byfield and James P. Shaw; Doubleday and Company, Inc.; 1959; 238 pp.; $3.95.

Anyone concerned in the promotion of church giving and interested in church finance will do well to study this book carefully. Those interested in the stewardship of time and talent and in the spiritual life of the church should also read it. The book is based on the premise that giving to God of one's money is, by and large, a measure of his stewardship of time and talents as well. The authors believe that inadequate church funds are symptoms of unsound theology and teaching, of irresponsive and inadequate commitment, and of a worldly attitude. (Pp. 26 f.) They also believe that a person who is really a steward of God's bounty will return a fixed and generous amount to God each year through His church. Without this response no stewardship is really present.

The first part of the book is a "theological review" exploring the doctrine of stewardship and the relationship to church giving. The second part is a detailed study of a successful church canvass operation, dealing with the planning, administration, and follow-up of the church canvass. Here are some helpful suggestions for those churches who are pioneering in forward steps in stewardship and planned giving. The authors state, "The canvass methods suggested here in have been tested. They will work, and they will work in an ordinary congregation. We submit this book to the reader in the belief that they will work in his congregation and that they will lead not only to financial success but to the richer spiritual life of the congregation."

There will be some points upon which the reader may disagree. Many of us could not go along with the authors in the rejection of the Mosaic authorship of the Pentateuch as found on page 59 and following. But, to this reviewer, their theology and philosophy of stewardship is good, and their plan of procedure in the promotion of giving deserves careful consideration. Many statements indicate a deep spiritual insight into the doctrine of Christian stewardship. Let me quote only a few of them. "For Christian giving is a matter of faith! It is rooted in the heart of the Christian Gospel and our response to that Gospel. Basically the whole question of church finances is a theological one rather than a financial one" (p. 33). "It is our contention that where the financial program of the church is weak the chances are that other areas of the church's life are weak also" (p. 26). "The financial commitment of Christians is a part of their total commitment to the Gospel of Jesus Christ; and if this is not a matter of concern to the Christian minister, one wonders just where his concern does lie" (p. 24). "Truly we do violence to the Christian faith if we think of it as being concerned with spiritual things alone" (p. 34). "Tithing must never be seen as an end in itself—this would be 'law' with a vengeance—it is simply a standard by which a man may judge his own gifts" (p 56).

I recommend the reading of this book to any pastor or Christian layman who is interested, not only in the church budget, but also in the spiritual life of his church and in the furtherance of the Gospel of Jesus Christ.—Milo Kauffman.

How God Heals. by Paul M Miller; Herald Press; 1959; 24 pp ; 35¢.

One of the hallmarks of an age of spiritual vitality and renewal is often an outpouring of the gift of healing. This was the case at the great turning points of Old Testament history (e.g., the ages of Moses and Elijah), it has been the case throughout the history of the church (George Fox was an example), but to a degree beyond comparison it was especially the case when God walked among men The work of healing was directly cited by Jesus when He stated the most directly (Luke 7:22) His claim to be the Awaited One Alreadv during His earthly ministry (Luke 10:9; Matt. 10:8), but also after His departure, Jesus entrusted to His disciples the same ministry of healing. Healings by Peter and Paul are recorded in the Book of Acts, and the gift of healing is spoken of (I Cor. 12:9, 28) as a normal part of the life of the church. This healing, though it involves no disrespect for medical science, goes beyond what they normally can attain.

With the passage of time and the development of the routines of Christian faith and behavior, the unusual, triumphant victories of God over the evils of sickness are no longer expected—nor do they seem to occur as often, since faith in their real possibility is a part of their happening. As a result, Christian victory over sickness and death comes to be understood as meaning a way of suffering and dying courageously, so that prayer for divine healing would seem almost to indicate disrespect for Providence. One no longer prays for healing, but rather for strength to bear the trial.

Such an attitude, while partly true, is just false enough to leave a vacuum—a human need unmet, an element of Gospel truth unpreached—into which spiritually unhealthy influences may easily move, whether unbalanced Christian groups or the outspokenly irreligious or sacrilegious. Healing becomes an end in itself, rather than one way of proclaiming the triumph of Christ over His enemies; it is used as a tool of propaganda, as credentials for a preacher, as a test of faith. Recourse to medical help—or even sickness itself—is looked on as sin, since God's will is wholeness.

The most frequent response to this excess is an equally one-sided thrust in the other direction, limiting the gift of healing to the medical profession and condemning as superstition any expectation at all of unusual divine workings. In the interplay of reaction and counterreaction it is extremely difficult for sincere Christians to know just what they may and should believe and hope for; is "divine healing" just a pious way of looking at successful medical treatment, or is it a fully miraculous power available at any time in answer to prayer?

The purpose of this pamphlet by Paul Miller is to make perfectly clear that Christians are not obliged to choose between these two half-truths. Medicine and miracle are not identical; nor are they opposites. Nor is healing only and always the way God chooses to triumph over disease; He may use the disciple's faithfulness in suffering as a mighty witness.

The pamphlet states these basic truths several times in different ways. The anointing service is discussed and it is argued that such a service should involve the entire congregation. Miller affirms—healthily, on the grounds of the New Testament rather than by appeal to contemporary documentation—the real possibility of exceptional divine intervention to heal, refusing to abandon this faith to the "fringe groups"; he reports on growing interest in healing services within the larger denominations.

It is not Paul Miller's purpose to provide a closely reasoned argument or a scholarly exposition. **How God Heals** is a readable, balanced testimony to the variety and the goodness of God's workings on our behalf. It merits wide circulation wherever an inordinate faith either in medicine or in religous healers has threatened people's spiritual balance.—John H. Yoder.

Trustees of Wake Forest College in Winston-Salem, N. C., a Baptist institution, were urged by its Student Legislature to "take a positive stand" against racial discrimination in the school's admission policy.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Gordon and Erma (Martin), Alma, Ont., fifth child (fourth living), second son, Richard Brent, March 9, 1960.

Beam, Titus H. and Violet (Lauver), Elverson, Pa., first child, William Lauver, Feb. 8, 1960.

Bowers, Hartwell T., and Irene (Seifrit), Belvidere Fall, Vt., third child, first daughter, Grace Angela, March 28, 1960.

Bowman, Mervin and Grace (Weber), Waterloo, Ont., second son, Paul Ross, Feb. 2, 1960.

Buckwalter, Nevin and Anna Jane (Stoltzfus), Kinzers, Pa., third living child, second daughter, Alice Yvonne, March 22, 1960.

Detweiler, Donald M. and Cora (Lewis), Selersville, Pa., first child, Dawn Louise, Jan. 1, 1960.

Eby, Wayne A. and Cora (Hege), Greencastle, Pa., fifth child, fourth son, Arlin Roy, March 10, 1960.

Esaick, Forrest W. and Ruth (Kolb), Pottstown, Pa., third child, second son, Jacob Henderson, Feb. 21, 1960.

Gerber, Elmer and Fanny (Kauffman), Comins, Mich., eighth child, third son, La Verne Ray, March 10, 1960.

Gibson, Maynard and Mary Ann (Gingerich), Kouts, Ind., third child, second son, Timothy Jon, Feb. 25, 1960.

Gingerich, Donald P., and Claramae (Kauffman), Kouts, Ind., first child, Brent Paul, Feb. 18, 1960.

Groff, Jacob R. and Ruth (Miller), Holtwood, Pa., fourth child, second daughter, Ruth Ann, March 15, 1960.

Herschberger, David and Esther (Hochstetler), Harrison, Ark., first child, Jason Mark, March 16, 1960.

Histand, Claude H. and Arlene (Alderfer), Perkasie, Pa., fourth living child, second daughter, Barbara Jean, March 16, 1960.

Hoffman, Verle and Berdine (Byler), Elkhart, Ind., fifth child, first daughter, Ruth Anne, March 16, 1960.

Jantzi, Orval and Doris (Lebold), Kitchener, Ont., fourth child, first daughter, Mary Beth, Feb. 26, 1960.

Landis, Elias A. and Glenda (Godshall), Lake Bonkonloma, L.I., N.Y., first child, Kevin G., March 19, 1960.

Lisle, Dean and Edith (Weaver), Wooster, Ohio, first child, Karen Kathleen, Feb. 27, 1960.

McTimmonds, Berle and Florence (Roth), Grants Pass, Oreg., second child, first son, Terry Lee, March 12, 1960 (adopted).

Martin, Warren and Anna (Hahn),Lititz, Pa., second child, Robert, March 25, 1960.

Miller, Lloyd W. and Arliss (Trast), Nashwauk, Minn., third child, first son, Eugene Mark, March 19, 1960.

Miller, Mark and Harriett (White), Albany, Oreg., second child, first son, Mark William, March 15, 1960.

Mishler, D. Paul and Catherine (Yoder), Johnstown, Pa., third child, first son, Linwood Brent, March 17, 1960.

Nofziger, Delmer and Lauretta (Wyse), Archbold, Ohio, third child, second daughter, Joy Marcelle, March 20, 1960.

Reitz, Herman R. and Mary (Enck), Richmond, Va., first child, Judith Anne, March 22, 1960.

Roth, Norman D. and Janice (Birky), Hubbard, Oreg., first child, Ronald Duane, Jan. 13, 1960.

Ruby, Raymond and Norma (Schlegel), Tavistock, Ont., second daughter, Grace Elaine, Dec. 8, 1959.

Schantz, Boyd and Evelyn (Erb), Bancroft, Nebr., fourth child, second son, Thomas Lowell, March 20, 1960.

Shantz, Glen and Elsie (Hunsberger), Waterloo, Ont., third child, second daughter, Brenda Kristine, Jan. 7, 1960.

Sommers, Melvin and Alice (Miller), Hartville, Ohio, fifth child, third daughter, Monica Jane, March 11, 1960.

Steckle, Clayton and Shirley (Gingerich), Zurich, Ont., first child, Mary Ellen, March 21, 1960.

Stichter, Robert and Harriet (Schrock), Goshen, Ind., fourth child, third son, Philip, March 17, 1960.

Taube, Ralph E. and LaVeda (Widrick), Castorland, N.Y., fifth child, fourth son, Michael Alan, March 18, 1960.

Tucker, Duane F. and Miriam (Eby), Hagerstown, Md., second daughter, Sarah Etta, March 23, 1960.

Weaver, Ivan and Ina (Martin), Goshen, Ind., second daughter, Lauretta Sue, March 23, 1960.

Wideman, Merlin and Mary (Martin), Tofield, Alta., first child, Lorne Douglas, March 16, 1960.

Widrick, Harold and Edith (Schwartzentruber), Zurich, Ont., second child, Raye Jacob, March 9, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Schumm.—Earl Donald Bender, New Hamburg, Ont., and Ferne Delores Schumm, Tavistock, Ont., both of the East Zorra cong., by Hector Yantzi at the church, March 12, 1960.

Eberly—Steiner.—James David Eberly, Orrville, Ohio, Martins cong., and Norma Jean Steiner, Apple Creek, Ohio, Kidron cong., by J. Robert Detweiler at the Kidron Church, March 5, 1960.

Frey—Hershey.—Herbert B. Frey, Marietta, Pa., Mt. Joy cong., and Lucille Ann Hershey, Quarryville, Pa., Mechanics Grove cong., by Jacob T. Harnish at the Mt. Joy Church, March 19, 1960.

Ross—Eby.—I. Mark Ross, Kidron, Ohio, Sonnenberg cong., and Mrs. Lula Horst Eby, Clear Spring, Md., Stevens City, Va., by Jesse Short at the bride's home, June 6, 1959.

Thurmond—Kauffman.—James E. Thurmond and Helen Kauffman, both of Sarasota, Fla., Bay Shore cong., by T. H. Brenneman at the Bay Shore Church, Feb. 27, 1960.

Yantzi—Gerber.—Orvil Yantzi, Tavistock, Ont., East Zorra cong., and Eileen Gerber, Brunner, Ont., Poole cong., by Henry Yantzi at his home, Feb. 6, 1960.

Yoder—Birky.—Melvin Yoder, Greenwood, Del., Conservative Mennonite cong., and Edith Birky, Shickley, Nebr., Salem cong., by Peter Kennel at the Salem Church, March 19, 1960.

Zehr—DeBoer.—Orrild Zehr, Manson, Iowa, and Altje DeBoer, Ft. Dodge, Iowa, both of the Manson cong., by Edward Birkey at the church, March 5, 1960.

Anniversaries

Cressman. Harvey Cressman and Mary Lizzie Derstine were married at Lansdale Pa., by James Becker, pastor of Trinity Lutheran Church, on Feb. 18, 1905. During most of their married life they lived in Hatfield Township, near the girlhood residence of Mrs. Cressman. They have one daughter, Eva—Mrs. Nelson Alderfer, of Fountainville, Pa. They are both in fair health, and are members of the Plains Mennonite Church. Their home address is 20 North Fifth Street, Souderton, Pa.

Fenton. Clyde and Emma (Shank) Fenton of Philadelphia, Mo., celebrated their fiftieth wedding anniversary on March 26, 1960. They were married at Leeton, Mo., at the home of Mrs. Fenton's sister, Mrs. Dan Mohler, by her brother-in-law, Dan Mohler. They have lived on the farm most of their lives and have recently retired from full-time farming. They are both in their seventies and have fair health. They are members of the Pea Ridge Mennonite Church, where they became acquainted more than fifty years ago. They have two sons and three daughters living, all of Philadelphia, Mo.—Lewis, Walter, Helen—Mrs. Wilbur Coleman, Florence —Mrs. Irvin Clark, and Mary—Mrs. Marion Clark. Esther died in 1948. They have 18 grandchildren and two great-grandchildren. A family celebration was held at the home of Mr. and Mrs. Walter Fenton on Sunday, March 20, and open house was held at the same home on Saturday, March 26, when friends and neighbors came to bring their best wishes.

Hofstetter. David D. and Anna (Amstutz) Hofstetter celebrated their sixtieth wedding anniversary on March 1, 1960, with only some of the family members present. Mrs. Hofstetter has been a shut-in for some time and so they were not able to observe open house. Their many friends remembered them with letters and cards which they enjoyed very much. They are both members of the Kidron Mennonite Church and were faithful workers in many of the church activities and regular attenders as long as health permitted. They have lived in the same house all of the sixty years. They have one daughter, Elvina—Mrs. Oscar Gerber, and one son Elmer, both living on the home farm near Dalton, Ohio. They also have four grandchildren and seven great-grandchildren. Mr. and Mrs. Hofstetter spend much time reading and leading devotions and keeping up their many scrapbooks and friendship books.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birkey, Katherine, daughter of Christian and Katherine Oyer, was born Feb. 26, 1892, in Woodford Co., Ill.; died March 10, 1960, at her home, Lowell, Mich.; aged 68 y. 13 d. In 1910, she was married to Levi Birkey, who died in 1931. Surviving are 4 children (Raymond—Ludlow, Ill.; June—Mrs. Anthony Stormzand, Lowell; Ralph O., Brimley; and Velma—Mrs. Lowell Birkey, Amboy, Ind.), 15 grandchildren, one sister (Mrs. Rowland), and 3 brothers (Jake, Morton, Ill.; Joe and Manuel, Foosland; Pete, Congerville; and Samuel, Gibson City). Two sons and one daughter died in infancy. She was a member of the Bowne Mennonite Church, Clarksville, Mich., where funeral services were held on March 13, in charge of T. E. Schrock.

Birky, Lydia, daughter of Christian and Magdalena Schertz, was born Feb. 11, 1874, at Hopedale, Ill.; died on March 12, 1960, from complications resulting from a broken hip, at the York (Nebr.) Hospital; aged 86 y. 1 m. 1 d. On Jan. 14, 1903, she was married to D. Z. Birky, who preceded her in death. Her husband had served as deacon for the Beemer conregeation for 22 years. Surviving are one adopted daughter (Dora —Mrs. G. C. Miller, Beemer, Nebr.), and 8 grandchildren. She was a member of the Beemer Church. Funeral services on March 16 were held at the Stalp Mortuary, Beemer, in charge of Sam Oswald; interment in the Beemer Cemetery.

Driver, Baby Boy, stillborn son of Fred A. and Ethel (Mays) Driver was born March 3, 1960. Waynesboro, Va. Besides the parents, he is survived bv 2 brothers (Lewis and James) and one sister (Grace). Due to snow-blocked roads, the graveside services at Soringdale Cemetery were delaved until March 10, Services were in charge of Franklin E. Weaver.

Fisher, Rachel P., daughter of Amos and Sallie (Petersheim) Smoker, was born Oct. 16, 1887,

near Atglen, Pa.; died March 6, 1960, of a heart condition at the Ephrata (Pa.) Hospital; aged 72 y. 4 m. 19 d. On Jan. 12, 1909, near Atglen, Pa., she was married to John M. Fisher, who died March 8, 1949. Surviving are 6 children (Elsie, Morgantown, Pa.; Sadie—Mrs. Jesse Stoltzfus, Elverson; Susan—Mrs. Joseph Kurtz, Narvon; Ada and Anna, both of Morgantown; and John M., Mifflinburg), 16 grandchildren, 7 great-grandchildren, one brother and 3 sisters (William C., and Annie—Mrs. C. L. Umble, Parkesburg, and Sue—Mrs. E. C. Umble, Gap, Pa.). She was a member of the Conestoga Church near Morgantown, where funeral services were held March 9 in charge of Ira Kurtz and Roy Glick; interment in the Millwood Cemetery.

Gerig, Martin C., son of Christian R. and Mary (Conrad) Gerig, was born June 6, 1886, near Wayland, Iowa; died March 1, 1960, near Albany, Oreg.; aged 73 y. 8 m. 24 d. On Feb. 15, 1911, he was married to Emma Nofziger, who survives. Also surviving are 11 children (Mabel—Mrs. Ben Miller and Christian Emanuel, Lebanon, Oreg.; Mrs. Roman Yutzy, Kalona, Iowa; Mary, Sarasota, Fla.; Melvin, Wauseon, Ohio; Minnie—Mrs. Lloyd Chafee, Castorland, N.Y.; Allen, Wayland, Iowa; E. Lavern, Indianapolis, Ind.; Elmer and Willard, Albany, Oreg.; and Orpha—Mrs. Ivan Oreg.), 41 grandchildren, and 5 brothers and sisters (Henry and Lizzie, Lebanon; Amos, Albany; Mrs. Fannie Roth, Wayland, Iowa; and Benjamin, Sarah Cruz, Calif.; and Mary). In death were 2 brothers, one sister, and one daughter. He was a member of the Fairview Church where funeral services were held on March 4 in charge of Nick Birky and Neil Birky.

Godshall, Sallie, daughter of Henry and Sarah (Moyer) Baum, was born Jan. 12, 1888, Hilltown Twp., Pa.; died at her home, Blooming Glen, Pa., on March 8, 1960; aged 72 y. 1 m. 25 d. On June 10, 1911, at Perkasie, Pa., she was married to Allen M. Godshall, who survives. Also surviving are 3 sons and one daughter (Clyde B., Warren B., Walter B., and Sara—Mrs. Clarence Walt), 2 sisters (Mrs. Stella Yoder, Blooming Glen, and Mrs. Elmer Detweiler, Perkasie, Pa.), and 9 grandchildren. She was a member of the Blooming Glen Church where funeral services were held on March 12, in charge of David F. Derstine, Jr.

Hackman, Katie L., daughter of Henry and Susan (Landis) Derstine, was born Oct. 18, 1885, at Salford Twp., Pa.; died March 15, 1960, after a long illness, at the Eastern Mennonite Convalescent Home, Hatfield, Pa.; aged 74 y. 4 m. 26 d. On Dec. 9, 1905, she was married to Joseph W. Hackman, who survives. Also surviving are 3 sons (Walter, Allentown, Pa.; Harvey, Souderton, Pa.), and 9 grandchildren. She was a member of the Franconia Church where funeral services were held on March 19, in charge of Curtis L. Bergey, Menno Souder, and Arthur Ruth.

Hershberger, David, Sr., son of A. P. and Sarah (Stutzman) Hershberger, was born March 23, 1891, at Milford, Nebr.; died of a heart condition at the Seward Memorial Hospital on March 9; aged 68 y. 11 m. 15 d. On Jan. 14, 1915, he was married to Anna B. Stauffer, who survives. Also surviving are 4 sons and 3 daughters (Harlan and Roy of Milford; Reaford, Keswick, Iowa; David, Beaver Crossing; Kathryn—Mrs. Elwin Friesen, Henderson; Mary—Mrs. Gerald Stutzman, Friend; and Phyllis—Mrs. Dale Philson, Milford), 19 grandchildren, 4 brothers (Ammon, Corry, Pa.; Allen, Albany, Oreg.; Paul, Wellman, Iowa; and Ezra, Goshen, Ind.), and 3 sisters (Iva—Mrs. Will Hauder, and Lavina Redliger of Milford, and Lucinda—Mrs. Chris Earnest, Kalona, Iowa). Four brothers and one sister preceded him in death. He was a member of the East Fairview Church where funeral services were held on March 25, in charge of Ammon Miller, Oliver Roth, and Sterling U. Stauffer.

Hooley, Christian Albert, son of Jacob and Mary (Brown) Hooley, was born March 15, 1880, at Garden City, Mo., died at his home, Smithville, Ohio, on March 23, 1960, after a two and one-half weeks' illness: aged 80 y. 8 d. On April 20, 1904, he was married to Mary Schrock, who survives. Also surviving are a daughter (Marie—Mrs. David McFadden, Jr., Creston), one son (Roy, Cleveland), 5 grandchildren, a sister (Nettie—Mrs. Peter Musser, Smithville), and 2 half brothers (Amos, Goshen, Ind., and Amos, Jeromesville, Ohio). A son died in infancy, and a daughter preceded him in death. He was a member of the Smithville Church where funeral services were held on March 25, in charge of Gerald Studer; interment in the Oak Grove Cemetery.

Horst, Joseph B., son of Martin W. and Emma (Brubaker) Horst, was born March 4, 1905; died of a heart attack in his sleep on March 1, 1960, and was buried on his birthday; aged 56 y. 11 m. 26 d. He was a mechanic at the Farmersville Equipment Co. He was married to Bertha Sensenig, who survives. Also surviving are 7 children (Esther—Mrs. Walter Z. Burkholder, Ephrata; Lydia Ann—Mrs. LeRoy H. Bowman, Barville; Grace—Mrs. Martin M. Weaver, Womersley; Mervin S., Leacock; Ray S., Stevens; LeRoy S., Bowmansville; Edith S., at home), 21 grandchildren, 2 half brothers (Tillman G., and George S.), and one half sister (Hettie), all of New Holland. He was a member of the Weaverland Church where funeral services were held March 4, with Paul Graybill and David Weaver in charge.

> **Social service can put a new coat on a man; the grace of God alone can put a new man in the coat.—Selected.**

Hostettler, James Wilson, was born Aug. 1, 1914, at Portland, Oreg.; died March 2, 1960, at Salem, Oreg.; aged 45 y. 7 m. 1 d. On June 11, 1939, he was married to Leah Brubaker, who survives. Also surviving are 2 sons and 3 daughters (Vilbur and David, who are in the U.S. Navy; Lois—Mrs. Paul Burns, Salem, Oreg; Lela and Lillie, both at home), one granddaughter, his mother (Mrs. Minerva Hostettler, Hubbard, Oreg.), 3 sisters and one brother (Ina—Mrs. Hugh Wolfer, Portland, Oreg.; Bessie—Mrs. Cecil Bartell, Hubbard; Lillie—Mrs. Silas Yoder, Lebanon; and Archie, Hubbard). He was a charter member of the Sweet Home Church, and helped in starting the work at Cascadia, Oreg. The last few years he was in the hospital where he passed away. Funeral services were held on March 7 in the Sheridan Mennonite Church, in charge of D. F. Shenk and Raymond Mishler; interment in the Sheridan Mennonite Cemetery.

Huber, Abram S., son of Abram H. and Harriet (Stauffer) Huber, was born April 2, 1880, in Warwick Twp., Lancaster Co., Pa.; died in the Lancaster (Pa.) General Hospital, March 3, 1960; aged 79 y. 11 m. 1 d. His wife, the former Bessie Hess, preceded him in death in 1955, after which he lived at the Mennonite Home, Lancaster, Pa. He was a farmer. Surviving are 2 children (Carl D. and Mary—Mrs. Andrew R. Landis, Lititz; Ruth—Mrs. John E. Phillippi, Lancaster; Sarah—Mrs. Paul R. Furlow, Fulton, N.Y.; Esther—Mrs. Albert K. Mellinger, Ephrata; A. Paul, Oak Ridge, Tenn.; and Miriam—Mrs. Clayton George, West Hvattsville, Md.), 17 grandchildren, and 29 great-grandchildren. He was a member of the Lititz Church where funeral services were held after a short service in the Mennonite Home, in charge of Lester B. Wenger and Melvin H. Lauver. Interment in the Hess Mennonite Cemetery.

Jutzi, Daniel S., son of Michael and Marie (shrag) Jutzi, was born in Oxford Co., Ont., Nov. 27, 1873; died March 2, 1960, at the home of his daughter, Mrs. Ezra Streicher, Tavistock, Ont., after an illness of 2 weeks; aged 86 y. 3 m. 4 d. On Nov. 4, 1896, he was married to Veronica Roth, who died March 14, 1951. Surviving are 3 daughters (Annie—Mrs. Ezra Streicher and Elizabeth—Mrs. William Kelly, of Tavistock; and Ida—Mrs. Elmer Gingrich, Baden, Ont.), one son (Nicholas, Tavistock), 23 grandchildren, 34 great-grandchildren, and 5 sisters. One daughter, one son, 5 sisters, 3 brothers, 4 grandchildren, and 2 great-grandchildren preceded him in death. In 1902 he was ordained as deacon, in 1914 as minister, and in 1917 as bishop of the East Zorra A.M. Church, in which office he served faithfully until his retirement a number of years ago. During his ministry he was instrumental in the baptism of 817 people and performed 259 marriages. Funeral services were held March 5 at the East Zorra Church in charge of Jacob Zehr, Joel Schwartzentruber, and Henry Yantzi, with testimonies by Samuel Schultz, Moses O. Jantzi, and Chris Brunk.

Kauffman, Robert Eugene, son of Melvin and Loretta (Burkey) Kauffman, Goshen, Ind., was born on March 12, 1960; died en route to the hospital as the result of a cranial fracture when a gate fell on him, March 12, 1960; aged 5 y. 9 m. Surviving are his parents, one brother (Jeffrey Lamar), and his grandparents (Mr. and Mrs. John Kauffman and Mr. and Mrs. Clinton Yoder) all of the Goshen, Ind., community. Funeral services at the Benton Church on March 15 were in charge of Galen Johns, assisted by E. J. Yoder.

Kortemeier, Kate, daughter of Jacob and Elizabeth (Anger) Lentz, was born in Lancaster Twp., Sept. 17, 1866; died at her home, Freeport, Ill., on March 4, 1960; aged 93 y. 5 m. 16 d. On May 26, 1898, she was married to Henry Kortemeier, who survives. Also surviving are 3 sons (Clifford, Stanley, and Elwood, all of Freeport), 6 grandchildren, 5 great-grandchildren, 3 sisters (Mrs. Mary Brown, McGregor, Minn.; Mrs. Carrie Sharer, Princeton, Ill.; and Mrs. Fannie Mitchel, Freeport). One son preceded her in death. She had been an active member of the Freeport Church where funeral services were held on March 6, in charge of Richard Yordy, assisted by Paul Sieber.

Leaman, Peter John, son of Dr. Ivan and Mary Ellen (Eby) Leaman, was born in Lancaster, Pa., Aug. 24, 1959; died of diarrhea with dehydration at the Rava Hospital, Mogadiscio, Somalia, Africa, March 10, 1960; aged 6 m. 15 d. Adequate medical facilities were not available in the area at that time of year. On Jan. 21, 1960, he went with his parents to Somalia for a 4-year term of medical missionary service under the Eastern Board. He had been in Somalia less than a month when this illness overcame him. At the onset of his illness, his parents were in language study at Mahaddei, an interior station, in preparation for opening the hospital at Margherita later in 1960. Surviving are his parents, his grandparents (Mr. and Mrs. Lloyd M. Eby, Ronks, Pa., and Mr. and Mrs. Ivan D. Leaman, Columbia, Pa.). Funeral services were held in the mission chapel at Mogadiscio with Wilbert Lind and Carl Wedhoeft in charge; interment in the Protestant section of the Catholic Cemetery in Mogadiscio, near the grave of Evelyn Wesselhoeft, another "little missionary" who died 2 years before.

Leu, Anna, was born in McClaien Co., Ill., on Sept. 2, 1875; died March 8, 1960, at the Community Rest Home, Anthony, Kans.; aged 84 y. 6 m. 6 d. She had been bedfast since breaking her hip in July, 1958. On Dec. 3, 1902, at Eureka, Ill., she was married to Samuel Leu, who died March 6, 1953. Surviving are 2 sons (Ralph, Harper, Kans., and Clarence, Alva, Okla.), and 6 grandchildren. She was a member of the Crystal Springs (Kans.) Church where funeral services were held March 11, in charge of Alvin Kauffman.

Mast, Lena S., daughter of Elam and Katie (Beiler) Stoltzfus, was born Dec. 15, 1898; died of thyroid cancer on Feb. 26, 1960, at the Coatesville (Pa.) Hospital; aged 61 y. 2 m. 11 d. She was married on Feb. 2, 1927, to Amos K. Mast, Parkesburg, Pa., who survives. Also surviving are her mother, one sister (Mrs. Christ J. Kurtz, Elverson), 4 sons (Earl E., and Elmer A., both of Parkesburg; D. Leon, Wauseon, Ohio; and Alvin L., Cochranville, Pa.), 2 daughters (Elizabeth—Mrs. Lemuel B. Beiler, Gordonville, and Anna Mary—Mrs. J. Melvin Mast, Parkesburg), and 27 grandchildren. She was a member of the Wesley Mennonite Chapel, Newark, Del. Funeral services were held at the Maple Grove Church, Atglen, Pa., on Feb. 29, in charge of Herman Glick, assisted by Aaron F. Stoltzfus, Abner G. Stoltzfus, and Harry A. Diener.

Mullet, Wayne E., son of Emanuel and Amanda (Schlabach) Mullet, was born July 2, 1927, Holmes Ohio, died of pneumonia and cancer on Feb. 8, 1960, at the Timken Mercy Hospital, Canton, Ohio; aged 32 y. 7 m. 6 d. He was married on Nov. 18, 1948, to Clara M. Beachy, who survives. Occupation: butcher at Beach City, Ohio. Also surviving are five children (Floyd, Wilma, Emma, Trudy, and Larry Wayne), 3 brothers, and 8 sisters. He was a member of the Sharon Conservative Mennonite Church. Funeral services on Feb. 11 were held at the Walnut Creek Church, in charge of David D. Stutzman, Abe J. Yoder, and Freeman Hostetler; interment in the Union Hill Cemetery.

Oesch, Joseph C., son of John and Amanda (Smith) Oesch, was born in Hickory Co., Mo., on Jan. 9, 1875; died after an extended illness on Jan. 29, 1960, at his home, Spartansburg, Pa.; aged 85 y. 20 d. He was a retired farmer. On Oct. 29, 1899, he was married to Artie E. Yoder, who survives, with 9 children (Fern—Mrs. Earl Miller, Frankfort, Ind.; William T., Woodside, N.Y.; Naomi—Mrs. Atlee Helmuth, Aurora, Ohio; Joseph C., Centerville, Pa.; John and Mary —Mrs. Clifford Stutzman, Corry, Pa.; Ruby—Mrs. Verdil Robinson, Helen, and Amanda, at home), 2 brothers and 2 sisters (J. D., Garden City, Mo.; Anna, Kansas City, Mo.; William W., Goshen, Ind.; and Edna—Mrs. Melvin Yoder, Shipshewana, Ind.). Preceding him in death were 2 daughters. He became a member of the Plainview Church at Aurora, Ohio, in 1910. For the past 22 years he lived near Spartansburg and attended the Britton Run Church. Funeral services were held at the Torrey-Hays Funeral Home by his son-in-law, Earl Miller, assisted by Daniel Johns; interment in Rose Hill Cemetery.

Payne, Charles Sidney, was born March 3, 1881; died at his home, Rawley Springs, Va., on Feb. 29, 1960; aged 78 y. 11 m. 26 d. He was a retired city water works worker. He was a member of the Rawley Springs Mennonite Church. Funeral services on March 2 were held at the Mt. Clinton Church, in charge of Richard S. Weaver and Harold G. Eshleman.

Stover, Annie D., daughter of Reuben and Mary (Detweiler) Fretz, was born Feb. 25, 1875, at Salford Twp., Pa.; died March 8, 1960, at her home, Souderton, Pa.; aged 85 y. 12 d. On Feb. 27, 1896, she was married to Henry M. Overholt, who died in 1941. In 1948, she was married to Edwin Stover, who died in 1951. Surviving are one daughter (Carrie—Mrs. Raymond Detweiler, Souderton), one granddaughter, and 2 stepsons (William and Edwin Stover, Telford). She was a member of the Franconia Church. Funeral services on March 11 at the Souderton Church were in charge of Curtis L. Bergey and Menno B. Souder.

Swartzendruber, Benjamin P., son of Peter and Catherine Swartzendruber, was born March 18, 1871, at Johnson Co., Iowa; died of a heart condition on March 3, 1960, at his home, Upland, Calif.; aged 88 y. 11 m. 14 d. Occupation: retired citrus fruit grower. On Dec. 13, 1896, he was married to Mary Zimmerman who died Aug. 14, 1919. On Nov. 18, 1920, he was married to Malinda Wenger, Los Angeles, Calif., who died March 9, 1937. On March 17, 1938, at Mt. Joy, Pa., he was married to Anna B. Nissley, who survives. Also surviving are one daughter (Ida May—Mrs. Geo. H. Beare), one great-granddaughter, and one sister (Mrs. Barbara Slagell, La Junta, Colo.). He was a member of the Brethren in Christ Church at Upland where funeral services were held on March 7, in charge of Alvin Burkholder and Eber Dourte; interment in the Bellevue Cemetery.

Yoder, Cynthia Naomi, daughter of Edward and Norma (Miller) Yoder, was born Nov. 9, 1958, at Meyersdale, Pa.; died following heart surgery on March 8, 1960, at the Children's Hospital, Pittsburgh, Pa.; aged 1 y. 4 m. 28 d. Surviving are the parents, one brother (Dennis), 2 sisters (Ardith and Bernice), and grandparents (Mr. and Mrs. Evan J. Miller, Meyersdale, Pa., and Mr. and Mrs. Bert D. Yoder, Greenwood, Del.). Funeral services on March 10 at Maple Glen, Grantsville, Md., with Ivan J. Miller and Elmer H. Maust in charge.

Yutzy, Ronda Kay, stillborn daughter of Paul A. and Ruth (Roupp) Yutzy, was born at Grace Hospital, Hutchinson, Kans., March 9, 1960. Surviving besides the parents are 2 sisters (Sondra Rae and Rita DeeAnn), the grandparents (Mr. and Mrs. John Roupp, Hesston, Kans., and Mrs. J. M. Yutzy, Hutchinson). Graveside services were held at the Yoder Mennonite Church on March 10, in charge of Sanford E. King.

ITEMS AND COMMENTS

BY THE EDITOR

The latest shipment of the United States 100,000-ton wheat and flour grant arrived in Jordan late in January. The shipment will be distributed to needy Jordanian families. A 2,500-ton shipment of American barley is expected to arrive in Jordan soon.

* * *

More than half of all doctoral dissertations submitted to Roman Catholic theological faculties of West Germany deal with Protestant theology. This indicates the growing dialogue between Protestant and Catholic theologians.

* * *

French objectors to military service in Algeria are organizing in an attempt to provide mutual aid and to secure assistance from other sources. There are many such objectors scattered throughout Europe, according to the Reporter.

* * *

Membership in the Methodist Church of Great Britain declined in 1959 for the fifth successive year. Although some 24 thousand new members joined the church last year, this number was offset by the number of communicants who died or withdrew from the denomination.

* * *

Medical researchers in a new report have confirmed that Seventh-Day Adventists, whose religion requires them to refrain from smoking and drinking, have a far lower incidence of lung cancer and heart disease than those who do not abstain from these practices. The study, conducted for cancer research in co-operation with eight Seventh-Day Adventist hospitals, not only substantiates findings of an initial study issued two years ago, but suggests that cigarette smoking may have a deadly relationship to the type of sudden heart attacks that cut down many middle-aged men in their prime.

* * *

During the past decade Southern Baptist church membership increased by 34 per cent. The denomination ranks second only to the Methodist Church among Protestant bodies.

* * *

According to publications of the Anti-defamation League there are Jews living in 119 countries and territories of the world. There are striking differences among them in skin color, facial features, and dress. They speak many different languages. There are 25,000 Falasha Jews in Ethiopia. In Cochin, India, there are about 2,000 and in the Bombay area, there are 20,000. There are about 85,000 Jews in Iran and about 5,000 in Iraq. In the Caucasus Mountains in Russia, there are an unknown number of Khazar Jews.

* * *

A new marriage law in Iraq permits Moslem men to be married outside the Islamic religion to women of the Christian or Jewish faith. However, it forbids a Moslem woman to marry a non-Moslem. The new law sets 18 as a legal age of marriage. It bans polygamy except by special permission from a religious court judge.

* * *

The General Conference Mennonite Church in Wichita, Kans., gave a complete set of **Mennonite Encyclopedia** to the Wichita City Library. This is a good example to follow.

* * *

Representative Frank M. Clark of Pennsylvania has introduced a bill into the House of Representatives in Washington which would "provide for exemption from participation in the Federal Old Age and Survivors Insurance Program for individuals who are opposed to participation in such a program on grounds of conscience and belief." It is said that this exemption is requested by members of the Amish fellowship.

* * *

It is to the credit of the National Broadcasting Company that Jack Paar, leading TV performer, has withdrawn from the company's list of entertainers. The occasion was the deletion of an off-color joke in his show.

* * *

Production of Bibles and Scripture portions in Germany increased from 170,000 copies in 1945 to 1,370,000 copies in 1958, according to the latest annual report of the Association of Evangelical Bible Societies in Germany. There are 35 Bible societies in Germany, 24 of them in West Germany. Only four, however, are engaged in the actual production of the Scriptures.

* * *

Twenty per cent of all public schools in the United States are still one-teacher

schools. They give elementary education to some 400,000 children. A considerable proportion of one-room teachers reported to the National Educational Association that they felt consolidation with other schools would be impossible or undesirable.

• • •

It doesn't pay to fight. A survey reveals that business in Little Rock, Ark., has suffered severely from the integration difficulties in that city.

• • •

In little more than a quarter of a century, the death rate from lung cancer among white men has risen from 3.8 to 31 for each 100,000 persons.—**Between the Lines.**

• • •

The United States Navy has succeeded in bouncing radio signals off the moon. The inaugural message, according to Religious News Service, is the following: "Testing. The quick brown fox jumped over the lazy dog." This message was beamed from Anapolis, Md., to Pearl Harbor, Hawaii, via the moon in 2½ seconds. A Catholic newspaper in Pittsburgh, commenting on this editorially, says, "Is it unfair to suggest that our technicians, superbly skilled as they are, could probably not think of anything more important to say?" The editorial recalls Samuel Morse's message in which he opened telegraph service with the exclamation, "What hath God wrought!"

• • •

Here is a bit of racial discrimination in reverse. A dentist in Alaska who is employed by the Bureau of Indian Affairs is not allowed to serve whites except on his free time. Therefore, white people must wait until after hours for service.

• • •

Osservatore Romano, Vatican City newspaper, in an editorial said to have been inspired by the pope, pleaded for the life of convict author, Caryl Chessman, on the eve of his scheduled execution in California for kidnaping and robbery. The paper's plea came shortly before Governor Brown of California, a Catholic, granted the prisoner a reprieve of 60 days. **Osservatore** has labeled the case one of "immovable justice which has become supreme injustice," and said that "the terrible slow agony of long years of waiting," which the prisoner had experienced, "calls for the most acute examination of conscience by a civilized people."

• • •

Alan Walker, prominent Australian evangelist, on his return from a month's tour in the United States, said that Americans "have altered the fourth commandment to 'Thou shalt keep the Sabbath holy until 12:30 p.m.'" Pointing out that theaters, supermarkets, clothing stores, and other enterprises have made Sunday a day of major commerce in some United States areas, Walker said, "I am not convinced that one of the greatest problems of the present generation—the breakdown of personality in nervous disorders—is not related to the loss of a day in meditation."

• • •

The Roman Catholic hierarchy in Canada has affirmed that not only has the state the right but also "the duty and the moral obligation from God" to inflict capital punishment. "Catholic teaching has always maintained that three types of killing which are not forbidden by the fifth commandment are: capital punishment for serious crime, waging a just war, and legitimate self-defense." This statement was issued on the eve of the House of Commons debate on a bill to abolish the death penalty for murder.

• • •

The School of Religion of Earlham College, Richmond, Ind., will formally open in the fall of 1962 as the first Quaker seminary in the history of the Society of Friends.

• • •

The State Supreme Court of Arkansas has ruled that a printing plant, laundry, and dairy operated by church-related Harding College are not tax exempt. The college claimed exemption from taxation because of its status as a nonprofit corporation.

• • •

The liturgy of the church set to jazz music is now offered to those who care for it. It seemed to have been enjoyed at a national church youth conference at Purdue University last summer and has been introduced into a few churches.

• • •

Earlier permission for Evangelist Billy Graham to hold a meeting in Khartoum, Sudan, was rescinded without any official reason being given. It has been pointed out, however, that the meeting would have conflicted with the observance of the Moslem Holy Month of Ramadan. The most vocal opposition to Graham's African testimony has been through Islamic missionaries. The evangelist addressed 9,000 Rhodesians at the largest multiracial meeting ever held in the Central African Federation, which is largely segregated. Some 4,000 Africans attended.

• • •

The Assemblies of God, with headquarters at Springfield, Mo., which have averaged 290 new congregations annually during the past five years, expect to open one new church for each day of 1960. The Assemblies, a Pentecostal denomination, have churches in all 50 states of the United States and in some 71 foreign countries.

• • •

Delegates to a reuniting assembly of the Presbyterian Church in Korea healed the denomination's five-month-old rift by voting to withdraw from the World Council of Churches. Korea's largest Presbyterian body, the church had been split into rival assemblies last September by a large anti-ecumenical minority whose leaders demanded disaffiliation with the World Council of Churches.

• • •

The Southern Regional Council, an interracial organization made up of white and Negro southern leaders, warns that the South "is in for a time of change, the terms of which cannot be dictated by white southerners." It is absurd, the Council contended, to react to such events as the current lunch-counter demonstrations with indignation, with reprisal, new laws, and persecutions. "The deeper meaning of the sit-down demonstrations is to show that segregation cannot be maintained in the South short of continuous coercion and the intolerable social order which would result."

• • •

A study in Cook County, Illinois (Chicago), reveals that 60 per cent of the funeral bills were found to be in excess of $1,000. The arithmetical mean of the bills was $1,128.

• • •

A New England radio station is having its license renewal held up by the Federal Communications Commission. One of the questions being asked is why the station gives only one half of one per cent of its time to religious broadcasting, whereas when the license was granted the log provided that 4 per cent was to be religious.

• • •

Deep-sea divers will explore the sunken harbor of ancient Caesarea and nearby coastal waters of Israel this summer in an attempt to uncover new clues regarding the famous port. It is believed that the harbor was inundated by an earthquake in A.D. 800.

• • •

A ninth-century manuscript, one of the oldest ever found, has been unearthed in Russian archives. It contains only the Prophets.

• • •

WCTV statistics say that Americans spend nearly 11 billion dollars a year for alcoholic beverages. This is enough to build a new $1,250,000 school every hour, or to pay every teacher $8,000.

• • •

The Protestant Episcopal Church will build a $3,500,000 headquarters in midtown New York City.

• • •

The Lutheran Hour has completed arrangements for what is probably to be the only series of Protestant broadcasts ever to be put on the air by the state radio of Roman Catholic Spain. The broadcast, however, will not be in Spanish, but in Estonian and will be beamed at Eastern Europe, especially the Baltic area.

• • •

None of the federal prisons in the United States have chapel buildings. Nine of the 32 institutions have been able to set aside and adapt space to chapel accommodations. The others must use the auditorium or a portion of the dining hall for religious services.

PEACE PROBLEMS COMMITTEE
C/O GUY F HERSHBERGER
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GOSHEN 1/63
IND

Gospel Herald

All the authority and boast of the world will not prevail against the church when she is guided by the Holy Spirit in testimony for her Lord.

TUESDAY, APRIL 19, 1960
VOL. LIII, NUMBER 16

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Home Missions and Evangelism

A Perspective

By Nelson E. Kauffman

We are off with a "boom" into the "60's." The President prophesies prosperity, peace, and people. This will be a period of planners and plans, for places and people—city planners, church planners, planning for a population explosion that will push to pieces our present provision for people.

Certain denominations report growth, others losses. In one city one denomination has upwards of fourscore churches, all dying—one with a two-million-dollar endowment. The Mennonite Church is possibly not really growing, but she could, she should, she must, or she will also suffer decadence and death.

One of the greatest opportunities of modern times faces us, while most insidious dangers threaten us. We have, it seems to me, a Biblically oriented faith and doctrine that should enable us to speak prophetically and candidly to an ambiguous, confused, and frustrated religious world. Our weaknesses and sins are great, and unjustifiable; there are divisions, disorders, and disobedience, but likely not greater nor more hopeless than those in the Corinthian church. The world and "Christendom" threaten us and seem formidable, but possibly not more so than in 1560. The opportunities for an adventure of Christian faith, for a light shining in darkness, have seldom been greater. It is the purpose of this presentation to invite the concerned, the dissatisfied with the *status quo*, and the strong to a home missions and evangelism program today, and each today into the tomorrows of the 60's, that under God can be used by the Holy Spirit to speak to ourselves, to our fellow churchmen, and to the world.

The description of contemporary urban life, of social values, of international relations, and of other aspects of American society is anything but bright in the minds of many professional critics of the times. One of the most challenging aspects of this situation from the standpoint of the Anabaptist concept of the church is that, since the church is a brotherhood of believers, separate from the world, we are in a position to speak to it. Someone has identified the modern church as a parasite on society whose future and fortunes are dependent upon the health of society. To come out from the world, and then also to come out from our church isolation into the world, to speak to it, to testify to it, to take the responsibility of suffering for its sins, and to offer to it the crucified, risen Redeemer, in meaningful service and obedience to Him, offers to us a most exciting, challenging, and meaningful opportunity in the decade ahead.

To undertake such a program, however, will require deep and genuine confession of sin and repentance for our own failures. It will mean approaching the task in deep humility and godly fear, yet with confidence in the adequacy of the Gospel, and the relevancy of the Scripture. It will mean constant dialog with society to learn better the heart cry of the lonely, the agony of the bored, and the

(Continued on page 357)

The Cry of the Lost

by Ada Hershberger

Above the hustle and bustle of my busy days filled with the routine of—
Providing and preparing,
Bearing, sharing, wearing,
Doing and redoing,
Meeting demands, watching clocks,
Hastening, visiting, entertaining,
Feeding, feasting, washing, drying,
Teaching, disciplining, training,
Patting, soothing, smoothing,
Laughing, crying, listening,
—and loving—
Above all this, can I hear the cry of the lost?

In the midst of business and business transactions—
Buying, selling, paying,
Banking, borrowing, investing,
Hiring and firing,
Trying new methods and testing,
Sowing, raising, mowing,
Harvesting and meeting Grade A specifications,
Building, tearing, and repairing,
Working, providing for my own,
Coming and going—
Amidst all this, do I stop to listen to the cry of the lost?

Through the well-insulated walls of my home which is—
Warm, comfortable, well-lit,
Draped, carpeted, well equipped
With gleaming and smoothly clicking automatics
(And an eye-level oven),
Furnished with matched, overstuffed pieces,
Fireplace and daily paper,
Decorated with colors "easy to live with,"
A home with overflowing closets,
A well-stocked refrigerator,
—and deepfreeze—
Through all this is my heart reached by the cry of the lost?

I go to worship in my beautiful well-built church with its—
Wheels of organization running smoothly,
Carpeted aisles and numerous classrooms,
Socials with refreshments,
Harmonious singing, praying ("bless us")
Giving, voting, counseling,
Speaking, preaching, orating, teaching,
Well-dressed people, Easter parading,
Many reputable families,
Promptness in dismissing,
But hearken! From without still comes the cry of the lost!

Time is swiftly, silently passing, and a countless number of souls continue their march into the certainty of an endless eternity.

Dear Lord,
Shake me from my lethargy,
And sensitize my heart,
Lift my eyes above myself,
Unstop my dull-of-hearing ears,
Loose my tongue with Holy Spirit boldness,
Give me busy helping hands,
Quicken my delaying steps,
And impel me to carry your glorious Gospel to help still the cry of the lost!

Iowa City, Iowa

Our Readers Say—

Through politics the practice of birth control has been cast before the public by means of our public communication media. A Catholic is a potential candidate for president of the United States. Because he is a Catholic and because of the Catholic position on this question, his qualification is questioned. Furthermore, it is inferred that if a Protestant were to be a president, this objection could not be raised; so the natural conclusion in the mind of the public is that the Catholics are against birth control but that the Protestants favor it.

Since Mennonites do not always concur in all that other Protestants teach, naturally the question arises in the minds of many what the Mennonite Church teaches and believes on this question. And now at that critical moment a discussion appears in the GOSPEL HERALD generally in tone not negative to the practice of birth control. Therefore some may be jumping to the conclusion that this now is the position of the Mennonite Church. My plea at this moment is, **let us not make any decision until all the evidence is in.**

Since the Catholic Church takes a position on this question, and since at this moment the world that is not Christian would scoff at this position, we have the peculiar situation of the Catholic Church being in the position of the suffering church and the Protestant Church in the position of the popular church. I cannot feel at rest to have the Mennonite Church in this classification. To be open-minded, to say the least, I think we should survey the literature, of which there has been produced a large amount. It should be studied and presented and reviewed together with the opposite position.

I solicited for a hospital in the Mennonite Church in the year 1926 when as yet hospitals were not generally approved by the church. Finally, official approval was given by the Mennonite General Conference for the Mennonite Board of Missions and Charities to build a hospital. One of the objections presented at that time against hospital work by two brethren who were very prominent in the church was that we would be participants in a program of blood. One of these, a prominent bishop, made a pub-

(Continued on page 355)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, MILLARD LIND, CONSULTING EDITORS SOYD NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTNA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

1960 Mennonite Yearbook

The 1960 *Mennonite Yearbook* is now off the press and ready for your use. The year 1960 opens a new decade. Many persons are wondering what the sixties hold in store, whether it be for the church, business, politics, or some other area of today's living.

What happened during the past decade so far as the Mennonite Church is concerned? You can make some interesting observations by taking a 1950 *Mennonite Yearbook* and comparing it with the 1960 issue.

Here are some figures from the 1950 *Yearbook* compared with figures from the 1960 volume. The figures are for the years 1949 and 1959.

	1949	1959	Increase
Membership	65,517	84,387	18,870
S.S. Enrollment	90,215	119,200	28,985
S.B.S. Enrollment	62,488	86,948	24,460
Ministerial Body	1,268	1,923	655

During the past ten years the Mennonite Church has increased its membership by 18,870. Part of this increase was due to other groups becoming affiliated with the Mennonite Church. The annual average increase over this period was 1,887, or an average increase of five members per day. The ten years from 1939 to 1949 showed an increase of 7,903. What do the sixties hold in store for us so far as membership is concerned?

The 1950 *Yearbook* shows mission work being done in seven different overseas countries, while the 1960 *Yearbook* shows work being done in about 23 different countries. The past decade has seen a great widening of outreach into other countries.

The new 1960 *Yearbook* contains 152 pages while the 1950 *Yearbook* contained 128 pages. Increases in the number of missions, congregations, Christian day schools, ordained ministers, and church organizations have required more space. In addition the 1960 *Yearbook* includes a 13-page section listing dates of birth and ordination of all ordained persons. This feature appears every five years and has proved useful to our readers.

We would like to point out a few additional features in the 1960 issue. On page 3 you will find calendars for the Christian years 1960 and 1961. In the calendars are indicated the days officially designated as days observed by the Mennonite Church. We did not include Church School Day since we did not have a specific date for this.

For a good summary coverage of the important events in the Mennonite Church during 1959, read Paul Erb's article, "The Mennonite Church at the Beginning of 1960." Following his article are biographical sketches of two of our leaders who left the ranks for a higher calling, the brethren John L. Stauffer and Henry E. Lutz.

In the section on education, pages 14 to 21, we find listed five colleges and seminaries; 13 high schools; and 153 elementary schools with an enrollment of 7,568. Here are listed also the administrators and teachers of these institutions.

By remarks which the editors have heard it seems that many of our readers are not acquainted with the Statistical Section on pages 48-56. Here are statistical data not only for 1959 but several tables of comparative enrollment and membership figures. Table XV, for example, presents the total number of baptized members in all Mennonite bodies around the world as 394,793. These members are found in 34 different countries, according to this table.

On page 117 appears a directory of addresses and phone numbers of lay officials of General Conference and general church boards. By another year we hope to make this list more comprehensive.

On pages 148 to 152 appears a list of all Herald Press books in print, which will answer questions regarding publications now available.

The 1959 *Yearbook* contained a thumb index system for the user. The 1960 edition has the markings for a thumb index on the title page. Because of manufacturing complications the book itself is not indexed. By following the directions for indexing found on the title page users can in a few minutes place indicating marks on the margins of respective pages.

Readers will note a difference in the size of the 1960 *Yearbook*; it is more of a pocket size than previously. The entire book was reset in type 1½ times the size of the printed type. This made possible the use of Caledonia type face which we consider more legible than the type face formerly used. One user in a letter has already commented favorably on the readability of the new type face. Editors, proofreaders, and printers worked with large size pages, which were photographically reduced to the size of the 1960 *Yearbook*. The printing is now done for the first time by the offset process, so that the problem of worn-out type and unclear printing has been eliminated.

On page 52 we wish to call your attention to an error which was made in Table IX. The membership listed for the Evangelical Mennonite Church for United States, Canada, and Total, should be moved up to the line for the Evangelical Mennonite Conference (Kleingemeinde). The membership type lines should then be moved down one line to give the correct memberships for Beachy Amish Mennonite Church, Evangelical Mennonite Brethren, and Old Colony Mennonites.

To all who have provided data for the *Yearbook* we want to share the thanks and commendations received by our office from many readers. The usefulness of this handbook will depend upon your familiarity with its contents. If you spend a few minutes simply leafing through the *Yearbook*, you will increase its value to you in whatever area of service to the church you are engaged. It is our hope and prayer that the 1960 *Yearbook* will be a means of enlarging our vision and extending our horizon of service for Christ and the church.—Z.

Mutual Aid Societies Meet

The Christian spirit as expressed in mutual aid was a constant emphasis in the sixth annual meeting of the Association of Mennonite Aid Societies. The meeting was held at the Atlantic Hotel, Chicago, Ill., March 3, 4, 1960, and was attended by about sixty representatives of the various Mennonite aid organizations in the United States and Canada.

The conference theme, "Love and Justice in Mutual Aid," was effectively set forth by Prof. J. Lawrence Burkholder in a series of devotional addresses. He showed that justice and love need not be contraries; rather, that Christian justice is Christian love in action in an organized way, seeing to it that nobody is forgotten. He pointed out that love must make up for the limitations often seen in justice. He said that the truly just man is the one who can adjust a general principle to meet a particular need, and pleaded that the mutual aid structure, necessary as a way of working, be governed by the love of Christ.

Other speakers showed a like concern. Though many details of insurance business were discussed, there was evident an underlying concern that organized church aid should not become merely insurance business. The uniting interest of these Mennonite laymen was not protection, coverage, risks, security, but rather the total welfare of a Christian brotherhood. To a visitor it seemed that these men were keenly aware of the threat which "organization man" has for the loving, personal relationship of Christian brethren.

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

5. What did the Anabaptist fathers say about the death penalty? Felix Manz, the first Anabaptist martyr, had spoken out clearly against capital punishment. His own death sentence in part read as follows: "Because he accepted the teachings of rebaptism . . . because he rejected capital punishment . . . therefore Manz shall be delivered over to the executioner. . . ."

Most government officials in the United States and Canada today profess to be Christians. The same was true of European rulers in the sixteenth century. Menno Simons boldly challenged these rulers to remember that the use of the death penalty is inconsistent with their profession. In his challenge he made the following telling points:

1. If the transgressor should repent and accept Christ while in prison, and then be executed by authority of a Christian ruler, it would be a case of one Christian killing another. "For such an one to be hanged on the gallows . . . by another Christian, who is of one heart, spirit, and soul with him, would look somewhat strange and unbecoming in the light of the . . . example of Christ."

2. "If he remain impenitent and his life be taken, one would unmercifully rob him of the time of repentance of which, in case his life were spared, he might yet avail himself."

3. Instead of execution, transgressors ought rather to be pointed unto repentance as did Jesus in the case of the woman. John 8:4-11.

4. The heathen Lacedaemonians did better in this respect than the supposedly Christian rulers of Europe. They "did not practice capital punishment, but they imprisoned their offenders and put them to work. . . . They were not driven by the bloodthirsty spirit of murder as are some of the preachers and writers who dare boast of the crucified Christ . . . and without mercy . . . thrust them into the hands of the executioner. . . ."

(See *The Complete Writings of Menno Simons,* 920-22.)

Goshen, Ind.

The banquet speaker, Dr. J. W. Fretz, described the functioning of mutual cooperation in the Mennonite colonies in South America.

The Findings Committee, with Dr. G. F. Hershberger as chairman, urged that the member groups strive to maintain the spirit of Christian love which makes the difference between Christian mutual aid and commercial insurance. It maintained that ways should be found to extend help beyond published schedules in cases of special need. It alerted the churches to a need for a more imaginative welfare program employing the total resources of the church, through such means as credit unions, financial counseling, and the employment of handicapped persons.

Mennonite Indemnity, Inc., which has been organized under Mennonite Central Committee to reinsure the various aid organizations and thus protect them against unusual losses, reported a 70 per cent increase in business. The directors were encouraged to increase capital from $100,000 up to $500,000.

The meeting in Chicago was smoothly administered by Chairman Harold Swartzendruber and Secretary-Treasurer Howard Raid. Program chairmen were Wilfred Unruh, of Indiana, and Ray Sala, of Indiana. Additional speakers were William Snyder (Pennsylvania), J. J. Peters (Manitoba), H. Ralph Hernley (Pennsylvania), Harold Schmidt (Ontario), Wayne W. Martin (Pennsylvania), Edgar Stoesz (Pennsylvania), Lloyd Hershey (Pennsylvania). There was a hearty group singing of the conference hymn, "O Master, Let Me Walk with Thee," and a quartet from Goshen sang several numbers. Jacob Redekop (Minnesota) served as banquet toastmaster.

Elected to serve on the Board of Directors for a three-year term were the present incumbents, Harold Schmidt of Baden, Ont., and Jacob Wedel of Moundridge, Kans.

The Board of Directors, in its meeting at Akron, Pa., on March 5, reorganized, electing Harold Swartzendruber, president; Harold Schmidt, vice-president; and Howard Raid, secretary-treasurer.

The Board and the Association solicit your questions and concerns about the mutual aid field. We welcome any suggestions and ideas concerning the work of the Association.—E.

Not Unworthy

BY EDNA M. MERTZ

Not unworthy, dear God, I may take
of the bread
And the cup in communion today,
For I am made clean
By the blood of the Lamb
And my sins are all taken away!

Not unworthy, dear God, though I've sinned
against Him,
Christ's righteousness now is mine,
My weakness, His power
Who knew no defeat,
The God-man, my Saviour divine!

Ft. Wayne, Ind.

25 Years Ago

(from GOSPEL HERALD, *March 28, 1935)*

. . . hundreds of Mennonites who a few years ago were in easy circumstances and among our most substantial givers . . . now either bankrupt or facing bankruptcy. . . .

. . . from one of the communities in the Middle West . . . "roads are almost impassable; too muddy to get to church for a month."

. . . total membership . . . 52,403, a net gain during the year of 1,095.

The Wrong Bell

BY JOHN DRESCHER

You have perhaps heard of the sexton who rang the funeral bell by mistake before the regular preaching service. "It makes no difference," he said; "the church is dead anyway."

The question which entered my mind upon reading this was, Did the church notice that the sexton rang the wrong bell? A dead church isn't really aware of its position. Someone needs to cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." A dead church, such as Sardis, may do many works and have a name far and wide, of being alive. Perhaps a dead church may even sense something wrong, may take particular notice of what it is doing and seek to do more. So it adds another committee for each problem. It does everything but allow itself to be awakened out of its deadly position.

In the Old Testament we run into the word "Ichabod." It means, "The glory is departed." It is possible for a church which has lost the glory to seemingly not notice the real trouble. It goes on making the same claims, but they are just claims. The world knows it and laughs up its sleeve.

Finney tells in his biography how, in the days before his conversion, he was asked whether he wanted the local church to pray for him. He replied to the effect that he did not see that it would do any good: they had prayed for revival for years and never had it.

Wanted! Churches where things happen that are not just ordinary, churches where the supernatural is the expected, and where the glory abides. Would to God we would have such spiritual life that if the sexton or some other member would ring the wrong bell, all who hear it would immediately know that he had done wrong, and that what he had done was not true of the group which he represents.

Marshallville, Ohio.

The Lordship of Christ in a Desperate World

By Elmer Neufeld

PART II

Christ—Lord over Material Possessions

To the early Christians, Christ's lordship meant that He was Lord over their material possessions and economic life. All that they owned belonged to Him. "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44, 45, RSV). In fact, they no longer thought of material possessions as something they owned—as something to which they as individuals had sole right! ". . . no one said that any of the things which he possessed was his own . . ." (Acts 4:32, RSV). They did not even claim to have given 10 per cent or 50 per cent or 90 per cent of that which rightly belonged to themselves. This was a case of mistaken ownership. The disciples discovered that they did not hold valid titles. God's name was on the title!

There were no needy persons among them. Distinctions of wealth were erased. There was abundance for sharing with those in need. The believers of Antioch engaged in the first Christian relief mission when they sent supplies to famine-struck Judea.

Now it may be that the particular form of economic life is not most important, and it may be that the communal life was soon found unworkable by the early church. But we desperately need the clear realization that the material goods of this earth belong to Christ, and are subject to His lordship exercised through the church.

How can we possibly justify the gross inequalities of wealth that still exist in the world today—both among ourselves in the church and among the nations of the world? Accustomed to living with three meals a day, with loaded refrigerators and deepfreezes, with a convenient account at the local grocer, and bins of surpluses along our roadsides, we just cannot realize what life is like for the billions of hungry people of this world, what it must be like when a child is weak and hungry and parents must answer that there is no meat or bread.

Yet we are told that half the people of the world have not enough to eat. One author recently put it this way:

> Visualize a line starting from your front door, made up of the hungry of the world—many ragged and disease-ravaged, with pinched faces. The line goes on out of sight over continent and ocean, around the world—25,000 miles—and continues to your front door. On and on it stretches, circling the globe not twice nor five times, but twenty-five, and there is no one in the line but hungry, suffering humanity.

One of our relief workers tells the story of a man of Hiroshima who came through the bombing unhurt. Immediately after the explosion, he went about among the ruins giving what help he could to the burned and mangled and dying. As he came across one after another relative and neighbor, suffering or dead, he could find only these words to utter, "Forgive me for being alive." From his experiences in Hong Kong, the relief worker continues, "As one moves among the lean-to huts, the rooftop shelters, the hallway bed spaces, the pavement shacks, and along the miles of resettlement house balconies, one says, 'Forgive me for having so much.'"

Thought for the Week

This is the miracle of Christian conduct, that those who are by nature sinful, and who constantly see the example of a sinful society, nevertheless live by the standard of the Gospel.—E.

The needs are overwhelming, and what we could give is but a drop in the bucket. But is it not time for us as disciples of Him who had no place to lay His head to examine again our economic life to see if it has really been yielded to our Lord? Within the church we must adjust our economic practices to His will, and not to the standards of a pagan and sensate society. Does not our belief in separation from the world mean anything in this realm? Let us listen seriously to those voices among us that are calling for a re-examination.

Having changed our own materialistic practices, we would again be in a position to cry out against the inequalities of our day, to be a clear witness of a new way of life. We will need to employ organizational and even governmental means to meet these needs. We use the modern methods of communication and trade in our own economic life, and we must also use these for others. This does not mean that we will seek to satisfy man's total needs with material goods. The problem is not only that suffering mankind stands in need of bread and shelter, but that it is wrong for the Christian to have so much when his brother stands in such desperate need. And in the act of sharing there is the possibility of a deeper reconciliation. Selling wheat on the market may be a material act. But sharing a loaf of bread with a hungry neighbor is a spiritual act.

Christ—Lord over the Acceptability of All Men

To the early Christians, Christ's lordship meant that He was Lord over the acceptance of members into the church. Jesus had called all men to repentance. And when they came sincerely repenting, no difference of culture, color, or race dared stand in the way. John tells us in his Gospel that the Jews had no dealings with the Samaritans. They were a despised people, having entered unclean relations with the Gentiles. But when the disciples were dispersed from Jerusalem, Philip went to a city of Samaria preaching the Word. When the multitudes believed, Peter and John came down from Jerusalem to confirm this ministry. Then when the Samaritans received the Holy Spirit, the disciples knew that God had given His divine stamp of approval. They dared not add any man-devised restrictions.

Again, when Philip was called to go down the Gaza road and instructed to join the man in the chariot, he did not balk because the man was black. He went up and sat with him, and together they studied the Scriptures. Whether the Ethiopian was already a proselyte Jew, we do not know. Perhaps he was, for it seemed that the real test was yet to come. What about the uncircumcised Gentiles who in no way kept the law of the fathers? And the test came squarely to Peter when he was called to preach to the Gentile centurion.

It is thrilling that the break-through came through Peter and not solely through Paul. You might have expected it of Paul, with all his education, a Roman citizen, a man of travel and much experience. But Peter was a simple Jewish fisherman who had never mingled with the uncircumcised. When he received the vision of the unclean animals and was commanded to kill and eat, he could only reply, "No Lord; for I have never eaten anything that is common or unclean" (Acts 10:14, RSV). But Peter obeyed and went, and perceived that God shows no partiality. And when back in Jerusalem Peter was called to defend his actions, his answer was simple but firm—"If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God" (Acts 11:17, RSV)? God acted and Peter obeyed.

Again, this was a venture of faith. It was a violation of that which had been deeply engrained in Jewish customs and practices. The circumcision party criticized, as racists and others still criticize today. But the barriers were being broken by the power of the Gospel! How desperately such a ministry is needed to-

day when the church seems like one of the last institutions to accept the right practices regarding race!

We have failed to realize the seriousness of the evils of racial segregation. Our consciences have been too easy. We have not hungered and thirsted after righteousness. Racial discrimination has had evil effects in all areas of life—economically, educationally, legally, socially, and psychologically. It has had evil effects internationally. The whole world follows minutely what happens in our Little Rocks, Birminghams, Jacksons, and Tallahassees, and our Philadelphias and Chicagos. Two times in one week in the South we met Africans traveling through the States learning about American practices. And too often such visits verify their impression of the United States as a white-supremist colonial power.

Segregation is evil for evangelism. The world no longer knows what kind of Christ we are offering. Many are reacting against the white man and against his religion, his Christ, all over the world. This is our judgment. Communism and nationalistic religions have taken full advantage. In Chicago stands a Moslem mosque, where a man by the name of Mr. Muhammed spends his energies in calling Negroes away from the white man's Christ, at least in part because the Christian Church has been so unfaithful to her Lord.

White Christians, on the other hand, have developed a false sense of superiority, barred from the deepest levels of Christian fellowship by prejudice and hypocrisy. A veteran missionary of our church wrote these words: "It would amaze you to know how many of our own people, in our own church, love the Negro in Africa, but not in America." As with the starving peoples, it seems more convenient to have the Negro brother across the oceans. All of this is rooted deep in man's pride and self.

We must, first of all, re-examine ourselves personally, confessing our unchristian attitudes—white and Negro. Before our God, we all stand with unclean hearts. Humbly we must yield ourselves anew to His grace and will. We must adopt thoroughly Christian practices within our congregations and within our church institutions. Again our standard must be the Gospel of Christ, and not our pagan society. We must call fellow Christians to re-examine the will of God for the church. She is called to a special role in meeting this crisis. Lawmakers and judges can make men equal before the law and in the courts. But the church must bring men of all races together at the table of her Lord—that men may see this new way, with oneness in Him, and recognize that Jesus was sent of God.

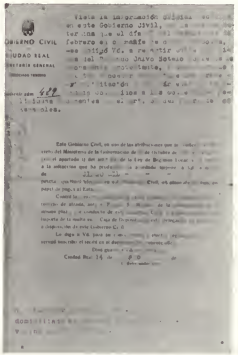
In addition, the church must speak out against the racial injustices prevalent in our country. She is God's spokesman. Through her our sin-sick society must hear again the eternal "thus saith the Lord!" This is not a question about taste or preference, but rather about obedience. There is a warning for us in Peter's testimony—"Who was I that I could withstand God?" We must co-operate with others in working for racial justice.

To be continued

So Were Prophets Persecuted

BY LESTER T. HERSHEY

This is what Jesus said to the disciples in His Sermon on the Mount. He also said, "Blessed are they which are persecuted for righteousness' sake," and again on another occasion: "Ye shall be hated of all men for my name's sake." To the Corinthians Paul wrote, "We are fools for Christ's sake."



Shown above is a photostatic copy of an official document by the government of Spain imposing a fine of about $100 on a Protestant minister for allowing an American friend to hand out five tracts.

Contrary to the belief of many, persecution is still going on in Spain. The Catholic Church, while showing one face to the world and rich Uncle Sam, has another face which is seen by the Evangelical Church in Spain.

A letter from a minister friend of mine living in Spain contained a photostatic copy of a document he received from the Spanish Civil Government. It is a notice that he has been fined five thousand pesetas (approximately $100). The typewritten paragraph at the top translated reads:

Having seen the official information received in this Civil Government (i.e., province of Ciudad Real) in which it has been determined that on the 27th of last February in company with other persons—you handed out to children of the town of Calvo Sotelo leaflets containing Protestant propaganda and considering such a matter a grave offense which goes beyond the limits of tolerance allowed confessions of religious dissenters in Article 6 of the Spanish Statutes.

My friend explained what happened. An American missionary was visiting him in his home. He stepped out on the street alone and handed five tracts to five boys who were there. He returned into the Spanish minister's home. This was in Februry, 1959. The fine was served on the minister the following April.

After writing me this information, he adds: "This is what happens in a country where the Catholic Church dominates the government. We are watching America. . . . Don't let anyone kid himself into believing it will be different for you once the Roman Church has control of government."

Should we not pray for continued liberty in America?

Goshen, Ind.

Angus and Herefords

BY J. PAUL SAUDER

The Shenandoah Valley of Virginia has many a beautiful pasture. One frequently sees a herd of all-black Angus cattle and a little farther on one sees the white-faced red Herefords. And thereby hangs a tale which I picked up while living in the valley.

A farmer who had a herd of very young Herefords picked up a very young Angus calf. Side by side these young animals grazed, drank from the spring, butted each other in play, and grew apace. But the farmer was not as satisfied as were his cattle, for there grew within him a compulsion that he had no right to deny that solitary black Angus the pleasure of companionship with one of his own breed. And so there came a day when the farmer located an Angus herd and bought another Angus, as large and sleek and black as his own yearling.

When he drove up to the pasture gate and drove inside, all the young cattle came around, impelled by curiosity or expecting some treat, for that is a characteristic of cattle. The new yearling in the truck appeared bewildered by all those red bodies and white faces, for such were new to his experience. But then he spied his likeness, that black Angus who was at home in the pasture. He jumped down and made for him with a rush, seeking the companionship of his own kind.

Then something happened. For the first time in his life the at-home Angus saw something all-black and what was worse, it was rushing straight at him. The apparition was too, too frightening. So he turned and high-tailed it out of there, watching his pursuer out of the corner of his eye. He never stopped until he banged into the pasture fence, almost breaking his neck. For the first time in his life he had seen something just like himself pursuing him and the sight came very near to costing him his life. The farmer had to remove the newcomer.

Now if some people could see a reasonable resemblance of themselves—But right here I must desist. I believe in the division of labor—that no man should try to do everything. Accordingly I shall allow the kind reader to choose the ending for the broken-off sentence.

Now if some people could see a reasonable resemblance of themselves—

Elkridge 27, Md.

Use the Bulletin

BY LELAND BACHMAN

"Our chorister will lead us as we sing hymn No. 176."

"Will the ushers please come forward to receive the offering?"

"The service this evening begins. . . . The speaker is . . . from. . . . The information is also in your bulletin."

In your hand you hold an attractive, well-prepared bulletin containing the order of service, the weekly announcements, and other interesting information.

Three decades ago you likely would not have had a bulletin to hold in your hand. There were few used in the Mennonite Church. Today many of our churches use them. In this we are following the precedent of other denominations.

But what is the purpose of the bulletin? Is it to force the pastor to prepare his order of service, choose his Scripture and hymns in advance? Or is it to place on the printed page all the general information about the church's program of the week so that forgetful church members will not forget? These may be good reasons but hardly the main purpose.

I don't know who originated the idea. But as I think about it, something like this could have happened.

At the Sunday dinner table the pastor's wife might have said to her husband, "John, isn't there some way you can cut down the length of your announcements? See how late it is again this noon."

"Yes," he may have replied, "it is late but I have to tell the people about these activities. If I don't take time enough to make them clear and emphasize them, the people will forget."

"I've often wondered too, John, if you need to announce every part of the morning service. That takes extra time, too, you know. My, these potatoes are overdone today!"

"You know, Mary, I hadn't thought about this before. What would you think of the idea of putting the order of service and the announcements on a sheet of paper to be handed to members as they come in next Sunday morning?"

"I think that would be fine. Maybe you could get Sally to help you prepare enough copies for everyone. She's a secretary down at the dry goods store, you know."

So they tried it next Sunday—and it worked. Everyone liked it. Members read the announcements. They followed the order of service. No one had to take time to tell what was coming next. It was right there on paper. Some had the hymnbook open to the right number before the chorister stood up to sing. After the service the sheet was folded and taken home. It was placed on the library table where any member of the family could check it during the week.

The Sunday church bulletin is an excellent idea. Maybe in too many instances we continue to conduct our services as if we did not have in our hands this valuable aid to an orderly service. Instead, we continue to follow time-consuming customs which detract from the spirit of worship. Why not take full advantage of all the time and effort that have gone into the preparation of our weekly bulletin?

Brighton, Mass.

Early Sewing Circles

As far as we know, the first sewing circle in the Mennonite Church was organized on Sept. 2, 1897, in the Paradise congregation of Lancaster County, Pennsylvania, through the leadership of Mary A. Mellinger. In November, 1900, a Sisters' Sewing Circle was organized in the Science Ridge Mennonite Church, Sterling, Ill. Promoted by Mrs. Henry Rutt, the circle's first president was Mrs. Hettie Burkhart.

We would like to know what other circles came into existence in those early years and we will very much appreciate receiving information on the place, date, and early leaders of the circles prior to 1920. This information is needed for the history of the sewing circles being written at the present time. Will you please mail this information to Mennonite Historical and Research Committee, 400 College Ave., Goshen, Ind.

—Melvin Gingerich.

♣

It is better to know A in the Christian's alphabet than M.A. and Ph.D. in the unbelievers' college.

A Prayer

FOR THIS WEEK

Our Father, we thank Thee for Thy love to us, and for Thy continual presence with us. Forgive us those times when we have allowed ourselves to lose touch with Thee because of our preoccupation with the things and the happenings around us.

Draw us to Thee more closely through Thy loving care. Help us to remember to praise Thee for the joys and the beauties of life as all coming from Thee. Help us also to realize that the difficult experiences which Thou dost allow to come to us may be blessings if we will only learn from them our mistakes and our limitations. Grant us the insight and the willingness to be taught.

Help us, too, to remember those about us who may need our words or attitudes of encouragement. Increase our love for them as we learn from Thee what love is.

In the name of Christ we pray. Amen.

—*Alice B. Reschly.*

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger Crusade which begins in Allentown, Pa., on May 15.

Pray that the Lord may definitely lead in the difficulties that have developed in the conducting of mission work by our Mission Board in Nigeria.

Pray for a family that they will be reconciled to each other, that they will refrain from any sin that will hinder their home life.

Pray for a father that he will realize his responsibility to have a godly Christian home and that he will take his family to church.

Pray for a 17-year-old boy, that he may grow in his Christian life and be a servant for the Lord and the church.

♣

In a certain town in the mountains, the people were pleased but baffled by the fact that whenever a storm arose or the wind blew fiercely they heard music, as of a harp. They discovered the secret one day when they saw the sun flashing on wires that the king of their province had stretched between the towers of his castle, pulling the wires to such a state of tension that when the wind caused them to vibrate, they played a perfect chord. There are certain joys, certain types of happiness in life, that will be ours only in the midst of tension.—Louis H. Evans, in *Life's Hidden Power* (Revell).

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Eastern Mennonite College closed for Easter vacation at noon, Friday, April 8. Classes will resume Tuesday morning, April 19.

Plans are under way for the annual homecoming scheduled for the weekend following Easter. Tickets for reserved seats at the public rendition of the Holy City are almost entirely sold out.

The Public Alumni Program on Friday evening, April 22, will be the first event of the weekend. The main part of the program will be presented through slides. A representative of each class of ten, twenty, thirty, and forty years ago will present some activities of their class as "caught by the camera."

John R. Mumaw will show some pictures of activities of E.M.C. alumni. The Mennonite Hour sextet, all alumni of E.M.C., will provide special music. Alumni and friends are cordially invited to this program as well as the other weekend activities.

Congressman John P. Saylor of Johnstown, Pa., addressed the college and community on Friday evening, April 1. Speaking out of eleven years of experience as U.S. Representative he explained how Congress functions. A lively question and answer period followed in which he gave his views on a number of contemporary problems facing the country at this time.

The High School Vesper Chorus traveled by bus to Amherst, Va., on April 2 to take part in the annual Music Festival for high-school music groups of the state. Their choral numbers won a number I - Superior rating.

The college held its annual Spring Dinner on Saturday evening, April 2. Dr. Kenneth M. Heatwole of Charlottesville, Va., was the dinner speaker; his message was entitled, "What Is Your Life?" The general theme for this outstanding event of the year was "Oriental Gardens."

Ira D. Landis, Secretary of the Lancaster Conference Mennonite Historical Society, spent March 22 and 23 on the campus. He addressed the faculty as well as the chapel and assembly. His theme at assembly was, "From the Pequea to Salunga."

Talents

BY LORIE C. GOODING

Jesus told a story of some men to whom certain talents were entrusted. The Greek word rendered "talent" in our translation indicates a specific sum of money. But we will take the English word "talent" in its present meaning as a "special aptitude" in some particular sphere.

God has entrusted each one of us, His human family, His servants, with one or more special aptitudes for service. It remains true that the "ten-talent man" is likely to use his talents to greater advantage than the "five-talent man." It is also true that the "one-talent man" is likely to feel inferior to both, and may hide his talent and refuse to use it at all.

Upon a few fortunate men and women throughout the ages the light of genius has flashed. Most of us have only talent. But while genius flashes out brilliantly, like summer lightning, it is almost useless as illumination. Talent burns less brightly, but more steadily.

"Talent" has no limited meaning. The ability to give graciously is as much a talent as is the ability to sing beautifully. The ability to do hard or boring or exacting work with cheerful perseverance is as much a talent as is the ability to write songs.

Some people have a talent for the simplest things—for kindness and gentleness; for encouraging and cheering others; for loving the unlovely. You don't think of such everyday things as requiring talent, do you? But they do. Some may have an especially effective way with children. Others may know how to keep old people happy and contented. Both are talents.

You don't need large talents, or ten talents. You can serve just as perfectly with your one or three or five talents. The measure of service is not "much service" but "perfect service"; service with a pure motive from a clean heart. Whatever talent you have is a gift of God. Consecrate it to His service, for His glory.

Don't bury your talents, brother and sister. Your church needs them; your community needs them; the world needs them. And God needs you, through whom He would minister His gifts to those who need them. Your talent is a trust from God. So use it.

Killbuck, Ohio.

♣

My own father died just after midnight in an Atlanta hospital. I loved him very deeply. He was a minister, and we were very close. I lived at Douglasville, about twenty-five miles from Atlanta, and early that morning I was driving home. A nauseating despondency had settled over me. But as I went over a hill I saw the sunrise in all its glory. Then I thought of that lovely song, "Sunrise tomorrow, sunrise tomorrow . . . sunrise with Jesus for eternity."

Then, like the dawn, a truth of tremendous import burst upon me. "Why, the sunrise has come for one whom I love."—Charles L. Allen, in *When You Lose a Loved One* (Revell).

Who Gets the Credit?

BY LLOYD M. EBY, JR.

Someone has said, "You can do a lot of good in the world if you don't care who gets the credit." This is usually quoted as meaning that a person can do a lot of good if he doesn't care if someone else gets the credit for what he has done. This, of course, is true. Many times the person who is responsible for a piece of work or an idea fails to receive credit at all or he receives credit only after he dies, or someone else erroneously receives the honor. Although it is reassuring to a person to receive credit for something he has done, the Christian need not fret because he is being overlooked by men; God certainly does see and in Matt. 6:4 we are promised that we will be openly rewarded.

But this proverb has another side which we are interested in now. This is: I can do a lot of good if I don't care if I get the credit for it or perhaps if I don't care if I get blamed for it. How many times has a person refused responsibility because he was afraid that people would credit him with failure if a failure was made. How often has a person either neglectfully or deliberately not said or done a thing, even though he was convinced it was right because it would be considered "unorthodox" and people would talk about him. Perhaps there would be opposition that would be pointed at him because he was the instigator of the idea. New ideas, methods, or procedures will always stimulate controversy, but if after consideration, consultation, and prayer one is convinced that his issue is right and necessary as well as Scripturally sound then he is obligated to act.

We may also decline to do something which we should because we are afraid of the compliment. It is easier for many persons to cope with a rebuff than a compliment. It is really hard sometimes to know how to accept a compliment without becoming embarrassed or saying something rash. The Christian does have an advantage because he realizes that what he has done is not a product of his ingenuity but rather, a credit to his Master.

When we are tempted to refuse some task because we are afraid we will receive the credit let us remember the teaching in Jas. 4:17, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Chambersburg, Pa.

♣

Science cannot help us in our hopes for eternal life. "*Eye* has not seen" what lies beyond. The heavenly places are not reached by the power of the telescope, of lens or test tube.—Louis H. Evans, in *Life's Hidden Power* (Revell).

PEACE AND WAR

Conscientious Objection in France

BY JOHN HOWARD YODER

French legislation continues to make no provision for the legal recognition of conscientious objectors, so that the only legal possibility is continuing imprisonment for repeated refusals to accept military service, unless the man escapes to another country, contracts tuberculosis, or loses his mind and receives a medical discharge.

Recently, however, an administrative ruling has provided for the unconditional release and the cessation of prosecution of CO's who have served more than five years in prison. This amnesty measure, however, does nothing about the legal obligation of the courts to convict, there being no other possible finding where the accused confesses that he is guilty of refusing obedience. The following two items give some hope on this level.

Idebert Exbrayat is a pastor in the French Reformed Church, who, the last I knew him, was pastor in a suburb of Nimes, where he presumably still is serving, since his crime was committed there.

The formal act by which numerous French pacifists, too old for military service, have decided to testify to their CO convictions, is the destruction or the sending in to the War Ministry of their *livret militaire*, a passport-like document in which every Frenchman bears a record of his military service and attestation of his present reserve status. This is the only available way to make an issue of withdrawing from the compulsory reserve. Exbrayat did this in November, 1957, and came to trial Sept. 23, 1959.

The verdict was the first time a significant CO trial in France had ended without a sanction being pronounced. Exbrayat was condemned to one week in jail, with suspended sentence, and then amnestied (meaning, presumably, that he cannot be tried again for the offense, or that the sentence is suspended absolutely rather than conditionally).

In a second case, that of the Catholic Henri Cheyrouze, tried at Paris, Oct. 13, 1959, the court turned against the prosecution in an unprecedented way. The case was adjourned for the prosecution to provide further documentation on the person (i.e., character references) of the accused. Such character references are normally irrelevant in a case where the accused pleads guilty, but the court ruled the file incomplete.

This means that for reasons as yet unascertainable (perhaps a behind-the-scenes directive from someone in authority, but more likely rising public dissatisfaction with militarism, especially the Algerian war) the judges, instead of hiding behind the law and saying their hands are tied, are now going beyond the line of duty to make loopholes for CO's. Whatever the reason, this shift is highly significant and presages better chances for CO legislation than there have been since Mendes-France. However, with the new Constitution the solution might well be an administrative ruling which never even needs to go before the parliament.—*Cahiers de la Reconciliation* (French Fellowship of Reconciliation Journal, December, 1959).

On Being Friendly

BY MARY ANN HORST

Why do we make an effort to be friendly? One reason is that we wish to have friends. This is not an illegitimate want. But, as Christians, should we not have a higher motive to prompt our friendliness?

Many of us like to make friends solely with those we consider somewhat on the same intellectual and social plane as ourselves.

Some time ago a group of Christian girls were discussing another young girl.

"I hope she won't be in our class next year!" one exclaimed emphatically.

"Me, too!" agreed another with equal fervor.

The girl who was the object of this conversation was a member of the same church as those who were discussing her. Unfortunately, she came from a home lacking in harmonious family living and in general orderliness and cleanliness. Consequently, her own appearance and her own standards of conduct were somewhat below the generally accepted norm of the young people in the church.

Today this girl finds her entertainment outside of the church in the company of unchristian associates. I cannot blame her. I am sure that she sensed that the young people of the church didn't care to have her around. I am also sure that if I should ask these same young people whether they would like to have her with them in heaven they should answer "yes."

It must be admitted that some people, even some people within the church, have some habits, even sins, which fellow members find obnoxious. Consequently, many of us are careful not to form close association with such persons. Some of us are fearful that to identify ourselves as friends of such people might put a smudge on our own good name.

Jesus Christ was not nearly so cautious about His associates. His outgoing friendliness to all, including the lowest dregs of society, brought on Him the bitter accusations of the more discriminating Pharisees. To Zacchaeus, the dishonest, despised tax collector, Jesus gave special honor. He invited Himself to Zacchaeus' house for dinner! You remember the result—a converted Zacchaeus.

Why do so many of us, who profess to be followers of the lowly Jesus, consider it below our status to make friends with those we consider morally or socially inferior to ourselves?

We are strangely inconsistent creatures. We all anticipate the day when we shall enjoy heavenly fellowship with the redeemed of every tribe and nation. But, today, we prefer to limit our circle of friends to those of like culture as ourselves.

I realize that there are differences in personality. I realize that some people appeal to us more than others. I realize that some people naturally "click" together. I can almost hear some reader say that it is hard to fellowship with people with whom one has little or nothing in common.

Actually, there are no persons with whom we have nothing in common, regardless of how different our culture or how different our personal interests and abilities. All of the human race share much in common. We all have sinned We all need the pardon of Jesus Christ. We all have the power to accept or reject that pardon. Certainly all those who have accepted that pardon have something, Someone, very wonderful in common—even Jesus Christ, our crucified, resurrected, ascended Lord.

"There is neither Jew nor Greek," Paul wrote to the Galatians. "There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

If Paul were writing to the twentieth-century Mennonites, I wonder if he wouldn't write something like this:

"There is neither Mennonite nor Presbyterian, there is neither educated nor unlearned, there is neither cultured nor uncouth: for ye are all one in Christ Jesus."

When Jesus Christ has the supreme place in our hearts, social and cultural barriers disappear. Around Him His children can enjoy heavenly fellowship—fellowship that encircles with love all of God's redeemed.

Kitchener, Ont.

FAMILY CIRCLE

Dear Sis, (No. 2)

BY DORCAS S. MILLER

So you were confused by my last letter? (Feb. 16)

That's my fault. I mixed truth and irony too freely.

However, you and I belong to the same family, have the same Father, and the same Book to guide us. Therefore, I had counted on you knowing when I spoke my real convictions and when I did not.

Just the same, I do appreciate your frankness in expressing your confusion to me.

But instead of writing just what I did mean, here's a suggestion: Read that letter over again. Strike out what you think is wrong. Chances are, you'll have me right.

And you might discover that I felt then as I do now—God forgive us if we ever feel entitled to anything, whether it is a new house, or just three simple meals a day.

Sincerely,
Your Wiser Sis.

House, Sweet House

BY MARY GEHMAN

Thursday night was special. It might have been like any other evening, but going to see Uncle John's newly built house was what made it different. We had visited several times while he was in the process of building. The cold vacant rooms, bare-walled and dirt-floored, had been meaningless then. In fact, it was hard to picture a lovely modern home coming from such simple piles of brick and stone, especially not the beautiful residence that met us as we drove into the spacious driveway.

Aunt Marjorie met us at the door. She introduced us to the three small children, while Uncle John laid aside his shop tools and came from the cellar to join us. It was hard to miss the extreme pleasure in his voice as he took us from room to room and explained all the work he had put into this linen closet and that hardwood floor. Everything was so gorgeous. The house seemed almost too nice to mar by living in it.

Time passed quickly and we soon had to start for home. I was going to say good-by to the children, but they had gone to bed already. They had been so quiet I really hadn't missed them.

"You know," Uncle John said as we rose to leave, "I hardly ever get an evening to spend with the children any more. This building surely keeps a person busy!" My eyes shifted to the familiar motto above the kitchen table, "Home, Sweet Home." The words, as I read them that moment, seemed a bit hypocritical. To myself I concluded, a better way to say it might be, "House, Sweet House." After all, home is where the family is the most important thing in the world.

Coopersburg, Pa.

Litany of the Happy Church Member

BY GERALD BATES

I dressed up and went to church today.
Isn't this a comfortable religion!
I gave a dollar and felt real good.
Isn't this a comfortable religion!
I shook hands with the minister today.
Isn't this a comfortable religion!
I read my Sunday paper after church.
Isn't this a comfortable religion!
I said grace and ate too much for dinner.
Isn't this a comfortable religion!
I watched TV all my Sunday afternoon.
Isn't this a comfortable religion!
I went to church Sunday night and felt very loyal and faithful.
Isn't this a comfortable religion!
I said my prayers—"Bless me and mine . . ."—and went to bed.
Isn't this a comfortable religion!
Jesus said, "Take up your cross and follow me."
Isn't this a comfortable religion!
—The Free Methodist.

EXPRESSIONS OF APPRECIATION

Words fail to express our sincere appreciation for the many expressions of sympathy, the prayers offered, the many cards, letters, gifts in kind, and the many kindnesses shown to us during the long illness and passing away of our dear father and grandfather. It is our sincere desire that God will richly bless each one of you. —Benjamin B. Bowman family, Ephrata, Pa.

• • •

I wish to take this opportunity to thank all of you for the flowers, cards, gifts, prayers, and for the birthday dollar shower and all other acts of kindness shown me while I was in the hospital and while recovering at home. I also want to thank all my relatives and friends for the cards, prayers, and other acts of sympathy shown me during the sudden passing of my father.—Mrs. Leroy H. Bowman.

• • •

We want to thank all those who have helped with the work, for your prayers, gifts, and cards during Abram's illness. We also appreciated the expressions of sympathy and prayers in our behalf during the sudden passing of our beloved husband and father. May the Lord bless you for this kindness as you continue to live for Him.—Anna Witmer and children, Manheim, Pa.

• • •

We wish to express our sincere thanks and appreciation to our many friends who remembered our girl, Almeda, with cards, flowers, gifts, and visits during her stay in the hospital and since she returned home. We are especially grateful for the many prayers which were offered in her behalf. May the Lord richly bless each one of you is our prayer.—Mr. and Mrs. Aaron W. Kauffman, Parkesburg, Pa.

• • •

We wish to express our sincere thanks and appreciation to our many friends and relatives and Sunday-school classes for the prayers, cards, letters and gifts received and for the kindness shown us during the illness and loss of our dear husband, father, and grandfather.—Mrs. Jacob L. Gehman and family.

• • •

We wish to express our appreciation and thanks to the many friends who have remembered us with their prayers, cards, visits, words of sympathy, flowers, and deeds of kindness since the home-going of Mother. May the Lord richly bless you for it.—The Rachel Fisher family, Morgantown, Pa.

• • •

The family of Benj. K. Mellinger wishes to thank their many kind neighbors and friends for their words of sympathy, cards, and gifts during the loss of husband, father, and grandfather. Also for the visits, cards, flowers, and for the many prayers that were offered in his behalf during his stay in the hospital.—Mrs. Benj. K. Mellinger and family, Lancaster, Pa.

I Wonder

BY MADA STOLTZFUS

Sometimes I wonder what it would be like if—
Every nation sought the good of other nations.
Every race sought the good of other races.
Every citizen sought the good of other citizens.
Every Christian sought the good of other Christians.
Every husband and wife sought the good of their companion.
"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you" (Amos 5:14).

Ardmore, Pa.

TO BE NEAR TO GOD

Spiritual Seed Thoughts from Philippians 1:1

Sunday, April 24

"Paul and Timotheus"

The work of the Lord calls for team cooperation. Paul had an unusually heavy responsibility in the assignment God called him to perform. But Paul did not work his assignment alone. He always traveled in the company of other Christians. He always had helpers in his preaching missions. Even in a Roman jail, Paul needed the companionship of Timothy.

He addresses the Philippian Christians as one of a team. Timothy, the young brother in the faith, was with Paul through "thick and thin," and he is with him now as he brings a message of joy and victory to the church at Philippi.

Sing—"Work, for the Night Is Coming"

Monday, April 25

"The servants"

To serve is not necessarily to be subservient in any unpleasant sense. To be dependent upon is not necessarily a degrading experience if our dependency is upon the Lord. Paul forever lifts the level of the servant class when he labels himself and Timothy as slaves of Jesus Christ. No higher designation or title can be sought. Such slavery is true freedom. Such attachment is only a joyous relationship. Such ownership is true riches. For when Christ is the other party in the contract, you have everything to gain—nothing to lose.

Sing—"Leaning on the Everlasting Arms"

Tuesday, April 26

"Of Jesus Christ"

Notice how early Paul and Timothy bring Christ into their letter to the Christians at Philippi. For Christ is their life and their all. They are not writing because of their authority or personal burden. They wish to exalt their Lord and Master.

How often we fail to bring Christ into our letters, our speeches, our teaching, our conversation, our living! How many people today will hear of Christ, will learn of Christ, through you? How many today will recognize by your life that Christ is the most important partner in your team?

Sing—"Jesus, the Very Thought of Thee"

Wednesday, April 27

"To all the saints"

"Saints" is a lofty word, but not an unearthly one. The saints are not the holy dead, but the living brethren and sisters in Christ. And there are many saints. This word is not reserved for a few special individuals. This word covers all the redeemed.

A Christian is constantly aware of the "communion of the saints." He is interested in the spiritual welfare of others. To contribute to the welfare of the brotherhood is his privilege and joy. The Christian often lifts his eyes above himself, above his own congregation, and becomes aware of the larger fellowship of saints in other lands, other cultures, other climes.

Sing—"I Love Thy Kingdom, Lord"

Thursday, April 28

"In Christ Jesus"

"In" is a significant word for Paul. It designates a warm, personal relationship between the individual and Christ. Paul often locates himself and his experiences "in" Christ. How openly and sincerely practical is such a life!

Paul recognizes that the Philippian saints too have found such a relationship. For Christ is adequate for the needs of all people. And Jesus binds all Christians together, for He is their common possession, their priceless treasure.

Christ is the social center of all humanity. In Him we find true brotherhood.

Sing—"The Church's One Foundation"

Friday, April 29

"Which are at Philippi"

It matters not so much where you live. The bigger question is, "Who lives within you?" Here were men and women who lived

(Continued on page 356)

The Pure in Heart

Sunday School Lesson for May 1

(Matt. 5:8, 27-37; 23:25, 26; Luke 9:61, 62)

In this lesson Jesus lifts up a high standard of conduct. In the world today ethics have no relation to God. But in Christ's kingdom man is very definitely related to God. We must be pure, for He is pure.

When does God look and see what a man truly is? Recall the selection of David as king. The Pharisees, to whom Jesus was no doubt speaking, were very careful to keep the outside clean, but Jesus demanded an inner purity. We will study the difference.

What is purity in the heart? Is it the same idea as pure gold, nothing foreign in it? The heart refers to the whole personality, the mind and will and emotions. Consider impure thoughts and impure acts. How are they related? Jealousy, race prejudice, or covetousness would be good illustrations. "As . . . [a man] thinketh in his heart, so is he." "Out of the heart proceed evil thoughts."

A common temptation to impurity is to act from impure motives—motives in giving, in acts of service, in teaching a Sunday-school class, in strict discipline of our children. Let the pupils illustrate from their temptations to impure motives.

Consider together the three areas of moral relationship (in our lesson text) in which impurity is common. (1) Relation of the sexes outside of marriage—our young people and older are bombarded on every side by moral looseness. How can we help them to a positive, happy, and testifying "No"? Regardless of what the world says or does, the Christian standard stands; fornication is a sin. (2) Relation of the sexes in marriage—here Christians are tempted too. We need more help for building happy homes. Almost any husband and wife will have some problems, but divorce is certainly not the way to solve them. (3) Reverence for the truth in speech—why doesn't the Christian need to use the oath? What are your temptations to dishonesty in speech? Is a lie ever justifiable? In the pure heart there is no crookedness to cover up.

The blessing given to the pure is to be greatly treasured. God looks into the heart. If there is no sin there, the pure man can see God. There is sweet communion, precious fellowship. God is very real to the saint. The awareness of His presence and power is keenly felt. What a difference it makes when a motive for service is purified! What a difference when covetousness is put off! Let your pupils testify to blessings they enjoy from pure religion.

How can my heart be kept pure? Purity is a desire of every child of God. Are we literally to pluck out an offending eye or cut off the hand that would offend? Might this mean that we would pay any price to be pure—we would give up all? Purity can't be obtained without vigorous self-restraint, self-imposed discipline. We will not sit with the scornful, nor look upon vanity, nor read impure literature, nor try in any way to lead a double life. The eye must be for God only. David has given us a good pattern of confession and prayer for cleansing. "Create in me a clean heart, O God." "Keep thyself pure" and "think on these things [pure thoughts]," Paul advises.

Man may not see some impurity of the heart, but God sees it; a soul can't see God and hold to the evil. "Be ye holy; for I am holy." God can and will cleanse us daily, if we truly desire. A pure man or a pure woman is a happy person.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Doctor's Weekly Broadcast Pierces Iron Curtain

By Claude Burrows, "Daily Progress" Reporter, Charlottesville, Va.

The following article was released on March 10 by the Associated Press in Virginia and was carried by many newspapers, including the Washington, D.C., *Sunday Star* and the *Richmond News Leader*.

Ever since Dr. Ivan Magal escaped from his Russian-held homeland, Hungary, in 1945 he has been working to help his countrymen both physically and spiritually.

But it wasn't until Jan. 1 of this year that Dr. Magal, a chest disease specialist at Blue Ridge Sanatorium near Charlottesville, Va., began what he considers one of his most important projects. It was on this day that the doctor first broadcast in Russian a program called **Golos Drooga** (The Voice of a Friend).

The 15-minute weekly program is broadcast over powerful short-wave station HCJB, in Quito, Ecuador, every Tuesday at 5:30 a.m., EST, which is 1:30 p.m. Moscow time.

The program, which is beamed toward Russia and the Iron Curtain countries of Eastern Europe, is sponsored by Mennonite Broadcasts, Inc., of Harrisonburg, Va., which broadcasts several other foreign language programs in this country and abroad.

The program is written and narrated by Dr. Magal, who speaks Russian and five other European languages. The doctor, who is also a Mennonite minister, said that the program consists of discussions of medical topics coupled with talks about religion and emotional problems.

"We feel that all three subjects are closely related and very important," he said. "The program was conceived after we learned that there was less jamming of radio broadcast to Russia than formerly. Our program is not political in nature like the Voice of America and Radio Free Europe."

The broadcasts are taped by the doctor at the Mennonite studios in Harrisonburg and then sent to the station in South America. The station, which is owned by a Protestant church group, can be heard all over the world.

Response to the program has been slight so far, the doctor noted, but that is understandable because the broadcast is comparatively new and also there is a hesitancy on the part of people behind the Iron Curtain to write to other countries.

A project of the doctor's which has received a good deal of response is the Russian-language monthly newspaper he edits named, "The New Way." The paper, now in its ninth year, has a circulation of over 7,000 in 43 countries. One quarter of the paper's subscribers are in Russian-occupied countries and the rest are Russian-speaking people throughout the world.

Dr. Magal started the paper when he was a second-year student at the Medical College of Virginia in Richmond. The monthly consists of six pages with a content similar to the radio program but with more emphasis on religious topics.

"The Russian people have very little religious training," he said, "and are interested in the most elemental questions which we take for granted."

Most of the paper's stories are written by the doctor. The paper is printed by the Mennonite-owned Christian Press in Winnipeg, Canada. He tries to include fiction stories in the paper because they are very popular.

The doctor has also found time to translate into Russian the famous John Bunyan novel, **Pilgrim's Progress**, which he completed two years ago. Up to that time the book was not available in Russia, which he said is true of many great works "simply because no one has taken the time to translate them." Since completing this work he has been translating religious pamphlets into Russian.

The 37-year-old doctor was born in the Carpathian Mountains in an area which is now part of the Soviet Union. At the time of his birth it was part of Czechoslovakia, but it was seized by Hungary in March of 1939 when Adolf Hitler dissolved the Czechoslovakia republic. It was annexed by the Soviet Union after World War II.

Dr. Magal's family moved to Belgium when he was four years old but returned to Hungary in 1939 and was forced to remain there for the duration of the war. He attended the Baptist Theological Seminary in Budapest during the war years and was ordained a minister.

He said it became impossible to work there after the Russians took over, and so he decided to escape to Belgium. It was comparatively simple to escape at that time, since restriction was still lax. Moving from one country to another depended a lot on the border guards and what kind of mood they were in when they examined your papers, he explained.

He got on a train in Budapest and, by using the Belgian identification papers he still had, was allowed to leave without difficulty.

He entered the medical school at the

The Russian language broadcast reaches Moscow from Quito, Ecuador.

НОВЫЙ ПУТЬ

1954 № 6 Октябрь

В ВОЗДУХЕ ПАМЯТНИК

У входа нашего храма Божия, Гордыня В нем не является тех, что он первый Православия Столп покоит: Так, что лежа на нем, будут Не читать в богослужебных книг.

Это, подошва не осуществилась, Что на ней Церковь Божия стоит, Не только учение его читали, Не готовящихся к вознесению чтобит его по головам. Он потерял всю свою силу так же, как в царствует Церковь была людскому сокровищу принимается в нем.

Все давно сгнило на земле. Лишь стоит памятник, литературный Церкви Божией. Он один не подвергнется истлению вечно.

Sample of "The New Way" paper which Dr. Magal edits. Over 7,000 copies are printed in the Russian Language and sent to 43 countries.

University of Liége in Belgium and two years later received a scholarship to study at Eastern Mennonite College at Harrisonburg. It was while he was in school that he married the former Leah Kennel of Atglen, Pa., and also was accepted as a minister in the Mennonite Church. He has been working at the Blue Ridge Sanatorium for the last four years.

He had hoped to return someday to work among his people, "but now the radio broadcasts give me an opportunity to do so much more."

Report from Araguacema

BY HERBERT MINNICH

We greet you in the spirit of our Lord Jesus from our new home in Araguacema, Brazil. We have now been here for a bit over two months, and the new sights, sounds, and smells are becoming familiar. We are living in a new house on the hill outside of the village of Araguacema. Maynard Rohrers live in the other house here on the hill, and a third one is being constructed for the single workers. While our home would hardly be outstanding in the States (no modern electrical "conveniences" or indoor toilet), it is a veritable mansion in comparison with what the average person in Araguacema calls home. The house is built to be comfortable in this climate (high roof, no ceiling, brick floor), and its location provides a breeze whenever one is available. The view we have is truly lovely. In the distance, beyond the village, is the broad Araguaia River. To the east is a small hill that reminds me of Sinai each morning when its top is wrapped in a cloud. The quietness of this region gives one the impression that all is well with the world.

But just as beneath the placid waters of the Araguaia lie man-eating fish, so beneath the superficial quietness of Araguacema lie seething sin, desperate poverty, and shocking amounts of illness and ignorance. Indeed, we often find it hard to eat our "rich man's fare" when we note the pitiful portions our brothers and sisters in Christ survive on. These people expend extravagant amounts of labor to gain small returns of food from their sterile gardens. Much of the blame lies with ignorance of how to make the soil produce, but much is also due to the rigorous climate which seems a far cry from the blessings of the temperate zone. The most basic problem is that of the soul. When people are ruled by sin, selfishness, and fear, one does not expect Edenic conditions.

The program here in Araguacema includes much more than the usual church activities of urban missions. The two nurses are busy treating 30 to 40 patients per day in the clinic. We are busy preparing for the opening of a primary school this month. Plans are almost completed for the literacy classes for the adults which will also begin this month. We have started a youth program during the past month which we believe will be a blessing to the young people of the church, and will be a way of attracting more youth to Christ. I am busy preparing classes for the members, and others for the two lay pastors each week. I never imagined that one could spend so much time preparing a class or a sermon! With more experience in Portuguese it ought to go better. It has also been my privilege to conduct a communion service and a baptismal service since we arrived. During these six weeks we have seen four souls enter the kingdom of God, in addition to the four who were baptized. The transformed lives of your brothers and sisters in Christ here are a great challenge and encouragement to each one of us. And it's a testimony that their old acquaintances admit and appreciate the change too.

The tasks here have been made lighter by the arrival of John and Isabelle Blough, a long-term VS couple from Iowa. John is a great help to Maynard in the multitudinous tasks of constructing houses and maintaining the physical plant 500 miles from the nearest lumber and hardware stores! Isabelle is a great aid in the bookkeeping and secretarial work of the mission. Many of these other tasks were done by the already overworked regular staff on "midnight oil" before the Bloughs came. A fine young Christian, Geraldo Baldwino, has come to assist me in the educational program. This Brazilian young man is aiding the missionaries in improving their Portuguese, as well as helping the lay pastors with their native tongue. He takes notes on my sermons and classes and is thus a great help to me in my public speaking in Portuguese. He is living with

(Continued on next page)

Missions Today

Hospital Dedication

BY J. D. GRABER

On March 17 a dedication service was held on the ground purchased for the construction of a small hospital in the Bihar Mennonite mission area. Mats and rugs for seating were spread out in the shade of a huge tree on the plot. A good representation of local village folk was present and a fair number of government officers of various categories were also there. After the program of dedication was completed, simple refreshments in the form of sweets on leaf plates and tea in disposable clay cups were served.

John Beachy served as chairman and master of ceremonies. He called on M. C. Vogt to lead in the prayer of invocation. Dr. Mark Kniss made the first speech, explaining the proposed plans, possible timetable for development, and set forth the ideals of service in the name of Christ that motivated the inauguration of the hospital project. J. D. Graber, Mission Board representative, spoke next, using the Good Samaritan story as a basis for saying that one of the marks of true religion is the fact that it produces deeds of mercy.

We cannot prove by argument that Jesus is indeed the truth of God, but the fact that Jesus constantly showed compassion on the poor and needy and the fact that the followers of Jesus do likewise is the most effective proof of the fact that Jesus is the truth of God. If deeds of mercy and self-giving do not follow faith, then no one will believe that the faith is real.

Bro. Lakra, representing the Bihar Mennonite Church, used Col. 3:14-17 as the basis for his remarks. Love, peace, knowledge of God's Word—all in a spirit of thanksgiving to God, for He is the giver of every good thing—was the burden of his message. A prayer of dedication by Bro. Graber followed in which ourselves, the land, the projected hospital, and the service to the sick and afflicted in the name of Christ that was envisioned here—all was laid at the Master's feet and dedicated to Him.

Visiting dignitaries and government officers were then called on for short speeches. They all expressed appreciation for the projected plans and admonished the local people to co-operate in every possible way and thus help make this hospital a reality. They congratulated the village people on their good fortune in having a hospital to serve them. They expressed appreciation for the spiritual and religious ideas set forth in the various speeches and assured the assembled crowd that the motivation was purely altruistic. Thus the new hospital project in Bihar had an inspiring and Christ-magnifying opening service.

us, and will probably stay for six months to a year.

We praise the Lord for the better health we are enjoying once again. Shirley seems to be rid of the effects of hepatitis, and during the past month I finally seem to be gaining headway too. I still am not worth a full day's pay, but after nine months of jaundiced body and mind I am elated with the small improvement I'm making.

We absolutely cannot be successful in the Lord's work without your faithful prayer support. Yours is the sacred task of holding up our arms in this spiritual battle in which we are engaged.

Araguacema, Brazil.

Missionary Bible Conference

August 13-19, 1960

Theme: That Men May Know Christ

Saturday Evening

2:00-4:00	Registration
5:30	Supper
7:30	"Welcome to Laurelville" —Norman Derstine
8:00	Film: "Centerville Awakening"

Sunday

8:15	Breakfast
10:00	Devotions
10:15	Witnessing Through Our Vocations— As a Nurse As a Farmer As a Housewife As a Businessman
11:10	Missionary Sermon— Space Age and the End of the Age —J. D. Graber
12:15	Dinner
5:00	Lunch
6:00	Sunset Meeting
7:30	Devotions and Missionary Intercession
8:00	The Unchanging Christ for a Changing World—Nelson Kauffman

Monday-Friday

8:00-9:00	Breakfast
10:00-11:00	Bible Study Hour Nuggets of Truth for Soul Winners—Henry Ginder, Manheim, Pa.
*11:00-11:45	Fulfilling Our Mission— In New Suburbs (Mon.) Nelson Kauffman To the Negro (Tues.) LeRoy Bechler To the Derelict (Wed.) Tobe Schmucker To the Elite (Thurs.) Abner Stoltzfus To All People (Fri.) J. D. Graber

* (Home Missions Round Table c/o Nelson Kauffman will meet separately Tuesday through Friday and following the lunch hour.)

12:15	Lunch Afternoon for recreation and rest
5:30	Dinner

Monday-Friday

7:30	Devotions
7:45	Breezes from the Church's Outreach
8:00	Mon.—Our Peace Mission in a Nuclear Age —J. Howard Yoder Tues.—New Frontiers at Home —Henry Ginder Wed.—New Frontiers Overseas —J. D. Graber Thurs.—Fulfilling Our Mission to God —Henry Ginder Fri.—Film: "Like a Mighty Army"

Ancient Doors Swing Open

BY HAROLD G. ESHLEMAN

Schiavi d'Abruzzo—what does the name mean to you? The words in Italian mean "slaves of Abruzzo," suggesting perhaps the tragic past of the small Italian town now bearing the name. To one who has visited this town, a thousand memories come tumbling out of the past.

Schiavi d'Abruzzo is one of hundreds of small towns scattered throughout the mountainous interior of Italy. Centuries have brought little change to these towns. Rome, Naples, Milan, Florence, Venice, and a few other cities are comparable to American cities, but the towns in the interior take one back in memory to feudal days. In some of these towns even the old castle of the lord who once ruled a vast estate is still to be seen. As we enter the town, we feel far removed from our modern age. We can easily imagine that a troop of knights in full armor might suddenly appear, galloping around a sharp curve on mighty "steeds of war," dispatched to stop the invasion of their city by a little "horseless carriage" carrying Americanos.

Without such resistance, we slowly ascend the long mountainous trail. Far off in the distance, perched at the very top of a mountain peak, sits Schiavi d'Abruzzo. We enter the town and park and lock the car. This is no place for automobiles. We wend our way upward through narrow cobblestone streets, often so steep as to be dangerous even for the horses and mules. Who knows how many centuries ago this little town sprang into being?

Ancient stone houses with red tile roofs line both sides of the streets. The doors we pass are wide and we can see into the dimly lighted interior of the homes of the people. The simplicity of their lives is indeed fascinating. All are farmers. Their fields lie far down the steep mountainsides. Early each morning they leave home with the horse, or perhaps a mule, several sheep, and a goat or two. Several hours later they reach the fields and work hard all day long with simple hand tools. As the sun dips low in the western sky, the long trek up the steep rocky path begins. The horse and perhaps even the wife may carry grain, hay, or brush (used for fuel) tied upon their backs. A long hard day ends as the family enjoys a simple meal cooked over an open fireplace. It's a life that offers little more than the "bare necessities."

Sitting proudly upon the highest elevation in the town is the cathedral of the Roman Catholic Church. Its aged walls tell in part the colorful history of an ancient nation. Its location in every town symbolizes the dominant place the church has held, without rival, both politically and spiritually, all over Italy. Italians have known freedom of religion in name only. From infancy they have been taught to believe in the "One True Church," its ritual, its dogma, and its infallible leaders, all under the direction of the "successor of Saint Peter," the pope.

The Bible, which we joyfully call the "open Book," has been to Italy's people a "closed Book," opened and interpreted by the priest only. Laymen are considered incapable of interpreting divine truth.

Over nineteen centuries ago a subject of Caesar's declared: "I am the door: by me if any man enter in, he shall be saved. . . . Him that cometh to me I will in no wise cast out." The great invitation was announced to Jew and Roman alike. Today Christ is still saying: "I am the door."

In Schiavi, Casalanguida, Scerni, Monte Ferrante, Valli, Torre Bruna, Agnone, Cannavina, S. Martino, and other towns, we step up to an ancient door. A large key is fitted into an old lock and with a creak the door opens. The room we enter is not particularly impressive, whether large or small, but the opening of these doors for evangelical services in the heart of Italy, only 200 miles from Vatican City, is astounding. To see sincere people who are seeking truth step through these open doors without fear and listen intently to the simple truth of the Gospel is an experience never to be forgotten. The call of Italian towns and villages, "Come over and teach us the truth," is truly the Macedonian call of 1960.

Ancient doors are swinging open. Will you pray that men and women all over Italy may come to Jesus Christ, the only High Priest, by the way of the cross, without

Broadcasting

Witnessing Through Literature

Thousands of the above booklets, along with many other titles, go out each year from the Harrisonburg radio office. Many are sent when an individual requests a free copy after hearing a radio message. Others are sent by subscription, while still others are sent out in bulk orders for distribution.

Gift subscriptions provide another avenue of witness to your friends. One such person wrote: "A friend of mine sent me a subscription to your monthly booklet, Through the booklet I have been able to find answers to questions I have been seeking for years—answers I have not been able to find in my own church."

Now you can send three gift subscriptions to your friends, plus receiving your own personal subscription—for only $5.00—a $1.00 saving. (Regular price is $1.50 per subscription.) Just send the names and addresses of those you wish to receive these sermons for the coming year to The Mennonite Hour, Harrisonburg, Va., or send $1.50 to receive your own personal subscription.

Listener Comments on "Movie" Interview

One of the recent "News Column" features on **The Mennonite Hour** referred to movie attendance and also gave an appraisal of "The Big Fisherman," a religious movie now being shown.

Wrote one listener, "It is high time that the church should expose Satan's wiles. Too long its eyes (and mouth) have been closed to this social evil. It has been many years since I saw a movie, never did care much for make-believe. But, "The Big Fisherman" was so cleverly advertised that some Christians thought they should see it, and they included me. . . . Needless to say, I blushed with shame at the torrid lust displayed and closed my eyes. I was ashamed to be seen coming out of the theater. . . . It was not Biblical, and could have a bad influence on many. . . ."

New Testament Behind Iron Curtain

In the March 22 GOSPEL HERALD, it was reported that a New Testament was requested by a German listener in Poland but that it was returned by the Polish customs.

A second try was made, this time using the name of Samuel Gerber, director of the German broadcast, for the return address. A short while ago a letter of thanks was received from this listener saying the Testament got through.

Thank God that the broadcasts and literature are getting through to those hungering for "Words of Life" (name of German broadcast). The German office just reported their first letter from Czechoslovakia.

"Beatitudes" for Mother's Day!

Looking for a different Mother's Day gift? Have you seen the "Beatitudes for Homemakers" put out by **Heart to Heart** on post cards and also on a wall motto?

One of these ten Beatitudes says: "Blessed is she who mends stockings and toys and broken hearts; for her understanding is a balm to her husband and children."

The wall card is available at 15¢ each, and the post cards at 1¢ each. Send your orders to **Heart to Heart**, Harrisonburg, Va.

WDAC-FM Airs the Mennonite Hour

Every Sunday evening at 6:30, Lancaster listeners can hear **The Mennonite Hour** on WDAC-FM, Lancaster, 94.5 on your FM dial. **The Way to Life** is heard on this same station each Thursday evening at 6:45.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Village of Schiavi d'Abruzzo, Italy.

intermediaries, whether Mary, Joseph, or the saints?

Will you pray that the Lord of the harvest will send laborers (native Italians) into His harvest field that the precious grain may be reaped?

—Reprinted from *Missionary Light*, Virginia Conference paper.

EDITOR'S NOTE: A nonaffiliated group of believers in Schiavi d'Abruzzo, Italy, has worshiped together for 22 years. Their leader, Antonio Amicarelli, heard of the Mennonite Church in Sicily and in 1957 visited this church. He was much impressed and said, "This is the church of our choice." Services are held at 15 places in the Schiavi d'Abruzzo area.

Taipei, Taiwan. Abraham Lincoln and Henry W. Longfellow were Buddhists! So reason Buddhist leaders in Taiwan, who base their claim on the reports that Lincoln once saved a pig's life and that Longfellow was so remorseful after shooting a bird that he never again carried a gun.

These and similar assertions are currently being given wide circulation in Free China. Buddhist leaders have launched a sweeping propaganda campaign in 13 monthly publications in an effort to recapture the hearts and imagination of Buddhist followers and to gain new converts. A significant part of the literature campaign is their attempt to discredit Christianity.

"Christianity is the true source of communism," according to one Buddhist magazine. "It is a known fact," the article stated, "that communism has penetrated the church in America and that many pastors are pro-communist. So-called 'children of God' in the National Council of Churches recommend the recognition of Red China and its admission to the UN. This proves the true nature of Christianity."

Another article chided former Ambassador Hollington Tong for his pro-Christian statements, further declaring: "We can find no contribution Christianity has made to us. The very fact that Buddhism has declined and taken a second place to Christianity is the reason our country is now in this unprecedented catastrophe. If Christianity should continue to climb, then our country will be in for even greater suffering. For this reason we cannot keep quiet. We must protest."

Christian leaders in Formosa are deeply concerned over the aggressive new program of the Buddhists, which includes the use of a "Gospel truck," a correspondence course, and a team of itinerant preachers. One prominent churchman observed: "While Buddhism has on its running shoes, Christianity is crawling!"—EFMA.

RELIEF AND SERVICE

Steiners Begin Medical Aid in Thailand

Dr. James Steiner, Akron, Ohio, arrived in Thailand in late January to begin medical work there. Steiner will help in a hospital at Prae (a city of 50,000 in the north-central part of the country) operated with the support of the Church of Christ in Thailand and the United Presbyterian Church. Because of insufficient medical personnel this hospital serves an area of 300,000 people.

Shortly after arriving in Thailand, Mrs. Steiner reported, "Our work has begun in earnest. James spends all morning at the hospital and usually has to be there most of the afternoon. He has language lessons in the afternoon; evenings are spent studying language and preparing medicine for medical examinations. The Thai doctor here had a physical breakdown from overwork just before we arrived. He will be taking a long vacation this month leaving most of the work for James. We have just begun our work here on Prae but so far feel that our transfer here has been a good move. [The Steiners had been designated for Indonesia, but visa difficulties prevented them from taking that assignment.] We are looking forward to a very satisfying experience at Thailand."

Family Night at VS Center

Fifteen parents and their children enjoyed a very informal, friendly time together at the New York VS Center on March 25. Several told of hobbies they do together as families; one Spanish Christian family sang a hymn in Spanish which drew very warm applause. Harold Stauffer showed slides of the club program. The evening was climaxed with refreshments and free intermingling. A cross section of city life was represented by a Spanish low-income family, typical factory workers, a veteran policeman, and a professor of English at Columbia University from Stuyvesant Town.

Assignments and Terminations

Robert and Esther Hess Becker terminated their service at Northern Tier Children's Home after two years of VS on March 30. They are now employed by the Bradford Children's Home in McKean County, Pa.

Richard and Marian (Stoner) Winey completed their two-year term of VS in Washington, D.C., on March 31. They are now living at 4511 Second Street, N.E., Washington, D.C.

Delores Bowman, Route 1, Elverson, Pa., began a term of Voluntary Service at Northern Tier Children's Home on April 2.

Hazel Stoltzfus, Yellow House, Pa., joined the Washington, D.C., VS unit on April 10 for a one-year term of service. She is employed as a student nursery aide at the Children's Convalescent Hospital.

Elizabeth Funk completed a four-month term of service at the Northern Tier Children's Home, Harrison Valley, Pa., on April 14. She returned to her home at Route 2, Lancaster.

Korean Hospital Gets Good Water

Good water, which has been a problem for the Children's Charity Hospital, Pusan, Korea, since its construction, will soon be available, at least in limited quantities, reported Pax man Donald Roth, Orrtanna, Pa.

Ever since construction, Pusan Children's Charity Hospital has been plagued with water that has a very high mineral and saline content. Not only is it unhealthful, but it is also hard on plumbing and heating systems.

Before Arline Zimmerman, Bareville, Pa., left Korea, the mayor of Pusan presented her with a citation. After the presentation ceremony, which was held in the mayor's office, the water problem was mentioned, and the mayor promised help from the city in solving it. Korean board members of the hospital decided to take responsibility to provide materials to connect the hospital with a small city water line which runs nearby, and the city agreed to provide the labor to install the project.

This will not provide water for the entire hospital but it is an important step forward. It appears, then, that Pusan Children's Charity Hospital will in the near future have overcome one of its most pressing problems.

Service Projects Among Redland Migrants

Sunday-school attendance at the Redlands, Fla., Camp has been averaging around 120, with a record crowd of 126 this past month. As always, personal visitation seems to be one of the best ways to involve these people in the program. During the month of February over 100 homes were visited by the VS-ers.

Mothers' Club is really growing. It started with seven mothers, and now 15 to 20 are coming. They have a wonderful time, chatting together as they sew, crochet, or work on their various projects.

VS-ers are looking forward to several more weeks of serving the migrants here before they again begin to follow the crops northward.—**The Volunteer.**

VS-ers Conduct Home Visitation Program

From the Washington, D.C., VS Unit, Lucille Bollenger reports:

"Every first and third Tuesday of the month our 'family' divides into small groups for what often proves to be an interesting adventure with the Lord as we allow His Spirit to use us. Some evenings we go to visit folks whom we have contacted before and other evenings we knock on the doors of total strangers. At Christmas, return cards were distributed with the tracts so that folks could request information concerning the Christian walk. These cards help us decide what homes to visit. Often if we get to a Christian home we feel as though we received more than we gave. Join us in prayer for this work."—**The Volunteer.**

News Briefs

John R. Martin, MRSC I-W Director, spoke at a Christian Life Conference at the First Mennonite Church, Indianapolis, Ind. The conference was held on April 1-3, but Bro. Martin spoke only at the three Sunday services, when his subjects were "Walking in the Light," "Walking in the Will of God," and "Walking in Love."

I-W's in the Lancaster area enjoy a Bible study period at the Rossmere Church, Lancaster, Pa., every two weeks. They also participate in group recreation and plan to start craft classes soon. Sponsor for this unit of 23 fellows is Daniel E. Miller, pastor of the Rossmere Church.

Two community inter-Mennonite relief sales have collected nearly $8,000 for distribution of surplus foods overseas, with proceeds from the food stand sales at one sale to be used for the purchase of New Testaments and Bibles. These were held at Congerville, Ill., on March 12, and Morgantown, Pa., on April 2.

(Continued on next page)

WMSA Weekly Notes

Welcome Visitor?

The Bon Accord Mission Circle of First Mennonite Church, Kitchener, Ont., invited their Visiting Committee to give a program at their meeting recently. What they got, their reporter says, was a good presentation of visiting techniques that would have been helpful to all Visiting and Good Cheer committees everywhere. We quote:

"The wrong and the right way of conducting visits were depicted in a two-act skit. The first act portrayed a visitor rushing into the hospital, disregarding visiting hours, forcing chocolates on her sick friend, giving her a book with type too small to be readable, throwing open the window against protests from the lady in the next bed, giving advice to disregard doctor's orders, and engaging in gossip about church members.

"The right way showed a visitor quietly inquiring from the receptionist as to visiting hours, graciously meeting her sick friend, presenting her with a devotional book, speaking kindly to the lady in the next bed, giving encouragement, relating happy incidents of mutual interest, offering to write a letter for the sick friend, and finally ending her visit with Scripture reading and prayer."

Vision

We are following developments in the Illinois GMSA with real interest, and are predicting that the vision evidenced in the leadership will be "caught" by the girls. The District Girls' Secretary writes, "Last year the Illinois District GMSA sponsored a two-day trip to seven Illinois churches and institutions. The purpose of the trip was to acquaint the girls of high-school age with the possibilities for voluntary service in Illinois.

"We felt that the trip accomplished its purpose and this year we hope to expand it a bit. Besides the Illinois churches, we thought it would be good for the girls to visit the Mission Board Headquarters and hear firsthand about the mission program of our church. On the same trip they will tour Goshen College."

Here is leadership energy rightly invested. Trips like these sow the seed which may change a girl's life ambitions—from satisfaction to service.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

MISSION NEWS

Glen and Elizabeth Good, on furlough from Thionville, France, showed slides to the boys' club at Montreal-Nord, Quebec, on March 24. The Harold Reesors and Tilman Martins, workers in Quebec, and the Goods were strengthened through their sharing of experiences in working with French-speaking people.

Abner Stoltzfus, worker at the Mennonite House of Friendship, Bronx, N.Y., had Dr. Joury, Consul General and Jordan U.N. delegate, to his Pennsylvania home for the weekend. During the weekend he took him through Mennonite Central Committee headquarters at Akron, Bro. Stoltzfus was also able to have J. E. Hartzler, Goshen, Ind., show pictures of his trip to Russia to some high state department officials at the U.N. Pray for Bro. Stoltzfus as he witnesses to officials from many countries.

Plans are developing for the hospital at Satbarwa, Bihar, India. The hospital is to be a small one, and the stress will be on village and area clinics and public health.

The midweek services at the Englewood Mennonite Church, Chicago, Ill., are being given to a study of "The Bible and Race."

A Japanese university president and 40 missionaries met at Hayama, Japan (near Tokyo), on Jan. 4-7 to discuss "The Ministry of Reconciliation in a World of Conflict." They discussed the following topics: "The Ministry of Reconciliation—a Bible Study," "The Communist Thrust in Asia as It Affects Japan," "Current Attempts at Reconciliation," "The American Policy in Asia as It Affects Japan," "Historical Factors Which Condition the Ministry of Reconciliation in Japan," and "A Japanese Look at the Missionary Witness."

Since the conference the Holy Spirit has led men to start similar meetings in various localities between missionaries and Japanese pastors. Those Mennonite missionaries who attended the conference were Paul Peachey, chairman of the conference (MCC), Doyle Book (Brethren in Christ), Robert Lee (Old Mennonite), and Fred Ediger (GC Mennonite).

Recently Dr. Lester Eshleman, with leaders of the Shirati, Tanganyika, church, went to an unchurched village eight miles away along the main road. The local chief had given permission for evangelistic services to be held Saturday and Sunday under a tree. Each service was preceded by a medical clinic. The Christians who gathered expressed the desire for regular worship services. An unused shop was offered as a meeting place. Its builder, a Christian, was chosen by the Shirati elders to be the leader of this outreach of the church. Said Dr. Eshleman, "The way in which the Lord synchronized the need, the open door, the unity of the brethren, and the response of the prospective leader touched our hearts anew."

Harold Reesors, workers in Joliette, Quebec, report that from the literature they mailed in February, they received 34 requests for New Testaments and 11 requests for correspondence courses. Delivering these Testaments has afforded them some interesting contacts.

Bible instruction classes have been begun about eight miles from Tocoa, Honduras, for two adult men who have accepted the Lord. Both these men demonstrated a real desire to go on serving the Lord.

The H. James Martins, missionaries in Montevideo, Uruguay, report tentative plans for renting another home so that the building where they are presently living can be dedicated to the church program, and could possibly include a reading room and some provisions for recreation for the young people. A young married couple from the Mennonite Biblical Seminary, Montevideo, is helping the Martins with the church work at La Union.

Several weeks ago Don Rodolpho came to Tocoa, Honduras, looking for work. He found work teaching school and has been attending services at the mission faithfully, seeming to have a seeking heart open to the truth. One evening in prayer meeting he prayed a very penitent prayer and afterward in the Gingrich home he gave his heart to the Lord. Prayer is requested for him that he will have victory over certain habits which have been dominating his life until now.

The April 6 issue of Christian Century contained the following report of the London Mennonite Centre: "Quintus Leatherman, a pleasant-spoken Pennsylvanian, is leading a concerted effort to expand the Mennonite Church here. He started the London Mennonite Centre in 1956. Now he says he feels that the time has come for an aggressive move forward. The London Centre is in a Victorian house in Highgate, with a small chapel which typifies the modest simplicity of the church; there are 30 light-oak chairs and no altar. The main decoration is a reproduction of a Rouault painting of Christ being judged. The house is also a student hostel."

Correction: A news item in the March 22 GOSPEL HERALD stated that the Yoder Popcorn Company, Middlebury, would furnish seed for MYF projects. The correct address of the Yoder Popcorn Company is Topeka, Ind.

Two young people were baptized and received as members at Grants, N. Mex. Percy J. Miller, Shipshewana, Ind., performed the baptism.

RELIEF AND SERVICE

(Continued from page 352)

During the month of January, ten clothing packages and five medicine packages were sent to Bulgaria from Vienna. This was MCC's first shipment to Bulgaria. One clothing package was sent to Yugoslavia and five to Hungary. In February, 56 packages went to Poland and one to Yugoslavia. A total of 2,257 pounds were sent to needy individuals outside Austria.

The Frankfurt MCC office entertained the local Mennonite congregation at an open house March 27. In the regular morning service, Peter Dyck gave the message "In the Name of Christ." At noon, the 56 members of the congregation present were served dinner by office personnel. The afternoon program included short talks and slide reviews presenting the European program, followed by the opportunity of a tour through the house.

A Pax chorus, directed by Bob Good, sang in German Mennonite congregations during Easter season, April 15-18. Pax Pastor Clarence Hiebert presented the spoken message. Nearly all the programs were given in churches by the Pfalz and Hessen, and most of the music consisted of German Easter hymns.

The Denver I-W Unit is assuming primary responsibility for the financial costs involved in having a full-time I-W unit leader. Recently, the I-W Co-ordinating Committee received a check for $100 from the Evanston I-W Unit which covers most of the expenses for the part-time unit leader there. This indicates a willingness on the part of the men to help defray expenses if they are challenged to do so.

Brook Lane Needs Discussed

At a meeting of 65 Mennonite constituency representatives at Brook Lane Farm, Hagerstown, Md., April 4, Orie O. Miller, Akron, Pa., pointed out that the Mennonite Mental Health Services program is built on Christian faith and on commitment to God. John Byers, vice-chairman of the MMHS board, explained that Brook Lane aims toward a well-rounded psychiatric service with a 55-bed capacity (17 more than are available now). A new administration-clinical building is just starting to rise above ground level.

Other speakers at this meeting were Dr. Cillis R. Morin, M.D., Medical Director, who discussed Brook Lane's ministry to the whole person; D. C. Kauffman, Farm Administrator, who challenged the constituency to greater efforts to produce trained personnel; and Howard Musselman, MMHS Board chairman, who spoke about procedure for soliciting support.

Representatives from the following conferences attended this meeting: Virginia, Allegheny, Conservative Mennonite, Franconia, Ohio and Eastern, Washington County, Md., and Franklin County, Pa., Beachy Amish Mennonite Church, Allegheny and Atlantic Conferences (Brethren in Christ), Eastern District (General Conference). Also attending was a delegation of nine persons from the Board of Administration of Philhaven Hospital, Lebanon, Pa.

Relief and Service Committee Meets

The Relief and Service Committee of the General Board met in Elkhart, March 29. The agenda covered a number of items concerned with the end of the fiscal year and the beginning of the new. The financial report revealed a general relief fund decrease of $40,000 this year. The decrease was due largely to increases in program since contributions averaged approximately $300 a month more than last year. Relief and service giving has stabilized a great deal over the past years with more regular giving year round to the benefit of program stability.

Program for the coming year will demand increased expenditures as a result of the I-W Study and the new activities requested by the church in this area. The voluntary serv-

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Glen Good, on furlough from France, is visiting the rural mission stations of the Ontario Conference.

Bro. Henry P. Yoder, Cuba, spoke to the Weavers MYF, Harrisonburg, Va., concerning Cuban revolution experiences.

Bro. Byron Bender, Goshen, Ind., spoke to the Mennonite Ministers' Association, Chicago, Ill., on April 1 concerning racial relations.

The first issue of **Paradise Mennonite School** News has come to us from Hagerstown, Md. It contains school news and literary productions of the students.

The Zion congregation, Hubbard, Oreg., has issued the first number of a monthly newssheet called **Church News.** This supplements a weekly bulletin.

Bro. John R. Mumaw, Harrisonburg, Va., gave illustrated messages on "Missions in Other Lands" at the Marlboro, Ohio, Conservative Church, April 9, 10. Sunday morning he preached a mission sermon.

Bro. Roy S. Koch, West Liberty, Ohio, conducted a Christian Life Conference at Crown Hill, Rittman, Ohio, April 11-17.

Bro. Maynard Shetler represented the Summer Bible School Institute at a workshop on March 11 at Indiana, Pa. About 325 persons attended. He called on denominational headquarters, March 14-19, to present Herald Press titles for catalog consideration. Those visited were Evangelical United Brethren, Dayton, Ohio; Disciples of Christ, Cincinnati, Ohio; Southern Baptists, Methodists, Freewill Baptists, National Baptists, and Church of Christ, Nashville, Tenn.; Pentecostal Publishing House, Louisville, Ky.; Pilgrim Publishing House, Indianapolis; Church of God, Anderson, Ind.; Wesleyan Methodists, Marion, Ind.; Missionary Church, Fort Wayne, Ind. He participated in the Fort Wayne Sunday School Association Vacation Bible School Workshop, March 21-25, serving in a panel discussion and leading a directors' workshop. He will represent our publications at National Holiness Association meeting, Ashville, N.C., on April 19-22, and the National Association of Evangelicals, Chicago, April 26-29. Books, Bible school series, and Sunday-school materials will be exhibited at both conventions.

The American Bible Society reports that Mennonite young people of Lowville and Croghan, N.Y., have sent the money from their missionary project, a crop of beans and of beans, for the distribution of the Scriptures

A male quartet from Blooming Glen, Pa., gave a program at Oxford, N.J., on April 16.

Bro. Clifford King, Cheraw, Colo., conducted radio devotions over station KBZZ the week of March 27.

The meeting of the Iowa-Nebraska WMSA at Beemer, Nebr., was postponed indefinitely because of floods in the area.

Bro. Miller Stayrook and wife, Algeria, spoke at Worcester, Pa., on April 10.

Bro. Henry Becker, India, was a guest at McMinnville, Oreg., on April 10.

Bro. George R. Brunk, Denbigh, Va., spoke in a united Gospel service at the International Falls, Minn., high school on April 10.

Service Opportunities for Christian Youth was the topic of a panel discussion at Christopher Dock auditorium, Lansdale, Pa., on April 9. Panel members were Stanley Shenk, Lamar Kopp, Paul Ruth, Dwight Wiebe, and Orley Swartzentruber.

Missionary Day speakers at La Junta, Colo., were John Koppenhaver, Argentina, and former Argentina missionaries, J. W. Shenk and wife.

Bro. C. M. Helmick, Elkhart, Ind., preached at Salem, Foraker, Ind., on March 20, and at the Mennonite Community Chapel in Chicago on April 4. On April 24 he will speak at the Holdeman Church, Wakarusa, Ind.

Bro. John R. Smucker was ordained to the ministry at Fort Wayne, Ind., on April 10. Bro. Paul M. Miller officiated, assisted by John C. Wenger and D. A. Yoder.

Bro. Martin Z. Miller, Elizabethtown, Pa., spoke on April 10 at Scottdale concerning "The Christian Approach to the Jew."

A Methodist missionary, Willam Stevenson, on furlough from the Belgian Congo, is spending several weeks at Scottdale to learn more about the preparation, production, and distribution of Christian literature.

Walking with God was the theme of the Camp Rally at Menno Haven, Tiskilwa, Ill., on April 9. Speakers were Roy Henry, Topeka, Ind.; Harvey Birky, Goshen, Ind.; and Wesley Jantz, Roanoke, Ill.

New members: fourteen by baptism and one by letter at Walnut Creek, Ohio, April 3; four by baptism at Zion, Birdsboro, Pa., April 10; one by baptism at the Goshen, Ind., Hospital for the North Goshen congregation, March 16; one by baptism at Mo-Minnville, Oreg., April 13; one by baptism at East Goshen, Ind., April 3; twenty by baptism and on confession at Martindale, Ephrata, Pa., March 26; two by baptism at Bender's Pen Argyl, Pa., March 13; two by baptism at Tamaqua, Pa., May 1; four by baptism at Tedsworth, Ohio, April 3; six by baptism at Midland, Mich., April 3.

Dr. C. K. Bender, aged 53, younger brother of H. S. Bender, died suddenly of a heart attack in his office at Goshen, Ind., April 7.

Eight international students from E.M.C. spoke and gave testimonies at the Scottdale Church April 11, and toured the Publishing House the next day. They were accompanied by the D. Ralph Hostetters and the Lester Shanks.

Bro. Willard Roth, now serving as Secretary of Information Service of MCC at Akron, Pa., has accepted the invitation to become Editor of Youth Publications, including editorship of **Youth's Christian Companion,** beginning about mid-1961. Bro. Roth succeeds Bro. Urie A. Bender who has accepted an invitation to become Secretary for Literature Evangelism of the Mennonite Board of Missions and Charities, Elkhart, Ind.

Announcements

Annual meeting, Lancaster Mennonite Hospitals, Inc., East Petersburg, Pa., April 28. All welcome.

The **Conrad Grebel** lectures to be given early in 1961 by **Bro. Harold S. Bender** will be titled "This Is My Body—The Nature of the Church and Its Discipleship."

Song leaders, you will be better able to "Teach and help one another along the right road with your psalms and hymns and Christian songs" (Col. 3:16, Phillips), if you plan to attend Laurelville Church Music Conference. A clinic for song leaders has been planned as an important aspect of the program. Write to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa., for a complete program.

Calendar

Church Extension and Evangelism meeting of South Central Conference entertained by Crystal Springs and Pleasant Valley congregations at Attica, Kans., April 22-24.
Annual meeting, Ohio Mission Board, Smithville, April 22-24.
Christian Community Relations Conference, Crogbon, N.Y., April 29 to May 1.
Annual meeting, Franconia Mission Board, Souderton, Pa., May 2, 3.
Annual meeting, Christian Youth groups, Lancaster Conference, Rossburg, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
Annual meeting, Pacific Coast Conference and associated missions, Western Mennonite School, Salem, Oreg., June 1-4.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 16-19; American S.S. Union, June 20-24; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior High I, July 9-16; Junior High II, July 16-23; Work Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 8-13; Missionary-Bible Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-24.
Camp Luz: Brethren Camps, June 18 to July 2; Boys' Camp, July 2-9; Girls' Camp, July 9-16; Jun or High, July 16-23; MYF, July 23-30; Boys' Mission Week, July 30 to Aug. 6; Girls' Mission Week, Aug. 6-13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp for juvenile Delinquents, Aug. 21-26; VS Reunion-MEDA, Aug. 26-29.
Little Eden Camp: Boys and Girls, June 27 to July 6; Junior High, July 6-16; Senior High and Teen Age, July 16-23; Home Builders, July 23-30; Christian Business and Professional, July 30 to Aug. 6; Christian Fellowship and Family Week, Aug. 6-13; Farmers' Week, Aug. 13-20; Rest, Relaxation, and Meditation, Aug. 20-27; Senior Adult Camp, Aug. 27 to Sept. 1.
Camp Menno-Haven, Tiskilwa, Ill.: MYF Retreat, July 1-3; Junior, July 4-9; Junior-Hi, July 11-16; Junior, July 18-23; Junior, July 23-30; Adult Week Aug. 15-21.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29.
Annual meeting, Allegheny Conference, place to be announced, July 29, 30.
Fall Conference meetings with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.
Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

Laurence Horst, Chicago, guest speaker, in tenth anniversary of the Sunday school at Midway, Pekin, Ill., April 21 and 24.

A meeting to discuss church camping and the possibility of organizing a camp association will be held at Albany, Oreg., the afternoon of April 24.

Don Jacobs, Tanganyika, speaking on "Saved by the Blood" at East Petersburg, Pa., YPM. April 24.

Urie A. Bender, Scottdale, Pa., in Youth Conference at Prairie St., Elkhart, Ind., May 13-15.

John and Eileen Coffman, London, England, at Lindale, Linville, Va., April 20.

Baccalaureate speakers in Arkansas on May 1: M. M. Troyer, Conway, Kans., at Bethel Springs School, Culp; and Frank Horst, Culp, Ark., at Big Flat (Ark.) High School.

M. J. Ebersol, principal of Bethel Springs School, Culp, Ark., will be licensed on the morning of May 1 to serve in the ministry at Bethel Springs Church.

Choruses from six congregations will participate in a program at St. Jacobs, Ont., the afternoon of May 1.

Meeting in interests of church history sponsored by the Historical Society of the Lancaster Mennonite Conference at Weaverland, East Earl, Pa., evenings of April 22, 23, and all day April 24. Out-of-the-district speakers include Grant M. Stoltzfus, Irvin B. Horst, and Warren M. Wenger. General moderator, J. Paul Graybill. On Saturday afternoon there will be a tour of places of historical interest.

Norman Derstine, associate pastor of "The Mennonite Hour," is continuing his presentations of the sound-slide production, "Faith Comes by Hearing," showing the work of "The Mennonite Hour." Appointments are as follows: April 24, Central, Archbold, Ohio; 25, Hannibal, Mo.; 26, Garden City, Mo.; 27, Argentine, Kansas City, Kans.; 28, Hesston, Kans.; 29, Yoder, Kans., and Crystal Springs, Harper, Kans.; May 1, Protection, Kans.; 2, First Missionary, Dodge City, Kans.; 3, First Nazarene, Colorado Springs, Colo.; 4, Denver, Colo.; 5, Glenwood Springs, Colo.; 6, La Junta, Colo.; 7, Perryton, Texas; 8, Hydro, Okla.; 9, Pryor, Okla.; 10, High School Auditorium, Montgomery, Ind.

Visiting speakers at Ohio Mission Board meeting, Smithville, Ohio: Lester T. Hershey, Puerto Rico, and William Pannell, Detroit.

Attention: Pastors, treasurers, superintendents! Mennonite General Conference and the Mennonite Commission for Christian Education need $8,000 by May 15 to meet the expenses of their work. Has your contribution for the July 1, 1959–June 30, 1960, year been sent in? The suggested quota is $1.50 per church member and 50¢ per Sunday-school pupil enrolled each year. Please forward your contribution through your District Treasurer or mail it directly to Mennonite General Conference, Mennonite Building, Scottdale, Pa.

Mennonite Church Buildings, one of the newer subsidiaries of Mennonite Mutual Aid, has already invested over one-half million dollars in three college dormitories, Publishing House needs, and local church buildings. There are many applications which can be serviced only as additional funds are made available. Write to Mennonite Church Buildings, 111 Marilyn Ave., Goshen, Ind., for leaflets describing this plan of investment.

New telephone numbers: Maynard D. Yoder, Wyman 8-2473, Cross Timbers, Mo.; **Abram Kaufman,** 3-5005, Plain City, Ohio.

Change of address: (May 1) **Richard J. Yordy** from Freeport, Ill., to 722 East Park Street, Arthur, Ill.

Home Conference with Paul and Alta Erb as speakers at Friendship, Bedford, Ohio, May 6-8.

Evangelistic Meetings

Norman Derstine, Harrisonburg, Va., at Highway Village, East Peoria, Ill., April 10-16.

Augsburger Crusade in the Coatesville-Downingtown area, Chester Co., Pa., Aug. 7-28.

Bro. William R. Miller, North Liberty, Ind. at Britton Run, Spartansburg, Pa., April 21-28.

Conference on Christian Community Relations

The 1960 Conference on Christian Community Relations will be held, D.V., with the brotherhood at Lowville, N.Y., Friday evening and all day Saturday and Sunday, April 29 to May 1.

The conference theme is "Following Christ in Our Work." Subjects to be discussed are Economic Changes Affecting the Life of Our Churches; The Mennonite Idea of the Church and Its Relation to the Community; The Christian Farmer and the Modern Agricultural Pattern; Opportunities and Responsibilities of the Businessman; The Christian and the Organized Economy; The Way of Christian Brotherhood; The Christian Church the Conscience of the World.

One session will be given to reports on Mennonite community trends. At Sunday morning services in the congregations the sermon theme will be "Following Christ in Our Work." The Sunday afternoon session will be given to a panel and group discussions on the same theme.

Persons from a distance participating in the conference are J. L. Burkholder, Goshen, Ind.; Marcus Clemens, Telford, Pa.; Paul Erb, Scottdale, Pa.; M. R. Good, Waterloo, Ont.; John D. Hartzler, Eureka, Ill.; Ralph Hermley, Scottdale, Pa.; Guy F. Hershberger, Goshen, Ind.; Norman High, Guelph, Ont.; Millard Lind, Scottdale, Pa.; Edgar Metzler, Kitchener, Ont.; Ivan Miller, Corry, Pa.; Erie J. Sauder, Archbold, Ohio; Orval Shoemaker, Hesston, Kans.; Silas Smucker, Rensselaer, Ind.; Nelson Waybill, Scottdale, Pa.; Ernest E. Weaver, Hartville, Ohio; John L. Yoder, West Liberty, Ohio; Ora M. Yoder, Shipshewana, Ind.

The Lowville congregation extends a hearty invitation to brethren and sisters from a distance to attend this important meeting.

OUR READERS SAY—

(Continued from page 338)

lic statement: "Show me a nurse whose hands are not red with blood." This was quite a staggering challenge to me. I want to testify that I found afterwards what I did not know then, that the ethics of the American Medical Association and the American Hospital Association and all standard medical organizations permitted hospitals to operate without participating in birth control either before or after conception. All such procedures according to medical ethics could be held in the realm of therapeutic treatment.

If we are to be guided by our conscience as the Lord leads, then it becomes our duty to enlighten our conscience with all the knowledge and all the facts. It becomes the responsibility of the teachers and the prophets of the church to bring all the light available on any question upon which the conscience must make a moral decision.—Allen H. Erb, Hesston, Kans.

* * *

I never miss the "Our Readers Say—" column. Seeing these responses and an occasional debate reminds one of being in a spirited Sunday school class where the teachers are challenged and kept on their toes by audience participation. —Jacob S. Gotwals, Souderton, Pa.

* * *

Once in a while an article appears in the HERALD that makes one feel that here someone has said everything we have ever wanted to say and said it much better than we ever can. Such an article is "Divisive Forces in the Church Today" (March 8), by John Hostetler. And because the article is so evidently led by the Spirit and because he spoke out fearlessly and fully, such an article should be an inspiration to all other writers to come out and say what they think God wants them to say, but what they think may be misunderstood by their fellow men. And they will find out, as many have through the ages, that when they speak out after sincerely asking the Spirit's guidance, it is then that they are understood in a far greater measure than they ever are when they try to be fence-sitters and men-pleasers.—Bailey R. Frank, Bethel, Vt.

* * *

The article on "A Cappella Congregational Singing—Why?" (Feb. 2) was interesting to me, and I appreciate the many good points brought out in favor of a cappella singing. I would like to comment, however, on one of the propositions, that "the feeling of wrongness individuals may have about instruments in worship does not have a Biblical base," and that only by superficial or casual thinking would one arrive at the conclusion that instrumental music in worship is wrong.

As to the Biblical base, I offer the following, which, I agree, is not an explicit commandment, such as "Thou shalt not steal," which would appear to the most superficial reader, but which is, I believe, a Biblical base nevertheless. While it is true that instruments were used in the old order of Jewish worship, it is also true that many other means of expression for their religious devotions were used which were only shadows and types, and they were replaced in the New Testament regime by antitypes which could not have been appreciated before the sacrifice of Christ. Just so, when Paul says, "I will sing with the spirit, and I will sing with the understanding also," he was speaking of an expression of a heartfelt devotion which in Old Testament times would scarcely have been possible, or at least would have found expression differently from what it does in the life of the Spirit-filled believer. I believe that the appeal to Old Testament usage of instruments in worship is not a valid argument for their use in our day.

I believe it is a significant fact that the early Greek Church, in whose language the New Testament was written, and the Greek Church

ever since, has not allowed the use of instrumental music in its worship. Their understanding of the Scriptural requirements along this line should have weight for us.

John C. Wenger, in his booklet, **Christianity and Dress,** says in the Preface: "In the final test only one foundation is strong enough to guarantee the perpetuation of this distinctive Christian witness: that foundation is the personal conviction that Christian simplicity of dress is a Biblical truth." I believe that the same is true regarding keeping instrumental music out of our worship services. Other arguments, good as they are, will not suffice in the long run to maintain our consistent witness in this area.—M. S. Snyder, Albany, Oreg.

TO BE NEAR TO GOD

(Continued from page 347)

at Philippi, that renowned Roman colony on the edge of a great secular empire. And to be sure, that Roman city was not reputed for its piety or spirituality. But one day about a decade earlier Paul and Silas and Timothy had come to that Roman center with the Good News. And Christ took up His abode within those who accepted the saving Gospel. Those Christians were the saints "in" Christ Jesus—"at" Philippi.

Today you are a saint "in" Christ Jesus—"at" your place of residence.

Sing—"Would Men Know You've Been with Jesus?"

Saturday, April 30

"When the bishops and deacons"

Paul and Timothy recognized the need for church organization, but they did not overemphasize this aspect of kingdom work. The bishops and deacons were not addressed first—the saints were addressed first. After all, the bishops and deacons were included in the first group. As a kind of afterthought. Paul and Timothy singled out the church officers for special mention.

The organism of the church is the saints. The organization involves such officers as bishops and deacons. Paul and Timothy recognized the important function of church officers. They knew that for the well-being of the saints, leaders are needed. But they also clearly understood that the being, the essence of the church, is the saints.

Sing—"People of the Living God"

—Roy D. Roth.

RELIEF AND SERVICE

(Continued from page 353)

ice unit at Glenwood Springs has outgrown its unit home and requires a larger house, to be constructed by a voluntary service building unit. The total number of voluntary service workers is increasing slowly. An agricultural service unit has been requested and approved for the Camp Rehoboth, Ill., area, requiring additional funds to supplement our mission there. Requests have come for assistance to congregations and conferences with large concentrations of I-W men. Funds will be required to help them make pastoral service available for these I-W concentrations. All of these things mean budget increase of $1,200 monthly, since the present program and supports for the Mennonite Central Committee Fax and foreign relief and services should also continue for the coming year.

For some years the Relief and Service Committee has requested an average per member contribution over the entire church of 50¢ per member per month ($6.00 per year). They have reduced program and found ways to continue working up till this point, although contributions last year amounted to only $4.00 or two thirds of the amount needed for effective work. The committee seriously requests consideration of this important area of work by all congregations and their members. What can they do to increase their giving for relief and service? Full information on the Mennonite Central Committee foreign relief and services supported by your relief and service offerings appears in a 16-page insert in the April 26 GOSPEL HERALD.

Other action of the committee included the following:

—Approval of a builders' unit in connection with Schowalter Villa, at Hesston, Kans.

—Approval of the purchase of three copies of the new MDS filmstrip, Greater Works **Than These,** for use in our congregations. For further information on these, write to Information Services, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Pressure of Our Common Calling, by W. A. Visser 't Hooft; Doubleday; 1959; 91 pp.; $2.50.

This little book by the General Secretary of the World Council of Churches is destined for wide use as a basis for study of the theological necessity of Christian unity. Biblical in its basic approach, it is well suited for this use; its language is not overly difficult.

Visser 't Hooft leads the reader's attention toward what he considers the three main aspects of "our common calling," i.e., of the divine mission of the church. These are witness, service, and fellowship. Each of these responsibilities, if really taken seriously as a divine command, drives Christians (this is the "pressure" of which the title speaks) to the awareness that unity is likewise part of Christian faithfulness.

In his introduction the writer rejects in a healthy fashion the idea, quite current in some "ecumenical" circles, that the path to deeper unity lies through paying no attention to differences and acting "as if" everything were all right. The only really fruitful approach, he holds, and demonstrates through his own argument, is a renewed Biblical-theological understanding of the necessity of unity. Each of the three mandates to the church is first dealt with in Biblical terms before its implications for unity are unfolded. This should be a much more useful approach to the problem of unity than the generally rather superficial considerations of efficiency and wasted effort which are so often appealed to; it should also present more of a challenge to those conservative groups who thus far have been willing to sacrifice all thought of unity for the sake of doctrinal purity.

Only seldom does the author's tendency to assume that the World Council of Churches is the most normal channel and expression of Christian unity get in the way of his argument. His emphasis on service as one of the fundamental responsibilities of the church, on the same level with witness and fellowship, fills in in a very wholesome way a gap in much thinking about the church; he understands the calling to serve in a way that is in fact deeper than much of the thinking of service-minded Mennonites about their work. Understanding what he says at this point could eliminate the necessity for losing time with debates about how to relate service and missions; his argument on this subject may be read with profit even by those who would reject a priori all that he has to say on Christian unity.

—J. H. Yoder.

Full and Joyful Surrender, by Andrew Murray; Good News Publishers; 1959; 63 pp.; 50¢.

The "one evening" condensed Christian Book Series seeks to bring to the readers the best of current books and valuable condensations of the classics. Some of these books were originally published in hard-bound editions at prices ranging from $2.00 to $6.00.

This is a deeply devotional book on the deeper life, what our Lord calls the "abundant life." Briefly, it reveals the secret of the enlarged life.

It was written by one of the giants in the devotional realm. Many Christians point to Andrew Murray as one of the guideposts to a more satisfactory Christian life. Ministers and the flock of God alike will enjoy this fresh booklet.—C. F. Derstine.

HOME MISSIONS AND EVANGELISM

(Continued from page 337)

hopelessness of the faithless. God is ready to use us, if we are willing to be used in His way, not primarily to condemn but to love, not merely to criticize but to listen, not hastily to judge but to understand, not quickly to accuse but to suffer, that the doors of hearts may open to the Holy Spirit to regenerate, to cleanse, and to sanctify.

It is our task in home missions to do this as a part of every congregation, through every Christian, in every area of life. The base of home missions is our homes and home congregations, our pastors, all of us. We must begin today by examining our daily living, the attitude we take today, the human relations we experience now. This is not just a plan for the 60's but a practice of the principles of "today if ye will hear his voice" (Heb. 3:7).

To be able to speak to our world today, to the man of the street, we must be clear on what our message is, and also be aware of the attitudes, the mind-set, the background, and the presuppositions of mass man today. He assumes that there may be a God, but the church as he knows it is not able to help him to God, does not understand him, has nothing for him. He is taught by radio, TV, newspapers, magazines, that religion is excess baggage in life and offers nothing more than he already has. As one person said, "The church has a men's club that is only a poor imitation of Rotary; a woman's club that is only a poor imitation of Professional Women; a youth organization that only discusses vocations as the school does." So people lose interest.

The message of the Gospel, if communicated, must be put into relevant terms, must be elucidated by conduct, must function in crisis situations, and must produce evident peace, composure, and purpose for living. This frontier presents a most challenging opportunity, in business, in education, in the factory, everywhere. Oh, for men and women to see this! The beatnick revolts against conformity to society, but conforms to beatnicks. He indicates a bankruptcy of meaning in life symptomatic of our society. Christ has the answer. The Christian in our churches can give this, in life, in words, in attitude, and in conduct.

May I appeal to every member of the church to engage in dialog with the person next to you in daily life? If we do not know how or what, we should begin to talk to ourselves about the message, but if we talk only among ourselves, we will become warped and irrelevant. Yet we must know what it is we have to say, and how to say it! Let us pray God for wisdom and speak so that the man of the street can understand. Let us be the message, but also speak the message.

If we do this, it will mean the purifying of our churches. I have little fear of worldliness if we engage sincerely and courageously in witness and conversation on the message of the Bible. Some of our educators lament the failure of the church, saying the church must put Christ back in her religion, and stop apologizing for what the Bible says. The teaching of the Scriptures regarding man's condition and need, and the remedy for it, is sound, and need not be apologized for. Let us be bold with it! Let us demonstrate it! Let us communicate it! God deliver us from fear of man, inside the church as well as outside!

The gates of hell, all the authority and boast of the world, will not prevail against the church when she is guided by the Holy Spirit in the milieu of witness and testimony for her Lord. She must plan for misunderstanding by so-called church people as well as by the nonprofessing world. We should not ignore the sinister, foreboding developments in our society, and the effect of these forces on the form our church activities and church life have taken in the past decades. However, God deliver us from majoring on our church failures, our problems, and *status quo* until we are more familiar with and are even giving more attention to our Mess-ianity than we are to our Christianity.

We must read some of Paul's letters very carefully to get a clear description of the mess of his day, but should remember, however, that it pertained to his day. We must ask ourselves, Do my writings, my sermons, my conversation make people aware of our terrible problems or of our triumphing Christ, of the dilemma we are in or of the dynamic of the Gospel. We had better major on the questions, "If God be for us, who can be against us?" "Who shall lay any thing to the charge of God's elect?" "Who is he that condemneth?" "Who shall separate us from the love of Christ?" Thank God, not the mess of the 60's, not the menace of their industrialized society, or the moaning of their pessimists!

We dare not be deluded by the avid optimists, nor plan our program on the promised glowing prosperity of the 60's, but in all remember the words of Jesus, "Take heed that no man deceive you."

Church extension will be hard work. There will be opposition from the sensual world, and also from the religious world. But we will pray, not for removing of opposition, but for boldness to speak for Christ; not for the good will of the opposition, but for the glory of our Christ! Acts 4:23-31. This is the challenge for home missions, your mission and mine, today, tomorrow, and into the 60's!

Elkhart, Ind.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Williams.—Emory Beachy, Jr., Arthur, Ill., and Judy Williams, Mattoon, Ill., both of the Arthur cong., by J. D. Hartzler at the church, March 6, 1960.

Dyck—Nace.—David Dyck and Gladys Nace, both of Telford, Pa., Souderton cong., by Russell B. Musselman at the church, April 2, 1960.

Eash—Liechty.—Gary Eash, Dalton, Ohio, Evangelical and Reformed cong., and Wilma Liechty, Orrville (Ohio) cong., by J. Lester Graybill at the home of the bride, March 26, 1960.

Frey-Landis.—Harold D. Frey, Marietta, Pa., Mt. Joy cong., and Verna B. Landis, Lancaster, Pa., Stumptown cong., by Elmer G. Martin at the home of the bride, Feb. 5, 1960.

Gingerich—Plank.—Alvin D. Gingerich, Nappanee, Ind., and Barbara Plank, Plain City, Ohio, by S. C. Yoder, Goshen, Ind., at his home, April 2, 1960.

Hunsberger—Allebach.—Sharon L. Hunsberger, Souderton, Pa., Finland cong., and Gladys C. Allebach, Harleysville, Pa., Salford cong., by Henry L. Ruth at the Salford Church, March 26, 1960.

Reimer—Lapp.—Gerhard Reimer, Giroux, Manitoba, Evangelical Mennonite cong., and Margaret Lapp, Perkasie (Pa.) cong., by Peter J. Dyck at the Baptisten-Kapelle, Kaiserslautern/Pfalz, Germany, April 9, 1960.

Ruibal—Good.—Raul Ruibal and Edna Mae Good, both of Carlos Paz, Cordoba, Argentina, La Falda Mennonite cong., by William E. Hallman at the home of the bride, March 18, 1960.

Showalter—Swope.—Henry Etter Showalter, Waynesboro, Va., Springdale cong., and Twila Grace Swope, Harrisonburg, Va., Weavers cong., by Roy D. Kiser at the Weavers Church, April 2, 1960.

Swartz—Mast.—Eli Swartz and Clara Mast, both of Locust Grove cong., Sturgis, Mich., by O. H. Hooley at the church, Feb. 28, 1960.

Zimmerman—Horst.—Elvin J. Zimmerman, Goshen, Ind., Yellow Creek cong., and Arlene Fay Horst, Dalton, Ohio, County Line cong., by Carl J. Good at the County Line Church, Feb. 20, 1960.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Alvin H. and E. Blanche (Fellenbaum), Washington Boro, Pa., third child, second son, Alvin Lamar, March 9, 1960.

Denlinger, Elvin and Edith (Kreider), Columbia, Pa., fifth living child, second daughter, Mary Ann, March 15, 1960.

Freeman, Leonard and Susanna (Weber), West Montrose, Ont., fourth son, Lamar, March 21, 1950.

Hammer, Walter and Ruby (Gingerich), Baden, Ont., second daughter, Sandra Jean, Feb. 22, 1960.

Kauffman, Samuel L. and Mary R. (Yoder), Belleville, Pa., fourth child, second son, Samuel Kieth, March 7, 1960.

Kennel, Earl W. and Berniece (Hooley), Albany, Oreg., fifth child, third son, John Brian, March 28, 1950.

Kennel, John A., Jr., and Mildred (Martin), Parkesburg, Pa., a daughter, Susan Elaine, Jan. 30, 1950.

Kropf, Wilbur and Erma (Swartzentruber), Halsey, Oreg., fourth child, third son, Paul Edward, March 27, 1960.

Landis, Ray Laverne and Emma Jean (Mack), Denver, Colo., first child, Karen LaJean, March 27, 1960.

Lefever, Jacob F. and Barbara Mae (Eshleman), Willow Street, Pa., fourth child, first son, Jacob Carl, April 2, 1960.

Nafziger, Vern J. and Evelyn (Nofziger), Archbold, Ohio, seventh child, fifth daughter, Karen Renee, March 17, 1960.

Ramseyer, Woodrow and Lois (Kuhns), Goshen, Ind., second child, first son, Robert Carl, Nov. 23, 1959.

Roupp, Delbert and Vivian (Osborn), Denver, Colo., first child, a son, Galen Dewayne, March 26, 1960.

Sauder, Laurence and Evelyn (Horst), New Holland, Pa., first child, Connie Rae, March 17, 1960.

Schumm, Dale and Laura, Goshen, Ind., first child, Kristine Louise, April 2, 1960.

Stauffer, C. Melvin and Florence (Horst), East Earl, Pa., fourth daughter, Florence Ruth, Feb. 13, 1960.

Stauffer, J. Robert and Evelyn (Buckwalter), Harrisonburg, Va., first child, James Robert II, March 17, 1960.

Stewart, Daniel L. and Norma Jean (Vandiver), Tangent, Oreg., fourth daughter, Gwendolyn Joy, March 31, 1960.

Stoltzfus, Clyde and Mary Jane (Horning), Narvon, Pa., second son, Gerald Scott, Feb. 24, 1960.

Weldy, Wayne and Ruby (Cox), Wakarusa, Ind., third child, second son, Mark Len, March 20, 1960.

Yoder, Simon and Vina (Helmuth), Leon, Iowa, eighth child, second son, Myron James, March 7, 1960.

Anniversaries

Bauman. Abraham and Lydiann (Shoemaker) Bauman, Floradale, Ont., observed their golden wedding anniversary at their home on March 16. On March 19 a dinner was held for the immediate family and brothers and sisters. Special guests at the dinner were the best man, Milton Snider, and the bridesmaid, Louisa Brox —Mrs. Sylvester Bauman. The Baumans were married at the home of the bride's parents in Elmira by Abram Gingrich. They farmed near Floradale until their retirement about six years ago when they moved into the village. There are two children (Edward, Alma, Ont.; and Earl, on the home farm) and ten grandchildren. One son, Walter, is deceased.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Barth, Hester, daughter of John W. and Catherine (Liechty) Conrad, was born Sept. 10, 1871, in Wayne Co., Ohio; died March 28, 1960, at Wooster, Ohio; aged 88 y. 6 m. 18 d. She was married to Conrad Barth, who died in 1944. There are no immediate survivors. She was a member of the Oak Grove Church, Smithville, Ohio. Funeral services were held March 30 at the Frey and Gresser Funeral Home, Orrville, Ohio, with V. M. Gerig officiating; interment in Smithville Cemetery.

Benner, Hannah O., daughter of Charles and Mary (Overholt) Brunner, died after a long illness at her home, Lansdale, Pa., March 7, 1960; aged 68 y. 8 m. 16 d. She was married to Webster M. Benner, who survives. Also surviving are 7 children (Ruth—Mrs. William Yoder, Lansdale; Regina—Mrs. Carl Moyer, Franconia; Hannah—Mrs. Norris Bannon, Lansdale; Robert, Souderton; Ralph, Newton; Charles, Souderton; and Webster, Jr., Chalfont), 28 grandchildren, and 5 brothers and sisters (Mrs. Katie Mininger and Mrs. Henry Alderfer, Lansdale; Mrs. Allen Freed, Telford; Charles and Edgar, Souderton). She was a member of the Lansdale Church. Services were held March 12 at the Franconia Church; interment in Plains Mennonite Cemetery.

Bennett, Louiza, daughter of William and Martha Winebrenner, was born in Bennett Co., Ill., Feb. 7, 1883; died at the age of 77 years. She was married to William A. Bennett at Pekin, Ill., on Dec. 16, 1899. He preceded her in death on Feb. 5, 1946. She was a lifelong resident of Tazewell County and a member of the Dillon Church. Surviving are 3 sons (William L., Tremont; John, Minier; and Louis, Pekin), 4 daughters (Mrs. Martha Sassman, Tremont; Mrs. Leona Park, Peoria; Mrs. Carrie Berchtold and Mrs. Eleanor Stieghorst, Tremont), 28 grandchildren, 24 great-grandchildren, and one brother (James Berry, Pekin). Funeral services were held at the Noel Funeral Home, Pekin, Ill., Feb. 24, in charge of John V. Troyer; interment in Antioch Cemetery near Dillon.

Blosser, Henry W., son of Peter and Elizabeth (Weldy) Blosser, was born Oct. 6, 1885, at Versailles, Mo.; died March 22, 1960, at Elkhart, Ind.; aged 74 y. 5 m. 16 d. On Jan. 2, 1911, he was married to Celia Bixler, who survives. Also surviving are 6 children (Genevieve—Mrs. Howard Sowles, Edon, Ohio; Russell, Bremen, Ind.; Vergil, Wakarusa, Ind.; Lowell, South Bend; Vivian—Mrs. Albert Bontrager, Nappanee; Wendell, Goshen) and 10 grandchildren. Two children died in infancy. He was a member of the Holdeman Church, where funeral services were held March 24, in charge of Simon G. Gingerich and Donald Young; interment in Olive Cemetery.

Freese, Benjamin Franklin, son of William and Sarah (Allman) Freese, was born Feb. 16, 1900, at Shipshewana, Ind.; died March 21, 1960, at the Irene Bryon Hospital, Fort Wayne, Ind., after a lingering illness; aged 60 y. 1 m. 5 d. On March 2, 1928, he was married to Libbie Keim, who survives. Also surviving are 5 sons and daughters (Franklin, Bristol, Ind.; Linnie—Mrs. Dale Gonsor and DeLores—Mrs. Paul Steward, Shipshewana; John Arthur and Patty Sue, at home), 4 brothers (DeEtte, Elmer, Mich.; Claude, Columbia City, Ind.; and Alvin, Jackson, Mich.), 2 sisters (Mrs. Linnie Platz, Elkhart; and Mrs. Cora Birr, Elkhart), and 10 grandchildren. After his confession of faith he was led to a saving faith in Christ and requested baptism. Funeral services were held at the Shore Church, in charge of Lee J. Miller and Arnold Roth; interment in Keightly Cemetery near Shipshewana, Ind.

Gingerich, Aaron Burr, son of John C. and Elizabeth (Mishler) Gingerich, was born in Johnson Co., Iowa, Oct. 2, 1869; died at his late home in Kalona, Iowa, after a short illness following a stroke, March 19, 1960; aged 90 y. 5 m. 17 d. On Nov. 26, 1891, he was married to Susie Brenneman, who died April 8, 1939. Surviving are one son and 4 daughters (Vertie—Mrs. Emery M. Yoder, Kalona; Katie—Mrs. John E. Kinsinger, Wellman; Irma, Kalona; Willard, Coralville; and Velma Spicher, Kalona), 15 grandchildren, 8 great-grandchildren, one sister (Mrs. Katie Bender, Goshen, Ind.), 3 brothers (Lewis O., Kalona; Chris J., Wellman; and Frank Washington, Iowa), one half brother (Dr. George W., St. James, Minn.), and one foster sister (Joella—Mrs. Frank Gingerich, Upland, Calif.). One son and one daughter died in infancy. He had been able to attend church services regularly until the last. Funeral services were conducted at the Lower Deer Creek Church, of which he was a member, on March 21, in charge of I. Y. Swartzendruber, C. Dendy Garrett, and Robert Yoder.

Hershberger, Mary E., daughter of Adam and Caroline (Mishler) Shaffer, was born Jan. 7, 1878, in Conemaugh Twp., Somerset Co., Pa.; died of cancer March 9, 1960, at Detroit, Mich.; aged 82 y. 2 m. 2 d. On Oct. 8, 1899, she was married to David C. Hershberger, who died in 1932. Surviving are 11 children (Ray, Georgetown, Pa.; Earl, Johnstown, Pa.; Mrs. Ivy Schwab, Frostproof, Fla.; Mrs Esther Harbaugh, Johnstown; Mrs. Polly Beisecker, Jerrestown, Pa.; Gertrude, Cyrus, Omar, Mrs. Ferne Johnson, and Judson all of Detroit, Mich.; and Mrs. Jennie Crum, Reno, Nev.), 20 grandchildren, 21 great-grandchildren, 2 sisters (Mrs. Tillie Good, Tate Hill, Pa.; and Mrs. Layola Adams, Las Vegas, Nev.), and 2 brothers (William, Johnstown; and James, St. Marys, Pa.). She was a member of the Ferndale E.U.B. Church. Funeral services were held March 13 at the Thomas Mennonite Church, in charge of Aldus J. Wingard and Harry Greer.

Landis, Ira D., son of Amos and Emma (Diffenbaugh) Landis, was born May 3, 1886, in East Lampeter Twp., Lancaster Co., Pa.; died March 21, 1960, at the Lancaster (Pa.) General Hospital; aged 73 y. 10 m. 18 d. On June 23, 1934, he was married at Willow Street, Pa., to Anna Sauder, who survives. Also surviving are 2 daughters (Edith—Mrs. Edward Kuhn, Glenville, Pa.; and Cynthia—Mrs. Francis Warfel, Neffsville), 2 grandchildren, and one sister (Anna—Mrs. Jacob Brubaker). Two sons died in infancy. He was a member of the Neffsville Church, where funeral services were held March 24, in charge of Maurice W. Landis and Warren C. Heinley; interment in East Petersburg Mennonite Church Cemetery.

Lehman, David F., son of David A. and Nancy (Culp) Lehman, was born Aug. 10, 1874, at Elkhart, Ind., died following surgery at the Trimont (Minn.) Hospital; aged 85 y. On Nov. 11, 1896, he was married to Jackson, Minn., to Daisy Lee Bute, who died May 12, 1952. Surviving are 3 children (Ruth—Mrs. Alvin Zehr, Manson, Iowa; Arthur, Alpha, Minn.; and Dorman, Excelsior), 13 grandchildren, and 15 great-grandchildren. One son preceded him in death. He was a charter member of the Alpha Church, where funeral services were held Feb. 24, in charge of Noah Lehman (Two sons-in-law)officiating; interment in Riverside Cemetery, Jackson, Minn.

Leininger, Claude W., son of Jefferson and Christine (Kreighbaum) Leininger, was born Sept. 6, 1891, at Elkhart, Ind.; died March 23, 1960, in his home at Elkhart, Ind.; aged 81 y. 6 m. 17 d. On Nov. 5, 1899, he was married to Emma Miller. Occupation: upholsterer of furniture. Surviving are 2 daughters (Mrs. Raymond Hayes, South Bend, Ind.; and Esther —Mrs. Arnold Greer,– Oneco, Fla.), 2 sons (Charles, Elkhart; and Howard, Willoughby, Ohio), one brother (Orville, Elkhart), a stepbrother (Wey La Rue, Elkhart), 10 grandchildren, and 7 great-grandchildren. Funeral services were held at the Belmont Church, in charge of Howard J. Zehr; interment in Prairie Street Cemetery.

Mellinger, Benjamin K., son of William G. and Elizabeth (Kreider) Mellinger, was born Dec. 28, 1880, in Pequea Twp., Lancaster Co., Pa.; died March 20, 1960, at St. Joseph's Hospital, Lancaster, Pa.; aged 79 y. 2 m. 21 d. He was married on March 10, 1909, to Lillie May Bezard, who died Nov. 4, 1918. This union was blessed with 4 sons and one daughter (B. Stanley, Bird-in-Hand; Mrs. Mahlon H. High, Lancaster; Robert B., Wrightsville; Norman B., East Earl; and Paul B., Willow Street). On Sept. 27, 1921, he was married to Katie S. Eberly, who survives. Surviving from this union are one son and one daughter (Elvin E., West Willow; and Catherine I.—Mrs. Willis H. Gerlach, Lancaster). Also surviving are 30 grandchildren, 18 great-grandchildren, one sister (Anna K. Snavely, Lancaster), and one brother (Ephraim K., Sacramento, Calif.). Three grandchildren, 4 sisters, and 3 brothers preceded him in death. He was a member of the New Danville Church, where funeral services were held March 23, in charge of David N. Thomas, Elias Groff, and Paul Bowman.

Mellinger, Ada, daughter of Reuben and Emma (Miller) Risser, was born Feb. 5, 1875, in Lancaster Co. Pa.; died after a long illness in her home, Lititz, Pa.; March 22, 1960; aged 85 y. 1 m. 17 d. On Nov. 15, 1959, she and her husband, John C. Mellinger, celebrated their 61st wedding anniversary. Surviving, besides her husband, are one daughter (Ella Mae—Mrs. J. Harry Hershey, Lititz, with whom she resided), 2 brothers (Abram M., Manheim, Pa.; and Samuel, Lititz), and one sister (Ida—Mrs. Milton E. Snavely, Lititz). Funeral services with Mahlon M. Zimmerman and Melvin H. Lauver officiating, were held in the Lititz Church, where she was a charter member; interment in Hammer Creek Mennonite Cemetery.

Roth, Isobel Margaret, daughter of Mr. and Mrs. L. J. Davidson, was born at Plattsville, Ont., Jan. 22, 1916; died of cancer at the Kitchener-Waterloo Hospital, Dec. 11, 1959; aged 43 y. 10 m. 19 d. In 1944 she was married to Silvin Roth, who survives. Also surviving are 3 children (Douglas, Sharon, and Gary), her parents, one brother (Harry), and one sister (Mrs. Katherine Knox, Plattsville. She was a member of the First Mennonite Church, where memorial services were held Dec. 14, in charge of C. F. Derstine and E. J. Metzler.

Swartzendruber, Anna, daughter of Mr. and Mrs. Chris Steely, was born March 3, 1872, in Illinois; died March 22, 1960, at the Bethel Hospital, Newton, Kans.; aged 88 y. 20 d. In 1891 she was married to Samuel P. Swartzendruber, who died in 1941. Surviving are 3 sons (Pete O., Wichita, Kans.; Lewis M., Grand Junction, Colo.; and Lee, Albany, Oreg.), 2 daughters (Mildred—Mrs. Emil Klassen, Moundridge, Kans.; and Mary, at home), 12 grandchildren, and 23 great-grandchildren. Two sons preceded her in death. She was a member of the Hesston Mennonite Church, where funeral services were held the morning of March 25, and at the Crystal Springs Church near Harper, Kans., that afternoon, with Peter Wiebe officiating; burial in Crystal Springs Cemetery.

Vance, Ephie Elizabeth, daughter of the late Noah and Mary Jane (Harper) Sisk, was born Sept. 2, 1877, near Onego, W. Va.; died Feb. 24, 1960, at her home, Onego, W. Va., after a long illness; aged 83 y. 5 m. 22 d. On Feb. 20, 1898, she was married to Martin Kenny Vance, who survives. Also surviving are one son (Charles, Onego), 5 daughters (Mrs. Sylvia Vance, Kerns, W. Va.; Mrs. Bessie Helmick, Mrs. Myrtle Arbogast, and Mrs. Alpha Haren, all of Onego; and Mrs. Gay Harper, Kans., but of Seneca, W. Va.), 16 grandchildren, 24 great-grandchildren, and one great-great-grandchild. Four sons and one foster son preceded her in death. She was a member of the Roaring Creek Mennonite Church. Funeral services were held in the Church of the Nazarene, Onego, with Earl J. Harzler and James T. Shank officiating; interment in Vance Cemetery on Roaring Creek.

Wenger, Aaron Martin, son of Aaron S. and Maria (Martin) Wenger, was born April 17, 1884, near New Holland, Pa.; died March 17, 1960, at Telford, Pa., aged 75 y. 11 m. On Dec. 23, 1909, he was married to Martha A. Rock by Bishop Isaac Eby. He worked most of his life in feed stores and lumberyards. Surviving are his widow, 5 children (John C., Goshen, Ind.; Ruth—Mrs. Andrew B. Rosenberger, Souderton, Pa.; Thelma—Mrs. Paul L. Harley, Telford, Pa.; Warren M., Lambertville, N.J.; and Herbert C., scientist with Merck, Sharp, and Dohme), 19 grandchildren, 3 great-grandchildren, 2 brothers, and 4 sisters. Two grandchildren, 3 sisters, and one brother preceded him in death. In 1899 he was united with the Mennonite Church and was baptized by Bishop Martin Rutt. He was a Sunday-school teacher and song leader for almost 60 years. Services were held March 21 at the Rockhill Church, in charge of Clinton D. Landis, Alfred A. Detweiler, and Arthur D. Ruth.

Yoder, William D., son of Jacob and Annie (Detweiler) Yoder, was born July 28, 1883, in Hilltown Twp., Pa.; died of a heart condition at his home, Hatfield, Pa., March 23, 1960; aged 76 y. 7 m. 24 d. On Jan. 14, 1905, he was married to Annie A. Detweiler, who survives. Also surviving are one son and 2 daughters (J. Walter, Stella—Mrs. Abram D. Yoder, and Irene Yoder), one sister (Mrs. Henry Benner), 2 brothers (Abram D. and Warren), 5 grandchildren, and 9 great-grandchildren. He was a member of the Blooming Glen Church, where funeral services were held March 27, in charge of David Derstine, Jr.

Yutzy, Joe M., son of Jonas R. and Mary (Miller) Yutzy, was born March 15, 1882, in Holmes Co., Ohio; died of arteriosclerosis March 18, 1960, at the Grace Hospital, Hutchinson, Kans.; aged 78 y. 3 d. On Jan. 31, 1907, he was married to Lizzie Schrock, who survives. Also surviving are 5 children (Edward J., Haven, Kans.; Paul A., Hutchinson; Nora—Mrs. A. A. Bontrager, Haven; Orpha—Mrs. E. M. Roth, Yoder; and Mary Edna, Hutchinson), 21 grandchildren, 10 great-grandchildren, and 3 sisters (Mrs. A. N. Barber, Dundee, Ohio; Mrs. Simon Slabaugh, Sullivan, Ohio; and Mrs. Sam P. Schrock, Molalla, Oreg.). One son, one granddaughter, 3 brothers, and 3 sisters preceded him in death. He was a member of the Yoder Church, where funeral services were held March 21, with Sanford King and Harry A. Diener officiating.

ITEMS AND COMMENTS

BY THE EDITOR

A total of 49 convicted criminals were executed under civil law in the United States in 1959. Only 16 of the states carried out executions, although 41 states and the District of Columbia have laws permitting the death penalty. Two thirds of those who died were Negroes, although white persons constitute 90 per cent of the U.S. population. Florida executed ten men, eight of them Negroes. Executed in Arkansas were six persons, all Negroes. Five of the six put to death in California were white. Georgia executed four and New York, Texas, and Pennsylvania three each, all Negroes. Of the executions, 41 were for murder, eight for rape. Three persons put to death were not yet 26 years of age, and 13 others were under 25. Only seven were over 45.

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During 1959 some 55 United States voluntary relief agencies provided approximately $260 million worth of food, clothing, medical, educational, vocational, agricultural, and industrial supplies, and cash remittances to 97 countries and territories in every corner of the globe. This was a decrease of about $40 million from the value of similar shipments in 1958—due entirely to a reduction in the availability of surplus food allocations to the voluntary agencies.

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Franklin H. Littell, well-known authority on Anabaptist history, is coeditor of a 900-page guidebook to the world's religions, written in German and published in Germany. The "Handbook of the World Church" presents every phase of religion, but always in relation to unity, understanding, and co-operation among all denominations. Arrangements are being made for publication of an English edition in the United States.

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The Protestant Church-Owned Publisher's Association, which A. J. Metzler is this year serving as president, is an association of 32 Protestant denominational publishing houses whose combined annual sales reach nearly $100 million.

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Some 1,500 recognized conscientious objectors on religious and moral grounds in West Germany are scheduled to be drafted in April to begin substitute service. The alternative duty is civil work of equal duration and hardship as military service. It will probably be work in hospitals and other charitable institutions. The total number of conscripts to the West German armed forces who have thus far registered as CO's is estimated at 4,000.

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More than 60,000 refugees are on the case load of the World Council of Churches' Division of Interchurch Aid and Service to Refugees. Of these, about 33,000 are awaiting immigration, while the remaining 27,000 are listed as non-settled—still in camps, handicapped, or needing help to immigrate. Of the registered refugees, the largest number of 13,000 is in Germany, with China next.

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Governors of the forty-one states still retaining capital punishment were urged by the Union of American Hebrew Congregations in New York to "eradicate the process which has embarrassed the United States throughout the world in the Chessman case." The Reformed group condemned the death penalty as one which "debases our entire penal system and brutalizes the human spirit." The Union said capital punishment has been demonstrated by experience to be ineffective as a deterrent to crime.

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Moslem religious bodies in the Soviet Union are publishing a new edition of the Koran which they expect to export in great numbers to Moslem communities throughout the country. Copies of the new edition will be shipped also to Egypt, Iran, and other Moslem countries.

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A Dutch conscientious objector was asked to participate in civil defense, which he refused to do. When the question was referred to the queen, there came a royal decree providing that registered conscientious objectors cannot be registered for or called into civil defense.

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Emperor Haile Selassie sent his grandchildren to hear Billy Graham at a meeting in Addis Ababa. They sat in a flag-draped box only a few feet from the evangelist. All five raised their hands when at the end of the service Mr. Graham extended to the audience of 10,000 his usual invitation to make decisions for Christ. Later the evange-

list had tea with the emperor. He reported that the emperor quoted the Bible expertly and their conversation was almost entirely on spiritual matters. He said the emperor expressed pleasure with the work of Christian missions in Ethiopia and with the crowds attending the Graham meetings.

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Evangelist Billy Graham will conduct a series of rallies in Swiss cities between Aug. 24 and Sept. 4 at the invitation of the Swiss Evangelical Alliance. The meetings will be held in Zurich, Berne, Basel, and Lausanne. Graham will spend most of September in Germany with campaigns at Berlin, Hamburg, and Essen.

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Church membership in Japan last year reached a total of 678,258, or 0.7 per cent of the population, according to the Christian Yearbook. Of the total, Protestants number 376,357, in 3,100 churches; Catholics, 266,608 in 725 congregations; and Russian Orthodox, 35,293 in 105 churches. In addition there are several tens of thousands of persons who belong to the nonchurch Christianity movement.

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Seventy governments have joined in simultaneously issuing postage stamps in commemoration of World Refugee Year. The United States is one of these governments. The date of issuance was April 7.

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William Albright, world-famed Biblical archaeologist, has been appointed the first professor of Biblical archaeology at the newly completed Jerusalem school of the Hebrew Union College-Jewish Institute of Religion. Dr. Albright served for 15 years as director of the American School of Oriental Research in Jerusalem, Palestine. The new school is scheduled to be dedicated in March, 1961.

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The Upper Room celebrated its 25th anniversary by reaching the largest circulation ever achieved by a devotional guide. More than 3,182,000 copies left the Nashville office. Several state distribution records had been broken also with the March-April issue. Pennsylvania with 257,215 copies leads the nation.

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Plans for a month-long greater Tokyo Christian Crusade in 1961 have been mapped out by World Vision, Inc., at the invitation of Japanese Protestant leaders. The crusade, which will be the largest of its kind ever held in the Orient, will be centered in the 10,000-seat Tokyo gymnasium, May 6 to June 5, 1961. A similar World Vision campaign conducted in Osaka for three weeks last year drew a total attendance of 100,000 persons, of whom 7,500 professed conversion to Christianity.

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The new Golden Gate Baptist Theological Seminary has been dedicated at San Rafael, Calif. The $5 million seminary is being built by the Southern Baptist Convention.

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Students from Union Theological Seminary, Presbyterian school in Richmond, Va., joined Negro students and adults picketing a downtown department store to protest segregated eating facilities there.

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Alan Walker, Australian evangelist, says the chief weakness of United States Christianity is its "conformity to the American way of life." It is "too often a prisoner of American culture," he charged. "The prophetic voice of the church is all too rarely heard." Walker said that America has the highest standard of living in the world, "but it has probably the lowest standard of satisfaction in living."

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The Congo Inland Mission, which is conducted in Central Africa by several Mennonite groups, will soon be no more. A native church is being organized which will be called Eglise Evangelique Mennonite au Congo. All the property of the mission will be turned over to the church. The African workers say they want the missionaries and are asking for more. The missionaries, however, will work under the umbrella of the church, rather than under American direction.

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MAY 8 Is M-day

Mother, to help keep a secret and make May 8 more fun, please do not read this column.

Husbands and Children Only

This is a reminder that May 8 is Mother's Day. The following three books were written by women, especially for women who are mothers and homemakers. They are exactly right as gifts for your mother.

BREAKING BREAD TOGETHER, edited by Elaine Sommers Rich.
This daily devotional book for mothers is written by 12 women who understand the daily joys and frustrations of the homemaker. The 366 meditations contain inspiration and fellowship to make each day brighter. $3.00

GOD'S SONG IN MY HEART, by Ruth Youngdahl Nelson.
This is a daily devotional book with a different twist. At the beginning of each week's meditations, the complete text and music of a hymn are printed. This hymn sets the pattern for the week ahead. Designed especially for women, the book could well be used by the whole family. $3.50

HER HEART AND HOME, by Ruth Brunk Stoltzfus.
Mrs. Stoltzfus was for eight years the speaker of the "Heart to Heart" radio program. Much of this material was first presented there. The first 11 chapters deal with the "heart" of the homemaker, her personal life and attitudes. The final 13 chapters relate to the many broader aspects of home life.
Husbands! Children! May 8 is not very far away. Order now from:

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Bloomington, Ill.

Gospel Herald

"In the Name of Christ" is the motto of the Mennonite Central Committee, through which the various Mennonite bodies speak to the world the word of peace and compassion.

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In the Name of Christ

Our MCC 1920-60

By Harold S. Bender

For 40 years the Mennonite Central Committee has been our agency for foreign relief and refugee service. We helped to create it in 1920. We have been a major supporter of its work through the years and still are. We have found the MCC a valuable responsive arm through which the life and love of the church for a world in need finds true expression. Through the years other commissions given by all the constituent bodies have enlarged MCC's scope of service to include also our peace testimony (supported directly by the General Conference treasury through the Peace Problems Committee), mental hospitals, Pax, some voluntary service, and some I-W services. The war emergency is well past, but refugee needs continue from North Africa to Korea. We will probably never see the end of the call to serve such needs "In the Name of Christ."

The MCC is a good servant, representing all Mennonite groups and responsive to their wishes, and is completely dependent upon them for its finances and personnel. We are happy to pledge our continuing full share in its management and support, in line with the General Conference policy resolution of last year. The MRSC (Mennonite Relief and Service Committee under the Mission Board of Elkhart) and the Eastern Mennonite Board of Missions (Salunga) are our direct channels.

The colored insert in this GOSPEL HERALD tells the story of what MCC is doing. It is the Annual Report for 1959. Your relief and service offerings sent to Elkhart (and Salunga for Lancaster congregations) tell the story of what our congregations are doing, their interest, concern, and support. Last year we sent MCC $161,312.72 from Elkhart (Canadian contributions other than through MRSC not counted), $68,400.14 from Salunga (for Lancaster Conference churches), and $17,524.45 from the Conservative Conference. To maintain and increase this support along with our own program of Voluntary Service, I-W Service, and other related activities, each of our members ought to give an average of 50 cents per month over the entire church throughout the year in regular relief and service offerings. We give "In the Name of Christ," as He told us, for a ministry which He laid upon us.

Goshen, Ind.

What Christ Gives

BY LORIE C. GOODING

He maketh a feast for the hungry,
To the thirsty a fountain is given;
To the meek He hath promised the
glorified earth,
To babes the kingdom of heaven.

He giveth a rest to the weary;
A treasure He hath for the poor.
To the stranger, the homeless,
the outcast,
He openeth a door.

His bounty is kept for the needy;
His love for the world, full and free.
His grace is reserved for the sinner.
His mercy is given to me.

Killbuck, Ohio.

Our Readers Say—

I am much interested in . . . "The Preacher Image" (March 22) . . . . I am one of five ministers who have come from the Smithville congregation within the past 13 years. We answered the call in spite of the fact that we came through a period of serious church trouble. . . . Our parents were able to see the calling of the Lord and the life and work of the church without turning sour. . . . I think that parents and local pastors are the key persons in producing the proper "preacher image" in youth. . . . I have made a systematic attempt to counsel with the youth of this congregation every few years. . . . —Gerald C. Studer, Smithville, Ohio.

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I just must give my comments on the timely article, "Divisive Forces in the Church Today," by John A. Hostetler (March 8). The many different cases in point, which are brought out, and only too true, are detrimental to our witness, and to progress in evangelism. United we stand, divided we fall. We are made conscious of a lack of power. To the Spirit-anointed vision eternal things are tremendously real, and we can only see one thing worth while in life, souls for whom Christ died. It was the "good" people in Christ's day that caused Him grief and tears. "They . . . were not grieved for the affliction of Joseph." . . . It's the Holy Spirit who inspires all true unity. The love of Christ constrains us, should be our testimony. May this article help us to hope and pray for the spiritual progress of the church in sacrificing the self in our lives, that God may help us to help others. I appreciate much the GOSPEL HERALD, and may God bless those who give of their time and talent, both the editor and the contributors, to make this paper possible.—Mrs. Ruth Souder, Telford, Pa.

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I wish to express my appreciation for the many good articles in our GOSPEL HERALD; at this time I wish to express my concern regarding the trend among us to disregard many of our former teachings and practices. When my wife and I united with our church in 1915, the church then believed and taught separation from this evil world. That is the reason we left the Baptist Church. We wanted to fellowship with a group that believed and lived what the Bible taught.

A police officer stopped two young sisters who were modestly dressed, walking on one of the streets of Portland, and said, "I want to commend you ladies on your modesty. You make us think of better things." I am made to wonder, What do we make people think when they look at many among us now?

One young sister worked in a home of one of the Jewish owners of the largest department store in Portland. This family was so impressed with the conduct of this modest, honest Christian girl that the manager, who was a Gentile, sent a bishop of the Methodist Church, 30 miles out, to come to our home to ask me to come to his office. When I arrived, he informed me that these Jewish owners would like him to get in touch with someone in our church who could help them to secure from 50 to 60 Mennonite young women to work in their store.

There were plenty of Methodists, Presbyterians, Baptists, and many others that lived in the city, but they wanted modest, honest, chaste young ladies they could depend on. When I informed the manager the way these young sisters dressed, and many of them wore the prayer veil at all times, and no doubt this would not be allowed, he at once informed me these ladies would be permitted to wear any type dresses we required, including the prayer veil. He also stated he would see that the other hired help would not be allowed to make it disagreeable for these ladies if they would come there to work.

What do such people think now when they look at many of our Mennonite people? With bobbed hair, the immodesty in attire by both sexes, the jewelry worn, the worldliness in general? Yes, what does our dear Saviour think?

While I was at General Conference a few years ago, between sessions I was talking with Bro. Oscar Burkholder. Bro. J. L. Stauffer came over where we were and said to us, "You brethren will need to help us keep the church from drifting or the rest of the Baptists will not have a Bible-obeying church to come to." Bro. Burkholder was also formerly of the Baptist Church.

I thank God the church has had such staunch, faithful brethren, and thank Him for all the faithful brethren and sisters who are still among us. I am of the opinion that if our blessed Lord were to come into some of our congregations He would do some house cleaning. . . .

How are we going to stand before the great Judge if we are responsible for having quenched that Spirit of conviction? If I am permitted to live a few more months, I will be in my 72nd year. So I know my time to encourage, admonish, and warn will soon be ended. My desire is to be faithful to my calling and endeavor to teach all the counsel of God. May the good Lord call all the erring back before it is too late. —Henry Wolfer, Brownsville, Oreg.

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Thank you for your March 8 article on "The Evangelical and Minority Groups," by William Pannell. Bro. Pannell speaks boldly and Scripturally concerning a problem that the entire church faces. The effects of our city church's ministry to ethnic groups will be enhanced or hindered by the attitudes of the total church.

I would like to see more articles in our periodicals pointing us to a way of love in relation to our brethren of another race.—Hubert Swartzentruber, St. Louis, Mo.

• • •

The article, "The New Law" (March 15), is quite exceptional, in my opinion, not because it presents an entirely new viewpoint, but because it is such a forceful and timely presentation of truth that strikes at the very roots of the type of lawlessness that has been taking place in high places in our land (in television, in criminal law courts, and in the shriveled consciences of many professing Christians).

It would be a pleasure to meet the author. I would also like to read what he would write to illustrate how "the spirit of compromise and lawlessness" shows itself in the modern world and in the church. My reason for suggesting this is that too many people need to have the glaring applications stuck under their noses before they will see and take heed.—J. W. Shank, La Junta, Colo.

• • •

. . . An article in the March 1 issue is surely worth the cost of the HERALD for a year, if applied in the right way in our lives. The article ("Standards for Christian Dress") should be read again, with the Bible at your elbow. The truth of this article should be cried aloud in this day.—C. M. Burkhart, Orrville, Ohio.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Crowds Around Calvary, by William F. Beck and Paul G. Hansen; Concordia; 1960; 120 pp.; $1.50 (paper).

The dying words of Jesus, the seven short statements from the cross which show what Christ's sacrifice meant to Himself, to His Father, and to us, the words of forgiveness and victory, and along with them the first words after the resurrection, are considered in the first part of this new book of Lenten meditations. These messages in simple, pointed, and very understandable language open up more fully the deeper meanings of the life, death, and resurrection of Jesus.

In the latter part of the book the second author examines the various moods of the different groups that had gathered around Calvary. He characterizes these as a violent crowd, a careless crowd, a hate-filled crowd, a thrill-seeking crowd, a lonely crowd, a frightened crowd, and an excited crowd. Here we are not only led to think more seriously than usual on the significance to the individual Christian of Christ's suffering and death, but we have broad applications that precisely fit our times and circumstances. In only a few instances are views expressed that not all readers will accept.

—Edwin L. Weaver.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, MILLARD LIND, CONSULTING EDITORS BOYD NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $3.75 per year, two years $7.00, three years $10.00. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Our Guilt-Edge Religion

Guest Editorial

"We Christians do not live what we profess." "Half the world goes to bed hungry every night, and we let food go to waste." "All other Christians are successfully witnessing, but Mennonites are doing little."

These are some statements put together at random. The list is almost endless. They come from articles, sermons, Sunday-school discussions, talks, and conversations. I do not dispute their truth. It is their tone that makes me think.

On one hand, the tone encourages me. It reminds me that Mennonites are conscious of sin. They don't ignore sin. They recognize it as the great and ever-present danger it really is to every human being.

But I am burdened because the bread of life is so often soaked in a gruel of guilt. If I didn't know better, I would be sure that the highest Christian virtue is self-abuse.

And it must be considered a virtue, because people seem to enjoy the scolding tone. They respond to it. They congratulate it in others, and imitate it in discussions of the Christian faith.

Is there no joy in the Christian faith? Is there no assurance of forgiveness? If there is, is there no way to express it than to run down other people and ourselves in the bargain?

Yes, we believe that basic to the Christian life and the experience of salvation is repentance for sin. But if there is salvation, then there is also forgiveness. This relaxing on the mercy of God we see so seldom, and this can only make us feel guilty for feeling guilty.

If Jesus preached to us today, what would be His tone? Certainly He would convict us of sin, but He wouldn't consign us to life on a bed of nails.

Several years ago, during a vigorous preaching service, a young child whispered to his father, "Why is he mad?" There it is from the lips of a child. Adults call it "strong" preaching. Sunday-school classes call it "consecrated" teaching. Readers call it "religious" writing. Underneath it all, a child saw that we use intensity of emotion to hide our own guilt.

It is too bad that some of us may have a fractured father-image. It may be that the deepest impression our fathers have made on us has been when they were punishing, rebuking, and reprimanding. While there are other sides to a father's role, it is this part of our experience that we transfer to our life with our Father in heaven. As there was scolding in our family life, so we expect it as normal in our religious life.

Underneath their skin, all Christians feel sensitive about sin. It is unfair to overuse this natural feeling of discomfort. There are times for discouragement, but there are times for encouragement also.

And now, I wonder, has this made you feel guilty? If it has, I've proved my point, but perhaps I haven't solved the problem.

Yes, let's keep the guilt-edge on our religion, but let the surface of life shine with the stronger feelings of love, joy, and peace.—MAYNARD SHELLY in *The Mennonite.*

Disagreeing with Jesus

Wide publicity has been given to an amazing statement of Khrushchev when he was visiting in France. He is reported to have said that he agrees with most of the teachings of Christ. He disagrees on only one point, he said. Whereas Christ says we should turn the other cheek to a smiter, Khrushchev said, "If I am hit on the left cheek, I hit them back on the right cheek that the head may fall off. This is my only difference with Christ."

Khrushchev was not only confessing that he is not the peacemaker that he usually claims to be. He was also showing his abysmal ignorance of what the teachings of Christ are. His whole claim to be the manifestation of the eternal God, His utter condemnation and contradiction in His life of the philosophy of materialism, His pointing to an age to come which gives meaning and direction to this present life—all this and much more in the teachings of Jesus Khrushchev cannot possibly agree with. And he does not seem to realize this. We can only be ashamed that Jesus has been so poorly proclaimed to Khrushchev and pray that he may come to really accept the person and teachings of our Lord.

But more tragic than Khrushchev's ignorance is what one of America's best-known columnists and journalists said about the Soviet premier's remark. Turning the other cheek, he said, is only a figure of speech, and not a denial of the right of self-defense. And so instead of directing the communist chief to a fuller acceptance of Christ's teachings, he takes away from him the one point he does seem to understand.

No wonder that the unbeliever does not understand Christ. They who profess to believe, because they are unwilling to do as Christ says, twist His plain teachings according to their own notions, and involve the Christian position in contradictions and inconsistencies. When will we be willing to present to a confused world Christ as He really is? —E.

Two Billion

They say that there are more than two billion people in the world.
Two billion in figures looks like this: 2,000,000,000.
We know that no man is perfect.
That means a lot of imperfection.
A lot of sin.
We also know that there is good in every person.
A lot of good.
A lot of love.
If there is one unruly steer in a herd of cattle, the owner talks more about him than all the rest of the animals put together.
If there is one unusually sinful person in a family, church, or community, he gets more attention than the total time given to all the others.
Let's shift the emphasis for a while.
Let's shift it to the good in people.
To the love in them.
Christ condemned. (Read the 23rd chapter of Matthew.)
But He loved.
More than anything else, He loved.
He is the Son of God.
And God is love.
Sin nailed the Son of God to the cross.
He saw the cross before Him.
He saw that it was inescapable.
But the closer He approached the cross, the more He spoke of love.
About the two billion—
Let's *love* them into the kingdom of God.

—*African Features.*

Questions of Social Concern for Christians

By Guy F. Hershberger

6. *Have modern Mennonites had any experience with the death penalty?* Yes. In July, 1957, Paul Coblentz, an Amish Mennonite of Holmes County, Ohio, was shot and fatally wounded by Cleo Eugene Peters. The jury found Peters guilty, the court sentenced him to the electric chair, and his execution was set for Nov. 7, 1958.

Had it not been for the unusual response of the Amish Mennonite community, Peters would have been executed along with the 48 who did die on the gallows, the chair, or the gas chamber in the United States in 1958. What then was the attitude of these people? And what did they do that influenced Governor C. William O'Neill to commute the death sentence to life imprisonment seven hours before the scheduled execution?

1. The prevailing attitude of the Amish Mennonite community was one of penitence and forgiveness. The people did not show hostility or demand vengeance. They confessed that they had been negligent in their own Christian witness and they believed that God was speaking to them through this tragedy.

2. At the trial 28 persons of the county were rejected for jury service because of their conscientious objection to the death penalty. Among those rejected were many Amish or Mennonites.

3. While the trial was in progress, Peters' parents, whose home was in Iowa, were invited to take dinner with Amish families in Holmes County, although the invitation was declined.

4. After Peters was sentenced, petitions were signed and more than 100 letters from members of the Amish Mennonite community were written requesting the governor to spare his life.

5. Letters were also written to Peters himself, expressing an interest and a concern for his welfare. One of these came from Dora Coblentz, the widow of Paul Coblentz.

6. After the commutation was granted, two ministers, Paul Hummel and Urie Shetler, were delegated to visit Peters in the Ohio State Penitentiary.

7. A letter from the Amish people which the visiting ministers carried with them included the following: ". . . we come to you at this time, having made a last effort that mercy might be shown you by Governor O'Neill and now to assure you that we do this out of Christian love. It is through Jesus Christ, God's Son, that we are brethren and we wish to share this relationship with you. Will you accept Jesus Christ as your Lord and Saviour? . . . Accept our forgiveness. . . . Read the Bible. . . . Trust Him and be saved."

8. To this Peters replied: "I guess God had to allow all this to finally get me saved. Only a few weeks before I was to die I finally found the Lord and real peace. . . . I get a letter every week that has done me a lot of good. It's from Harvey Bender . . . from Kalona, Iowa."

Here is an example of what the New Testament means when it says: "Love your enemies, bless them that curse you, . . . pray for them which despitefully use you." "Do not be overcome by evil, but overcome evil with good."

Had the people of the Amish Mennonite community in Holmes County, Ohio, believed in capital punishment, had they demanded "justice" of the one who had murdered their brother, they could not have been obedient to this command of love. And they could not have served as ambassadors of God's great salvation to Cleo Eugene Peters.

Goshen, Ind.

God's Healing Power

By Lois Kauffman

Jerry was a sick baby when he was born. The doctor kept his true condition from his mother for fear she would worry. The day she was to leave the hospital, the nurse brought the baby in for his morning feeding. He began to vomit violently. This was the first his mother knew of his illness. She took her baby home with her, but he was under the doctor's constant care.

For about six weeks Jerry hovered between life and death. Then slowly he began to gain weight. Each ounce he gained gave his parents new hope.

When Jerry began to talk, his first sentence was, "My belly hot." He repeated this sentence over and over. It wasn't until he was nine years old that his mother realized the significance of that remark.

When Jerry was six years old, he began to have severe vomiting spells again. These spells did not last long, but each one was more violent than the last. Once again he was under the doctor's care. He was given medication for ulcers and by following a strict diet seemed to improve.

Then when he was nine years old he became violently ill. His body was cold to the touch, his temperature dropped below normal, and his pulse was very rapid. This time the doctor X-rayed and found a duodenal ulcer. Jerry was hospitalized for eight days, then released. Again he followed a strict diet, but he lost weight rapidly. His parents almost gave up hope for his recovery.

Many times on those cold winter nights his mother or father would go to his room, pick him up off the cold floor, and put him back to bed. While his body felt cold to the touch, he seemed to be burning with fever. He'd beg to be left on the cold floor so he could cool off a little. This went on for about a week. One night his mother lay listening to him moan in agony. About two o'clock in the morning she cried out, "What have we done that this child should suffer so?" Then as clearly as if someone had spoken it, this verse came to her, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." She made an immediate decision.

"I'm going to ask Jerry if he wants to be anointed," she said to her husband. She went into Jerry's room, knelt by his bed, and took his cold little hand in hers. With tears in her eyes, she silently prayed for forgiveness and asked God to heal her little son, if it be His will. While she was kneeling there praying, she felt a hand on her shoulder. She looked up expecting to see her husband standing beside her. There was no one visible. An unseen presence was there with His comforting hand on her shoulder.

Then she explained the ordinance of anointing to Jerry, making sure he understood that it would be God who would do the healing. When she had finished her explanation, she waited a little, then asked, "Jerry, do you want to be anointed?"

He lay there very still, with his eyes closed for a few moments. Then he opened his eyes, looked at his mother, and said, "Mom, I want to be anointed."

As he made that request a calmness settled over him. He rolled over on his side, pulled up the covers, and dropped off to sleep—the first normal sleep since his attack.

His mother rose from her knees and seeing the peaceful look on Jerry's face, she whispered, "Thank you, Lord." Then she returned to her bedroom and said to her husband, "Jerry wants to be anointed." Then she, too, dropped off into a deep sleep.

The next morning Jerry awoke, looking bright and feeling well. The bishop came out that evening and anointed him. But both Jerry and his parents knew he had been miraculously healed during the wee hours of the dawn.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Several months later, Jerry was operated on for appendicitis. The doctor got out his X-rays of Jerry's ulcer and made an incision so he could examine the ulcer area during the operation. To his amazement there wasn't even a scar!

Thank God for His wonderful healing power.

Beemer, Nebr.

The Lordship of Christ in a Desperate World

By Elmer Neufeld

Part III

Christ—Lord over Illness and Death

To the early Christians, Christ's lordship meant that He was Lord over illness and death. Here, too, there was a question about power, about authority. When Peter healed the lame man, he was faced with this accusing question, "By what power or by what name did you do this" (Acts 4:7, RSV)? His answer is forthright and clear—"Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ . . . this man is standing before you well" (Acts 4:10, RSV). In fact, Peter's confession to the lame man himself puts the situation clearly—"I have no silver and gold, but I give you what I have" (Acts 3:6, RSV). What Peter had was faith in One who had power to heal.

This theme continues throughout the Acts, to the place where, to modern man, it seems like superstition: ". . . they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them" (Acts 5:15, RSV). Such a faith is desperately needed today. Tremendous strides have been made in medicine for the healing of men's physical bodies. But we face a new crisis in mental illness—in the care of the soul, an area uniquely close to the ministry of the Christian Church.

We need to examine further the relation of the Christian Gospel, the authority of Christ, to the problems of mental illness and the psychological treatment of the mentally ill. This examination is needed especially in such areas as guilt and confession, healing and faith, and the place of the redeeming fellowship, the church. Any attempt to answer man's deepest emotional and mental needs without God is another form of proud rebellion.

A dramatic example of the problem is the case of Claude Eatherly, who on Aug. 6, 1945, helped drop the atomic bomb on Hiroshima. Though he was but a tragic victim in a dreadful chain, he played his part, and he knows it. Because he knows, his life has become a torment of guilt, fear, and dread of persecution. Eatherly began to drink, to escape his feelings of guilt. He has attempted suicide. He has been in and out of the mental hospital. He stands in need of the forgiving love of God, and not only psychiatric treatment.

It is in Christ and His church that life takes on meaning, that the void of secular existence is filled. The same society that psychologists are seeking is really the redeemed society. But here, too, we have fallen far short. We must truly become again the redeeming fellowship—in all areas of life. We need further study, deeper response, a greater faith.

Christ—Lord over the Demands of the State

To the early Christians, Christ's lordship meant that He was Lord even over the demands of the Jewish authorities and the Roman state. When the Jewish authorities charged Peter and John to quit speaking in the name of Jesus, the answer was clear and almost brash—

Thought for the Week

Men's wisdom is known by their speech, but so is their folly.—E.

"Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we *cannot* but speak of what we have seen and heard" (Acts 4:19, 20, RSV). Though Herod could commit Peter to four quaternions of soldiers, and have him bound with chains, sleeping between two soldiers, with sentries guarding the prison, the decision was in the hands of Christ. When Peter came to himself later, he testified, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod" (Acts 12:11, RSV).

The issue of war and military service is not faced immediately by the early disciples, but their answer is perfectly clear. Their swords have been left behind with the doubts and fears that were climaxed in Gethsemane! They now understand what Jesus meant when He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18:36). They do not need to use the pagan sword to defend the kingdom of God. Historians verify that the early believers did not participate in the militarism of their day.

With the unleashing of the atom, man has tapped the basic energies of the universe. Unimaginable new speed and power are in the hands of man, the creature. Ballistic missiles are designed to deliver their deadly loads at approximately the speed of satellites, some 18,000 miles per hour. The H-bombs of today are measured in megatons—each megaton the equivalent of a million tons of TNT—this as compared with the 20 kiloton bomb of Hiroshima, and the 2½ ton "block-buster" bombs of World War II. One such 20-megaton bomb dropped in the heart of a large city would destroy everything within a radius of five miles.

We are secretly developing new weapons with which we can kill with more finesse and in better taste! Last year when the chief chemical officer of the U.S. Army testified before Congress, he said this: "By and large both chemical and biological warfare do the things that they do without destroying buildings, churches, manufacturing sites, things which might be of postwar value." You see, we could kill them all, and then move in and worship God in their churches! This is mocking God! This is blasphemy against the Lord of life!

In spite of all terrifying facts, one thing should be clear. The Christian is not to be motivated primarily by fear. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). "And fear not them which kill the body, but are not able to kill the soul . . ." (Matt. 10:28). But Jesus did warn us to fear him who is able to destroy both soul and body. And this is a devilish business in which not only bodies but souls are at stake. For one thing, it behooves us to fear lest the Christian Church in so-called Christian America should herself have a part in inflicting the scourges of war. What greater betrayal could there be? Christians everywhere must be called to come out from within the violent conflicts of this world, to separate themselves from preparation for war and atomic destruction.

The Christian Church must remind the state that God is not mocked, that power and judgment are in His hands. We must find new ways of witnessing to the state, of relating ourselves to social and political decisions, without denying our basic understanding of the Gospel, and without deluding ourselves about the inevitable coercive functions of political government.

Most important of all, having seen the folly of the ways of this world, we must call people into a new way of life in Christ and His church. We must present Christ clearly in all that He began both to do and to teach. We must show clearly that way of life so radically different from the ways of this world, a way of penitence and humility, of love and of power, of sacrifice and reconciliation. We must have faith in our Lord!

His Kingdom Is Forever

What does it mean that Christ is Lord, not only over His church, but even over the nations of this world? That they have rebelled against Him is apparent. In fact, some even deny that He is! It means that Christ rules over—and that He overrules—the powers of this world, that even in their rebellion they are made to serve

Him. This does not mean that the Christian can sit back in complacency, but that he can obey in faith.

Christ's lordship means that the day is coming in which He shall have the complete victory over the kingdoms of this world—that their days are numbered. In the resurrection of Jesus, this victory is already written across history. It is already sure.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

This is our faith! From the midst of the turmoil of this desperate world, we see Jesus standing above and beyond it all, as Christ and Lord. The terrors of this world drive us not to a frantic conformity, but to a more faithful obedience to Christ. *His kingdom is forever!*

Reprints of the message from which the above was adapted are available from the Board of Christian Service, 722 Main, Newton, Kans. Cost: up to 100, 5 cents each; $4.50 per 100. Reprinted here by permission.

The Forgotten Ones

BY VADA STUTZMAN

"That's Betty. She came here about three years ago. She's ten years old now. No one ever comes to see her. She's one of our forgotten ones."

Betty was a nice-appearing child with dark hair and brown eyes. It was a pity that such a nice girl needed to be confined in this state institution for the mentally retarded.

Mrs. H. called her and said, "This lady wants to know you, Betty. Isn't that nice?" Betty just sat and laughed and clapped her hands. She sat down on the chair beside me and refused to go back to play, continuing to clap her hands.

"What makes you so happy?" asked Mrs. H.

"I don't know," answered Betty, and I don't think she did. She just couldn't resist a little love and attention.

"Yes, we'd gladly let her or the others off the grounds for a ride, or a visit to the dime store, or even to someone's home for a few days, but no one offers." So Betty stays in a cottage with 23 other girls. She seldom gets to play because there is no one to supervise her and she just doesn't know how to play on her own. Even crayons are prohibited in the cottage and because of a shortage of volunteers to take the children to the game room and give them individual attention, Betty and the other patients feel quite forgotten, unimportant, and neglected.

Most of you have heard of John Doe, but few have met him in person. John Doe is a boy who was found in someone's back yard. No one knows who deserted him. His true identity is still a mystery, and so he has come to be known as John Doe. As his mentality is below average, he must grow up at this state institution, a forgotten one.

"I like it here if only sometimes I'd have someone to visit with me," says Stella. She is an older lady among many, many others her own age, and yet alone—alone and forgotten.

And there is Jim, all excited because, as he said, his brother came to take him for a ride and they stopped and had such a good dinner at a restaurant. He named all the good things to eat that he could think of and talked of his imaginary brother and their imaginary ride and treat, because—as you have guessed—Jim is another of the forgotten ones.

Then there is Frances, who all these years has grown older physically but is deteriorating mentally, just sitting with her dolls, three of them—one on her lap, one on the arm of her chair, and another on the end table beside her. One is without a name, because she just can't think of any. She is remembered only by her

(Continued on page 367)

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger Crusade which begins in Allentown, Pa., on May 15.

Pray for the missionaries in Israel. The Roy Kreiders have been without a visa for six months. Pray that they may know how to be able to secure visa extension or know what plans to make if that request is completely rejected.

Pray for the missionaries in the Argentine Chaco that they may be able to take time to concentrate on language study.

Pray for four Jamaican young people who are taking a course in Christian Education at Jamaica Theological Seminary in Kingston each Thursday night. Pray for those under instruction for church membership in Jamaica.

Competitors

BY ROSA STONE

Worship Christ?
Not Christian growth?
Suppose I follow after growth—maturity—?
Is this the call that leads me onward, upward?
Should I surpass my brethren,
Even saints long gone—
This growth is but a fleeting thing.
I'll worship Christ!
—Not Christian growth.

Worship Christ?
Not Christian zeal?
Suppose I follow after a "holy heartburn"
And spend and fling out life in a "passion for lost souls"?
—A few short years, perhaps—
Is Christian zeal beyond the grave?
I'll worship Christ!
—Not Christian zeal.

Worship Christ?
Not Christian victory?
Suppose I follow after victory, not the Victor?
Is this the lasting, solid thing my soul is searching for?
Or shall my final, desperate grasp
Enclose an empty disillusionment?
I'll worship Christ!
—Not Christian victory.

Worship Christ?
Not Christian insight?
Suppose I concentrate on peering through the murky glass
That I may see more clearly, fill this longing in my heart—?
In one swift stroke, at His appearing
I'll know—despite my carnal strainings.
I'll worship Christ!
—Not Christian insight.

Elkhart, Ind.

OUR SCHOOLS

HESSTON COLLEGE

On Saturday, March 26, President Smith gave an address on "The Christian's Responsibility to His Community" at a conference on "The Christian in the Community." The meeting was held at the Hesston Grade School and was sponsored by the committee of the South Central Conference on Social and Economic Relations. President Smith was previously adviser in community development in Illinois. The evening session of the conference consisted of a dinner and a panel discussion on "Putting Our Knowledge into Practice" by Calvin Redekop, chairman, Melvin Jantz, Curtis Yoder, and Allen White.

On March 22, 23 Peter Wiebe, Clayton Beyler, and Calvin Redekop attended a "Round-table Conference on Urban Evangelism" in Kansas City.

On Sunday, March 27, Myron Augsburger, who conducted evangelistic meetings at the First Mennonite Church in Newton during the week of March 20-27, was the speaker at a Vesper Service held on the campus.

On March 21, 22 two representatives of the Mennonite Publishing House in Scottdale, Pa., were on the campus—A. J. Metzler, publishing agent, and Nelson Waybill, personnel manager. In chapel services and in classes they presented the widespread, interwoven involvement of literature work in evangelization and education.

The YPCA in their annual fund drive on Thursday, March 24, exceeded their goal of $2,480. The plans are to use funds above their budget, $1,380, to purchase a second YPCA car for added extension services.

The arrangement of the Sunday morning services on the campus has been changed. The preaching service will precede the Sunday school and student groups will meet with congregation adults for the Sunday-school opening.

On Friday, March 25, the Collegiate Chorale under the direction of J. P. Duerksen left for a week-long tour. There are 35 college students in the chorale. The group will visit congregations in Nebraska, Iowa, North Dakota, Montana, Colorado, and Kansas.

The Varsity Chorale, the high-school choir, attended a regional music contest in Hutchinson on April 1 and received an "A-1" rating. During the weekend, April 1-3, the chorale is on tour in Kansas and Colorado congregations. Marvin Miller is the director of the choir.

A group of Hesston students—Marian Kauffman, Kermit Lind, Melvin Glick, Stanley Friesen, and Rosalee Landis—attended the Intercollegiate Peace Conference at Bluffton College, March 31 to April 1. Clayton Beyler, sponsor of the Y, accompanied the group.

Let the pulpit be silent for one generation on any doctrine and that doctrine will be lost to the church.—Dr. Daniel Steele.

Ghana. The Prime Minister has given notice that "the government has decided to assume, as soon as possible, complete responsibility for the training and rehabilitation of the blind, the deaf and dumb, the crippled, and other handicapped persons in Ghana." Mr. Andrew Foster, general director of the Christian Mission for Deaf Africans, has been appointed as a member of the initial committee. As the government assumes the material care of the handicapped, the Christian Mission for Deaf Africans plans to emphasize its ministry of training interested African Christians in the techniques of teaching and evangelizing the deaf.—EFMA.

FORGOTTEN ONES

(Continued from page 366)

aged mother, who will soon pass on; then who will care about Frances?

As Mrs. H. gave me a list of fifty forgotten ones with their birthdays and ages, I thought of the geraniums still out of doors that would make dozens of slips for new plants if I could get them in before the frost. I also thought of the state institutions throughout our land, where there are long lists of names of forgotten ones who would like a birthday card, or hanky, or a visit. Perhaps God is calling you to help minister to these unfortunate ones whom society has forgotten. God will bless you for sharing yourself.

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Wellston, Ohio.

The Peacemakers

Sunday School Lesson for May 8

(Matt. 5:9, 21-26, 38-48)

Have you experienced the blessing of making up after a quarrel as a child? As an older child? Since you are a mature man or woman? Answers pupils may give (if the teacher lets them) to these questions will lead into a discussion of what a peacemaker is.

How do we make peace? Jesus does not promise the blessing of sonship to those who just desire peace and pray for peace, but to those who make peace, who strive for peace. Here is a severe test of sonship. Don't be afraid of being practical. All of us need help.

Consider what a peacemaker is not. Is a do-nothing blessed? Is the one who refuses to fight necessarily a peacemaker? Is cold war at home or in the church or in the community peace?

What are some ways by which we prevent strife or quarreling or misunderstandings or coldness between brethren? How may a parent or teacher prevent fighting among children?

How can we help terminate quarrels or misunderstandings after they have once begun? Suppose unkind criticism has hurt a friendship? Suppose one person rather than another was elected to an office and there are hard feelings? Suppose there is differentiation with regard to gifts received or with regard to inheritance in a family, and professing Christians will not speak one to the other? Suppose that there are differences of opinion which it seems impossible to reconcile?

Will God accept my worship if I am not at peace with my brother or sister? Verses 23, 24. Is it always possible to make peace?

Failure to make peace often leads on to murder. Jesus says that even anger is not Christian. Jesus always gets at the roots of evil. All of us know too well what anger may cause one to do to a brother. And what does the insulting lead to? The love of Jesus in His kingdom-people will keep them from anger, from insults, from murder.

How does retaliation make for quarreling and fighting? Under the law that Jesus presented, how is one to act if he is insulted or defrauded in any way? How much revenge is possible for a Christian? How often are we to forgive? Is nonresistance practical in solving quarrels?

Someone has said that our second-mile religion speaks very loudly to the world. How can we keep the love attitude Jesus suggests (vv. 38-48) in control? The key words are found in verse 44—**bless** those who curse you, **do good** to those who hate you, **pray for** those who you think are mistreating you. Should any member of your class have an enemy, prescribe this remedy as one that will work. What does it mean to "**follow** peace with all men"?

The world is full of strife and tensions. Some homes are full of quarreling. Some churches have these ungodly situations. Peacemakers will do all that is in their power to avoid strife (no matter how small), to maintain peace, and to create peace where unchristian attitudes have prevailed. We live very closely today and each one must get along with many people. The Christian should live in peace and point the way to the possibility of living happily with others.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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Contrasts

By Ray Horst

(Recently, Ray Horst, MRSC Secretary for Relief and Service, spent five weeks visiting existing VS units and exploring possibilities for new ones. Here are some of his observations.)

During this visit among VS units, I was struck, as never before, with the strong contrasts between various locations.

Arizona—Texas

For instance, I visited our migrant units in Arizona and also the work at Mathis, Texas. Here the contrast is very vivid.

In Arizona, we now have two year-round units, one at Phoenix and the other at Stanfield. There are hundreds of migrant camps; however, we minister to only a few of them. The need is especially urgent right now, because many migrants are changing their way of life and becoming permanent members of the community, settling down in camps or perhaps in fringe areas of nearby towns. (This trend is partly due to increased mechanization among growers, which decreases the need for migrant labor.)

The migrants have developed a hand-to-mouth pattern of living. They have never learned to save, nor do they know how to use funds wisely. Also, they have never lived at one place long enough to be covered by unemployment compensation and the like.

They are really considered second-class citizens by local people, so that doctors serve them only if they have the money to pay immediately, and local merchants refuse credit to them.

Because of the change in this whole situation, our VS units are changing their approach also. At one time, the group went out to a migrant camp for an evening (serving perhaps five camps per week) and spent time in recreation, crafts, a film (religious or health education), etc. Now, they are moving in the direction of graded club activities, from mothers' clubs (in charge of the VS nurse, perhaps) to those for tiny tots. At the John Jacobs Camp near Phoenix, there is a kindergarten for Navaho youngsters.

Six years ago, our work in Mathis was pretty much where the work in Arizona is today. But what a contrast the two are right now! The development of the church in Mathis has been amazing. On the Sunday morning of my visit, Sunday-school attendance was 191. Local members are accepting responsibility in an inspiring way—on the church council and in Sunday school (song leaders, teachers, superintendent, etc.).

The Maternity Hospital is doing well. The fact that it may need to expand soon proves that it is filling a real need in the community. The kindergarten has 51 pupils in two sessions, with two teachers serving.

Many local people still follow the crops to West Texas each winter, but are stationary enough so that the church can prosper. I felt that the change for the better (in the economic conditions of local families) was due to the transformation of Christian experience rather than to a change in economic conditions in the community as a whole.

All of this has developed since 1951. What is even more significant is the fact that the work is spreading via ex-VS-ers. Some are assisting Weldon Martin with the work at Corpus Christi, Texas, while others are helping with new developments at nearby Alice.

Mexico—Puerto Rico

Another set of vivid contrasts appeared between the plight of Otomi Indians in Mexico and the present situation at Aibonito, Puerto Rico.

Dwight Wiebe, MCC-VS Director, and I traveled together on an exploratory trip to Mexico City and from there to the town of Ixmiquilpan, about 100 miles to the northeast. The Otomi Indians are only one of many tribes in Mexico, although they are certainly among the most poverty-stricken.

Their homes are simply little hollows in the sand, with sections of organ pipe cactus for walls, and cactus thatch on the roof. There are no doors, although the altitude brings freezing weather. Parents keep their children warm by brushing back the ashes of the fire and settling the children into the earth warmed by the coals; burns are frequent. Their entire diet consists of the products of the cactus (polki, a fermented drink, and the meat and berries) plus a stunted

Calvary Mennonite Church after a Sunday morning service. Local believers take part in the church and Sunday school in a heartening way.

Young people of JEMP, the Puerto Rican youth organization, work on a VS project at the new Aibonito church building. This is the real aim of all VS—that those who have received help begin to help others.

ANNUAL REPORT 1959

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Akron, Pennsylvania

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Mennonite Central Committee began in 1920 when Mennonites in North America sent relief to their famine-stricken brethren in Russia. Its task was to co-ordinate and administer relief and services for the individual churches and relief commissions. In 1929 MCC was called to help Russian Mennonites who were fleeing political persecution and migrating to Canada and South America. During World War II, the committee assisted young men in Civilian Public Service as an alternative to military service and prepared to administer relief to thousands in war-devastated countries. Since that time millions of persons in many countries have been clothed and fed.

We are happy to make available this summary of the Mennonite Central Committee program to our people who are so faithfully standing by this work to which we believe God has called us in a desperately needy world.

From year to year I have been impressed with the response of dedicated people from Mennonite and Brethren in Christ homes and churches in the United States and Canada. Money in itself is powerless to convey to those in need how much we care for them, but when our money and goods are coupled with dedicated people, we can begin to convey the depth of our concern.

We cannot measure in this report all that has been done through our ministry of compassion. Our Lord had to tell the disciples that they had ministered to Him *when they had performed their deeds of kindness in feeding, clothing, and visiting. We, too, do our service in the full knowledge that we are commanded by Him to perform this ministry.*

Annual Report 1959 *provides certain interpretive facts, but who can measure the degree of hope that is brought to those in a despairing situation, or the ultimate result of greater vision that has gone from us to fellow Christians in developing countries of the world, or the extent of blessing that this service has brought to our brotherhood?*

EXECUTIVE SECRETARY

The theme chosen by the chairman for his message to the 1960 Annual Meeting underscores a basic concept of Christian discipleship. But it also aptly characterizes the united effort of over 220,000 Christians in the United States and Canada who seek to witness in a co-operative way wherever a neighbor is in need. This booklet reflects facets of the MCC ministry, both overseas and at home, as it enters its fortieth year.

Working TOGETHER with Christ

We are familiar with the motto associated with our ministry of service—in the name of Christ. It is important, however, that this slogan does not become a cliché but that it express in a meaningful way what we are doing together and how we are doing it.

As we seek to work together with Christ, ministering in His name, I would like to point out the relevance of a miracle in Jesus' experience—feeding the 5,000.

A MARVELOUS MINISTRY

Bringing together all of the Gospel accounts, we observe five actions in Jesus' ministry on the feeding occasion: He received them in spite of the fact that they violated His privacy; He healed them as He ministered to their physical need; He spoke to them about the kingdom; His was a spiritual message; He taught them. Climactically, He fed them.

A MIGHTY MOTIVE

Characterizing His entire ministry was the Master's motive of compassion, suffering with, and outgoing love, a love that pushed personal concern and welfare into the background. Unless we have this driving motive of compassion, we cannot continue to love the person who does not respond. Christ was not only compassionate because the people were hungry, He was concerned because they were people. He was concerned about all their needs, interested in all concerns, anxious to help with all their problems.

A MIRACULOUS MESSAGE

Some actions in this account only Jesus could do. In others He worked with and through His helpers. He used their resources, meager as they were: five loaves and two fishes. He used their services: the disciples seated the multitude, distributed the bread, gathered the fragments. In co-operation with His workers the loaves were multiplied and the multitudes were fed with His miraculous hand.

If we maintain the right relationship with Him, the Master will project His miraculous sources into what we are doing. With only slender resources and human strength we are unable to continue alone, we are linked with our Lord in carrying on this ministry. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Not only do we consciously serve in the name of Christ, we continually seek to learn from His own ministry of compassion. We are spurred on by His motive of love, always attempting to work with Him and each other as partners, dedicated to a single goal. We are conscious that this is Christ's work. We are concerned that through our services men may not only receive physical aid and encouragement, but that they also learn God's love through Christ.—C. N. Hostetter, Jr.

Working Together Overseas

"Visualize a line starting from your front door, made up of the hungry of the world—many ragged and disease-ravaged, with pinched faces. The line goes on out of sight, over continent and ocean, around the world—25,000 miles—and continues to your front door. On and on it stretches, circling the globe not twice nor five times, but twenty-five, and there is no one in the line but hungry, suffering humanity."

So Donald K. Faris, in *To Plow with Hope*, has pictured the fact that over half the people in the world have not enough to eat. Current estimates indicate that three out of ten people in noncommunist countries live in underdeveloped lands where the annual income averages between $200 and $500 per person. A billion people in the noncommunist world suffer from extreme poverty, chronic hunger, ill health, and illiteracy.

However awesome statistics may be, they often leave us quite cold and indifferent. It is important that we picture the needy not as a mass but as persons; that we focus our outreach in terms of partnership with individuals and with Christ.

To administer an overseas program is complex. It involves securing workers who have ability, flexibility, love, and patience. There are orientation and travel details. On the field, arrangements need to be made with government and church leaders. It is important to become acquainted with the people's language and customs. Administrators in the home office need to keep supplies, funds, and guidance flowing to the field. Finally, our ministry reaches the child slowly starving, the woman suffering from malaria and yaws, the jobless man without shelter for his family and without hope.

More than 200 workers are active in four major overseas areas: Europe and North Africa, the Middle East, the Far East, and Latin America.

Europe and North Africa

With the trend of decreased need for material assistance continuing in Europe, the end of relief distributions for many areas is in sight. At the same time, a need for material aid is emerging eastward in iron-curtain countries and in North Africa.

MCC operations penetrate Germany, Austria, Switzerland, Greece, Morocco, Algeria, and Liberia. Menno Travel Service offices are maintained at Amsterdam, Holland, and London, England.

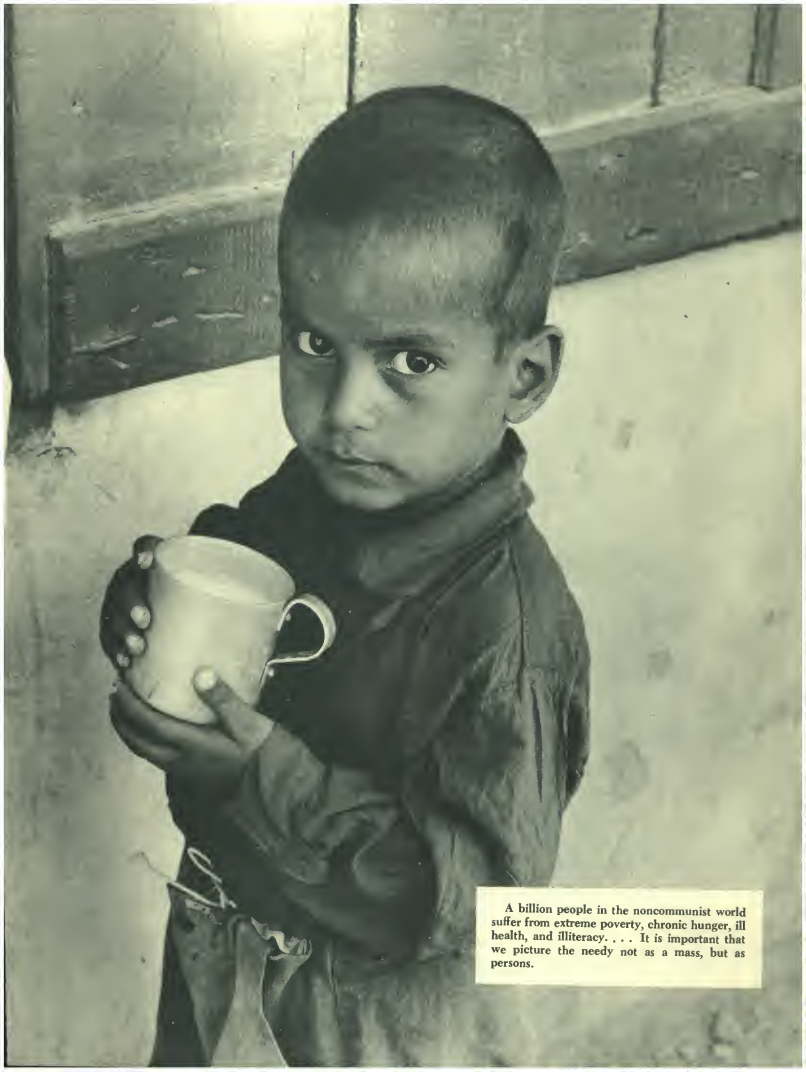
Activity in Germany centers at Frankfurt, Kaiserslautern, Berlin, Bad Duerkheim, Enkenbach, and Bechterdissen. The area and Pax directors administer the program from the Frankfurt headquarters office. East-West services, including the parcel program to Russia, and the student and trainee programs focalize at Frankfurt. While Kaiserslautern as a community center has not reached its full potential, the kindergarten is going well. Offices and residence for the Pax pastor, Mennonite Voluntary Service executive secretary, and the EIRENE European executive secretary are maintained here.

Berlin continues almost exclusively as a refugee home having registered nearly 200 refugees. The MCC worker in charge spends much of his time counseling with refugee individuals. The German Mennonites are in the process of taking over the children's home at Bad Duerkheim and transfer will likely be made within the first half of 1960. Paxmen are building refugee houses at Enkenbach and finishing the Bechterdissen church.

Vienna is the base for the package program in Austria and for Hungary, Poland, and Yugoslavia. The spiritual outreach in Vienna is encouraging. Church activities include Sunday school and worship, midweek Bible study, Friday afternoon children's hour, and Saturday craft classes. In another part of the city, Pax builders should see the Karlsschule renovation completed in 1960. Austria is an outpost in a politically sensitive area and should provide a base for meeting emergency needs in eastern Europe, should a crisis similar to the Hungarian experience arise.

The publishing program for Christian education materials, carried on co-operatively with the Mennonite Publishing House (Scottdale, Pa.), is located in Basel, Switzerland. The summer Bible school series in German and French have been completed. About 10 miles from Basel, the Bible school at Bienenberg continues to be vital to the European Mennonite churches. MCC has been supplying some of the teachers since its beginning in 1950.

The Pax agricultural program in Greece is being relocated in the Aridea Valley with a new pattern of outreach into more villages and new possibilities for



A billion people in the noncommunist world suffer from extreme poverty, chronic hunger, ill health, and illiteracy. . . . It is important that we picture the needy not as a mass, but as persons.

a more direct spiritual witness in connection with the Greek Orthodox Church.

EIRENE (Greek word for peace), is the International Christian Service for Peace which was organized in Europe in 1947, as an outgrowth of a conference involving André Trocmé and the Historic Peace Churches. After reverses and disappointments in Morocco, EIRENE's future looks brighter with new projects being undertaken at the Doran Orphanage, the Oujda Farm, and the slums of Rabat. MCC expects to send about five Paxmen to Morocco under EIRENE. It is hoped that a relief program can begin in North Africa early in 1960 which will probably consist primarily of material aid to Algerian refugees in Algeria and Morocco.

Five Paxmen are working with the R. G. LeTourneau Foundation in opening a road into the interior of Liberia as a first step to developing the area and raising the general economic level.

Material assistance is provided for 65,000 refugees in the immediate area of Jericho. Refugee mothers participate in assistance offered them by sewing layettes for their babies in the Jericho sewing center. The sewing school in the Ein Sultan Refugee Camp is active with 42 girls now enrolled. For the benefit of undernourished nonrefugee children, a feeding center is maintained where 100 or more receive a hot meal daily.

The orphanage in Hebron has rented a new two-story school building. Enrollment has increased from 45 to 57. The school is fully licensed, appreciatively received, and ready to develop vocational training in the next year.

An MCC doctor is assisting in a medical program among Bedouin tribes. These shepherd people of the desert face a particularly difficult situation inasmuch as many of their camels, goats, and sheep perished in an extreme drought followed by a winter of severe rain and snowstorms.

Middle East

Besides the MTS office in Beirut, Lebanon, MCC work in the Middle East centers at three places in Jordan: Jericho, for material aid distribution; the Hebron orphanage; and Jerusalem.

A two-story school building provides an excellent facility for the 57 children who are cared for by MCC workers in the orphanage at Hebron, Jordan.

Far East

Emerging from colonialism, many countries in Asia find themselves facing great economic and political problems. For many years people in this area of the world have lived on a subsistence level, in ignorance, poverty, and disease. Efforts have been increased in the Far East because the needs of the people are urgent and compel Christians to respond with practical assistance. Indigenous church groups present a special challenge and MCC has been able to enter into partnership with several of these. Workers are stationed in Korea, Hong Kong, Vietnam, Thailand, Indonesia, Pakistan, Nepal, India, and Japan.

KOREA STILL SUFFERS

While encouraging economic progress can be reported for Korea, the country still suffers from war's devastation; material aid continues to be important. U.S. surplus and contributed foods are distributed to about 115 welfare institutions in Kyong Sang Pukto on a monthly basis. In five feeding stations in Taegu about 7,800 undernourished people are fed one meal of hot corn meal and milk each day.

The Kyong San school for orphan boys and the accompanying agricultural program is a significant project in Korea. Between 180-200 orphan boys are given a middle and high school education. At the same time they receive training in one of five vocations (agriculture, metal work, carpentry, printing, and drafting). In 1959 the first class of 23 graduated. Under the guidance of the school's pastor and through the effective witness of our workers, many boys are accepting Christ as their Saviour.

Begun in 1954, the widows' sewing project in Taegu is a rehabilitation project for one group of people. As the work is now arranged, the project provides a training school for six women at a time—maximum time spent in the school is one year. Widows are taught to sew, to become accomplished in their own Korean clothing construction, to make simple style garments.

Six nurses and a Paxman serve in four hospitals, making an important contribution in the medical field.

REFUGEES STREAM HONG KONG

In Hong Kong, the stream of refugees from Red China still flows. How long the government can cope with the 10,000-a-month refugee inflow and the six-births-to-one-death natural population increase in this already densest populated spot on earth is an unanswered question. In spite of the hopelessness, the Hong Kong government spends every third budget dollar on refugees. Relief and welfare agencies reach out helping hands. MCC has brought into the colony, since March, 1958, relief goods amounting to thirty cents worth of food and clothing for each of the estimated million refugees.

Youngsters at the Pusan Children's Charity Hospital in Korea are among the fortunate few of the world's refugee children who know what it means to have a hungry stomach statisfied.

Three main-line distribution projects are carried out: through more than 50 church groups, institutions, and government agencies which are in direct contact with the refugees; through a special parcel project in the largest maternity hospital in the world, where gift packages are personally handed to mothers just before they are discharged; through canteens. Side-line projects include medical assistance, Bible and religious literature distribution, vitamin supplements for malnourished children, and aid to school children.

Part of MCC's mission in Hong Kong is to raise relief work from perfunctory almsgiving to the higher level of sharing. Jesus did not say to invite the poor, the maimed, the lame, and the blind to a meal of crumbs and leftovers—He said we should make a feast for them. Feeding projects are now getting under way in the Kwong Wah Hospital with plans to give 500 meals a day to the outpatients six days a week and at the Wong Tai Sin Estate where nearly 100,000 refugees will eventually have been resettled from squatter huts

MENNONITE CENTRAL

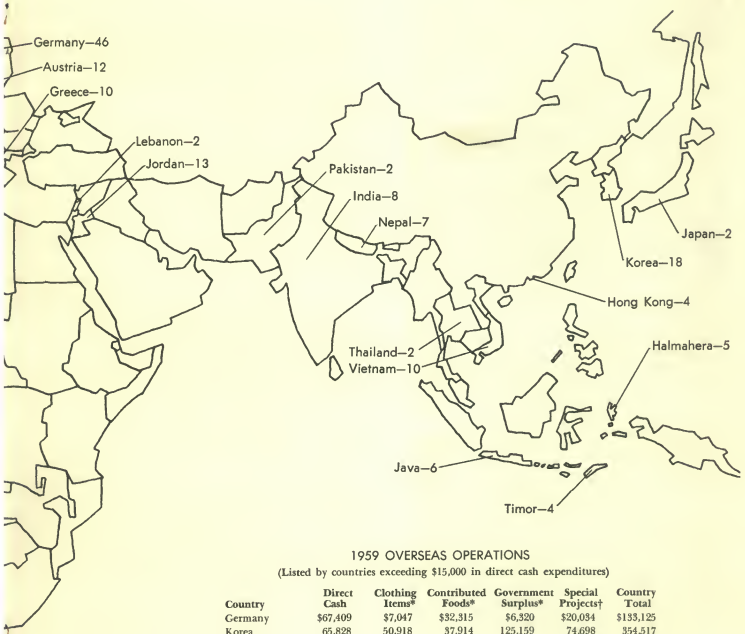
(Worker total, including Menno Travel Service,

LATIN AMERICA (53)
MIDDLE EAST (15)
EUROPE AND NORTH AFRICA (8
FAR EAST (68)

*under investigation

COMMITTEE OVERSEAS

ndicated for each country as of March 1, 1960)



1959 OVERSEAS OPERATIONS

(Listed by countries exceeding $15,000 in direct cash expenditures)

Country	Direct Cash	Clothing Items*	Contributed Foods*	Government Surplus*	Special Projects†	Country Total
Germany	$67,409	$7,047	$32,315	$6,320	$20,034	$133,125
Korea	65,828	50,918	37,914	125,159	74,698	354,517
Paraguay	64,947	1,782	.....	.....	13,038	79,767
Jordan	48,808	206,920	13,510	108,960	28,095	406,293
Indonesia	41,852	232	330	.....	18,183	60,597
Vietnam	32,004	1,542	31,279	59,984	19,069	143,878
Greece	17,620	92	4,808	.....	772	23,292
Hong Kong	16,158	70,144	19,869	.....	51,036	157,207
Austria	16,074	85,941	26,524	164	51,869	180,572
Uruguay	15,329	.....	.....	.....	.....	15,329

* market value † includes Christmas and leprosy bundles, school supplies, soap

Annual meat-canning projects are carried on in Mennonite communities across the United States. After the meat is processed, local volunteers label each can before it begins its journey to the MCC warehouse where it becomes part of an overseas shipment, eventually reaching a hungry man or a starving child.

and slum bed space into 50 of the seven-story H-block houses. Giving hot meals to undernourished children in refugee schools is being planned.

MCC ACCREDITED IN VIETNAM

Since 1954, when the Vietnamese won independence from French colonial rule and a mass exodus of refugees to the south began, MCC has been engaging in relief in Vietnam. We are now the only accredited Protestant agency operating there.

Although the material aid program has been reduced substantially, monthly supplies are still made available to 18 institutions, including 12 orphanages and day-care centers, two schools, two student hostels, one re-education center for prostitutes, and one leprosarium. Distributions through the Protestant Welfare Committee have been carried out in areas of natural disaster. The bread-baking project, initiated in October, 1958, provides 1,600 loaves of French-style bread each day for 4,000 orphans and needy children in the Saigon area. Twenty institutions benefit from this program operated by the Duc Anh Association of Orphanages and MCC.

The medical program based at the Banmethuot Leprosarium also involves mobile and stationary clinics and a general hospital that benefits the tribespeople of the Southern Highlands, particularly the Raday Tribe. A Pax team has constructed two new hospital wings on the leprosy treatment center. MCC workers will be transferred to the new mobile clinic being established at Nhatrang by the national Christian church in the summer of 1960.

MEDICAL AID FOR THAILAND, INDONESIA

A doctor was assigned to the 35-bed Prae hospital in north-central Thailand in January, 1960. With only one doctor to every 25,000 persons in the provinces, medical service is badly needed in Thailand.

Indonesia's struggle for independence against the Dutch left the country in critical economic conditions. MCC has units on the island of Java, Halmahera, and Timor providing medical, educational, and agricultural assistance.

In Pakis, Java, a doctor and nurse work in the hospital and clinic program of the Muria Christian Church. A Paxman in Djakarta assists the interchurch aid committee of the Indonesian Protestant churches and serves as MCC representative in clearing visas and shipment. The Indonesian director, who lives in Pati, works with the Muria and Chinese synods encouraging their witness and growth.

The agricultural project on Timor is a joint project between MCC and Church World Service in co-operation with the Protestant Church of Timor. Work has

centered chiefly around the Oenitu Agricultural Training Center opened in 1957. Along with the training center as the core from which to expand activities, our workers are making close contact with the farmers at the village level. Medical needs in this part of Indonesia are great and it is hoped that visas will be cleared for a doctor to Timor in 1960.

A five-member medical and agricultural team is working with the 35,000-member church on the island of Halmahera. A doctor provides medical service for inland villages while agricultural Pax workers assist in the care of church-owned coconut groves.

PAX ACTIVE IN PAKISTAN, NEPAL, INDIA

Two Paxmen are helping with a land reclamation project for Christian refugees in the southern Thal region of Pakistan. Assigned to the West Pakistan Christian Council, the men operate machinery in land leveling.

Working under the United Mission to Nepal, six Paxmen are stationed in three places. Pax jobs include business manager of a hospital, private secretary to a doctor, maintenance men, and construction workers.

The India MCC unit works in Yeotmal, where a secretary assists the president of the theological seminary, in Barjora where an agricultural project is getting under way in connection with the Brethren in Christ mission, and in Calcutta.

The condition among the refugees around Calcutta remains poor. Most of them do have some kind of housing, either in Squatters Colony or in government colonies, but very few are either adequately housed or employed. MCC medical, relief, and welfare work has largely been done in the government relief colony. Projects under way include sanitation, poultry demonstration, and a feeding program for college students and children.

A PEACE WITNESS FOR JAPAN

Our peace representative living in Tokyo works with the Japan Mennonite churches in a unified peace witness. A literature committee representing MCC-constituent groups working in Japan is responsible for publishing and distributing peace literature. In addition to the literature program, the MCC peace worker concentrates on intensive discussions with Christians, witnessing especially against Christian participation in the divisive spirit of nationalism and war. The 1959 typhoon which struck in Honshu provided a critical occasion for the various Mennonite groups in Japan to co-operate in extending emergency aid. Under the co-ordination of the MCC representative, a work camp was set up in the stricken communities.

A team of Mennonite workers in Japan worked almost two weeks to help clean the streets of Nagashima Village after Typhoon Sara struck.

Latin America

MCC activity in Latin America reaches into Paraguay, Brazil, Argentina, Uruguay, Bolivia, British Honduras, Peru, and Haiti. Principal efforts center in the long-term rehabilitation needs of the some 16,000 Mennonite immigrants who have settled in South America in the last 30 years. South American Mennonites are making progress in economic development and church outreach, but they still face many problems.

Paraguay's 12,000 Mennonites make up three-fourths of one per cent of the national population. In the Chaco, where about three-fourths of the colonists live, cattle production for meat, dairy, and poultry products are important sources of cash income.

The Trans-Chaco Highway from Asuncion to Filadelfia is making steady progress. Some 72 miles of the proposed 290-mile roadway are completed. A commercial firm has contracted to build 78 miles on the north end working toward Asuncion which gives further assurance toward successful completion. The colonies are aware that radical changes in marketing will come and are already planning ahead.

With the financial help of the Schowalter Foundation, the experimental farm near Fernheim colony is taking on more meaning. Purebred chicks, for example, are being introduced to raise breeding stock and increase egg production.

Under the direction of an MCC doctor at Kilometer 81, the leprosy mission brings medicine and love to over 500 patients. The Paraguayan Mennonite congregations have taken steps to jointly sponsor the spiritual phase of the outreach.

The churches are becoming more aware of mission opportunities. In the Chaco there are eight outposts among the Indians. Of a normal Sunday church attendance of 1,500, about 450 are believers. Mennonite missions have an outreach to Paraguayans in Asuncion, Encarnacion, Kilometer 81, and in the Chaco, through word of mouth testimony, Sunday school, clinics, and elementary school.

In Buenos Aires, Argentina; Montevideo, Uruguay; and Sao Paulo, Brazil, centers are maintained to aid the colonists living in or visiting these cities. British Honduras and Bolivia are being added to the South America program since Mennonite immigrants are carving out new homes in these countries and need assistance from the North American brotherhood.

Two nurses and five Paxmen serve at Tournavista, Peru, with the R. G. LeTourneau Foundation in medical work and road building.

An MCC-administered hospital has been opened at Grande Riviere du Nord in northern Haiti. Although constructed five years ago by the Haitian government and even though medical service was desperately needed, the hospital was never equipped nor operated. The hospital has been made available for five years on a rent-free lease. While the Haitian government is providing a limited grant for the purchase of medicine and supplies, U.S. Point Four has equipped the hospital and MCC will be responsible for the medical program.

During the past year we have maintained a medical unit of six registered nurses and two laboratory technicians at Hospital Albert Schweitzer and were able to supply two men with agricultural training and background to assist in the community development project in connection with HAS. Our men have assisted with projects in gardening, well improvement, latrine construction, animal care, and health education.

Under the leadership of a Haitian Methodist minister, two agriculturists and a nurse are making a significant contribution in a very underdeveloped area at Petit Goave.

Working Together at Home

On the home front, MCC co-ordinates and guides mental health concerns, administers a voluntary service program, and provides creative leadership in peace matters.

Mental Health Services

Mennonite Mental Health Services, Inc., co-ordinates the operation of three 40-bed hospitals for the mentally ill. Mennonite interest in working with the mentally and emotionally disturbed received its initial stimulus from the vision of CPS men during World War II. Out of this interest, requests came to MCC to build and operate three hospitals: Brook Lane Farm (Hagerstown, Maryland), Kings View Hospital (Reedley, California), and Prairie View Hospital (Newton, Kansas). These three institutions are now operated by local area boards. A fourth institution, Oaklawn Psychiatric Center (Elkhart, Indiana), is currently in the planning stage and will be co-ordi-

Mennonite VS-ers make a significant contribution as normal controls in the medical research program at the National Institutes of Health near Washington, D.C.

nated with the three initial hospitals by MMHS, a regulating agency responsible to constituent groups through MCC.

The co-ordinator's office serves as the channel for recruitment of MCC-constituent staff members. The hospitals have stepped up their own staff procurement facilities with approximately 40 per cent of their present workers having come directly to the hospitals. MMHS has leased hospital real estate to local corporations responsible for operating the hospitals, and it has transferred title to private property connected with hospital operation and staff housing to the operating agencies.

A program of MMHS aid to graduate students in psychiatric professions has been adopted to further encourage the young people of our churches to enter a service profession related to psychiatry and to assist in making adequately trained professional personnel available to the hospitals.

Each of the area programs is clarifying a distinctive philosophy of psychiatric service. Each is seeking additional medical help and other key professional and leadership personnel. Total hospital staffs are at the highest level since the MCC program started.

Brook Lane has broken ground for a new administration-clinical building. Kings View has been asked to spell out long-range objectives by production of a master plan for development of program and facilities. The Prairie View Board has undergone a positive process of thinking through relationships between the administration and professional staff, has strengthened working relations with other groups concerned with the service and will continue to emphasize development of concept and consolidation of relationships prior to planning building expansion. At Oaklawn no definite dates have been set for building but 1960 should see construction of the main structure.

MMHS continues to raise, study, and respond to questions regarding basic relationship between psychiatry and Christian faith and questions tending to challenge or clarify the role of church groups in psychiatric programs. All of the hospital boards feel keenly these needs: the application of the Christian resources of faith, hope, and love to the needs of the emotionally disturbed; the need to be sensitive to the church constituency; the need to interpret the significance of the dynamic interpretation of Christian experience.

Domestic Service Units

Voluntary Service offers our young people opportunity to demonstrate the healing power of Christian love. VS seeks to provide the volunteer with an experience which will open his eyes to human suffering, enrich his personal Christian experience, and broaden his vision for Christian service and responsibility. In 1959, 138 participated in the program.

MCC VS units are maintained at three locations in the Washington, D.C., area, utilizing 24 volunteers. Junior Village provides temporary shelter for homeless children. At the Laurel Children's Center, VS-ers minister to mentally retarded youngsters. As normal controls at the National Institutes of Health, VS-ers make a valuable contribution in medical research.

In the field of juvenile correction, six VS-ers serve at Wiltwyck School for Boys in Esopus, New York, seven at Boys Village, Smithville, Ohio, and three at Ailsa Craig Boys Farm in Ontario. Twenty-four volunteers are assigned to Brook Lane Farm, Kings View Hospital, and Prairie View Hospital, ministering to the needs of the mentally ill.

A six-man forestry unit works at the Hartland Christian Association, 35 miles east of Reedley, California.

Twenty-seven VS-ers in Newfoundland serve as teachers and nurses. The educational program has centers in three major locations: Twillingate, Baie Verte, and St. Anthony. MCC medical assistance is concentrated in the Grenfell Hospital at St. Anthony and the Notre Dame Bay Memorial Hospital at Twillingate. Newfoundland provides a unique laboratory for professional and semiprofessional 24-year-olds to come to grips with what is essentially a mission situation in co-operation with the local churches.

A total of 211 young people served in the 1959 MCC Summer Service program—113 in the U.S. and 98 in Canada. Four units served in mental hospitals utilizing 48 volunteers; 90 volunteers worked in four units assigned to general hospitals and medical research; six units totaling 32 volunteers worked with children in camps, children's homes, and schools; in the two migrant units, 23 volunteers were utilized; and 18 served in a single unit assigned to an institute for mentally retarded.

Peace Witness

The Peace Section seeks to relate Christian nonresistance to the areas of war and preparation for war, industrial relations, church and state relations, and racial strife. This office also provides information on legislative developments relating to the nonresistant position, liaison with other peace groups, and peace literature publication and distribution. It counsels and gives assistance to young men who have difficulty in securing recognition as conscientious objectors or who need help in securing I-W assignments from the Selective Service system.

The I-W program is now in its eighth year of operation. Approximately 7,000 men have completed two years of government-approved alternative service in three major types of I-W assignments: earning service in one of the 1,700 approved agencies where men receive regular wages; Voluntary Service in a nonearning church-supported program; Pax service in a Church-sponsored and supported overseas assignment.

At the present time 339 I-W's are working in MCC and conference-related assignments processed through the MCC Peace Section. These men are distributed over 70 projects in the U.S. and in 28 foreign countries. A year-end listing showed 1,081 Mennonite and Brethren in Christ I-W's at work: 956 in the United States and Canada, 125 overseas. A report from Selective Service showed a total of 1,825 men doing service in class I-W.

Emerging throughout our constituency is a growing uneasiness concerning our witness against such problems as discrimination, militarism, and war, in view of the frightful consequences these might have today. Concern is evident in discussions about possible participation in various protest actions and about the propriety of paying income taxes that are used so largely for war purposes, as well as the suggestion that perhaps nonregistration would be a clearer testimony against conscription and militarism.

Symbolic of the world-wide concern for peace is the Peace Memorial in front of the Peace Museum in Hiroshima, Japan. In a world of hatred, we can be most grateful to be allied with Christ who has lordship over all.

We ought to give guidance to those seeking new avenues of expression for our witness. We need to discuss more thoroughly Christian responsibility in light of the divisive effects of racial discrimination, nationalism, and the widespread suffering that could result from nuclear war. Our main issue is no longer that of provision for conscientious objectors under Selective Service. We must band together to face the larger problems confronting us today.

In a world of hatred, strife, hydrogen bombs, intercontinental missiles, deadly chemicals, and germ warfare, we are most grateful for Jesus the Christ who has lordship over all. We pray, however, that this will not leave us in pessimistic complacency, but rather in faithful obedience to Him with the assurance that we are co-workers in a kingdom that shall stand forever.

FINANCIAL SUMMARY

For the year ended November 30, 1959

We Received		
Gifts of Cash	$ 829,972	
Gifts of Materials (*Note 1*)		
From the Churches	936,953	
From the U.S. Government	300,587	
Income from Institutional Operations	723,232	
Other Income (*Note 2*)	259,758	$3,050,502
We Expended		
For Relief	388,078	
For Material Aid (value of goods)	1,267,696	
For Mennonite Aid	147,490	
For Pax	102,953	
For I-W Services	17,199	
For Peace Section	34,841	
For Mental Health (*Note 3*)	23,045	
For Voluntary Service	143,516	
For Institutional Operations (excluding capital expenditures)	697,706	
For Headquarters Housekeeping, Housing	33,560	$2,856,084
Increase in Applied, Reserved, and Designated Funds (Note 4)		$ 132,502
Increase in Fund Balances		$ 61,916

Note 1: Gifts of new and used clothing, new textiles, and food and supplies are valued at standard prices considered to approximate conservative market values. Surplus food is valued at export prices.

Note 2: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and Mennonite Mental Health Service co-ordinator's expense repayments from hospitals are included in this amount.

Note 3: This figure includes only the co-ordinator's expenditures; area program expenditures are included in the category for institutional operations.

Note 4: Applied, Reserved, and Designated Fund increases consist primarily of additional equity in institutions and headquarters through operations and expenditures for buildings and equipment.

In the name of CHRIST

Over the years a small circular emblem has marked the outreaching arm of the Mennonite Central Committee. Its outline has been stamped, sewed, and gummed on food and clothing distributed overseas. Its symbolic figures have been printed on pamphlets, brochures, letterheads, and pinned on MCC workers.

The germinal idea for such identification came in 1941 from John E. Coffman who was distributing material aid in London, England. Coffman suggested that a small label attached to articles of clothing distributed by MCC might be an effective interpretive device. Such a label, he felt, should bear the name of MCC and a suitable slogan such as "In the Name of Christ."

In 1942 the Executive Committee approved the efforts of Harold S. Bender and H. Ernest Bennett regarding the design of a proposed MCC insignia. The final design of the emblem which has been used since was styled by Arthur L. Sprunger, and is shown on the cover of this report.

Emblem figures were chosen to give a pictorial interpretation of the witness MCC seeks to give. A cross in the center symbolizes the sacrificing love of Christ which motivates his followers to self-giving service. Imposed over the cross a handclasp is a reminder that in Christ all men are brothers. Many have felt the warmth of Christian love in the handclasp of friendship and assistance of an MCC worker, willing to share his time, experience, and skills.

The heads of wheat on each side of the cross represent the tons of food and clothing that have assisted millions in need. Finally, a dove at the top of the emblem symbolizes MCC's witness of love and peace to the spiritual vacuum in the world. For it is hoped that wherever our help is given, be it technical assistance, material aid, or Christian friendship and encouragement, our brothers may know that this service is rendered in the name of Christ.

GOSPEL HERALD, APRIL 26, 1960

LITHOGRAPHED IN U.S.A.

kind of maize that grows in little patches here and there.

These people are nominal Catholics, but their real religion is superstition. Shrines dot the villages, but these are locked from one year to the next. There is a real need here for voluntary service that will aid Otomis both physically and spiritually.

From there, I went to Puerto Rico. Tremendous changes in the Aibonito area are really heartening. The hospital now has its own board of directors, plus a community advisory committee, and everyone on the island seems aware of the kind of contribution it is making to that community.

Betania School is also growing and gradually getting local people more involved in its work.

But most inspiring of all is the fact that the Puerto Rican youth organization, JEMP (which corresponds to our MYF), under the dynamic leadership of José Santiago, pastor of the Betania Church, has now appointed a VS extension committee and is exploring VS possibilities of its own. On Feb. 20, they had their first project, when they gathered to work on the new church building at Aibonito. (See photo.) This is the hoped-for consummation of all of our work—when those who once were helped begin helping others.

Our MRSC-VS program in Puerto Rico is flourishing, too. Director John Lehman has been exploring service possibilities on the island. He recently received a request from the San Juan Municipal Hospital for R.N.'s to help staff a 466-bed hospital at Santurce, a suburb of the city. (This request was a direct result of the reputation of the work at Aibonito.) They are desperately short of professional help and would like to use a group of five nurses as a beginning. We will be moving ahead on this as the way opens. VS-ers serving here could not only help in the real professional need that exists in the metropolitan area, but could also assist with the work of the developing church in San Juan.

Contrasts—yes. There is the dark and the light in all of this service, as in any work for the Lord. There is the time of seed sowing and the time when others, perhaps, reap the results. In all of this, the whole church needs to stand together. Will you obey the Lord's call on your own life (to pray or give or volunteer, as He directs) so that the work may go on to His glory?

Elkhart, Ind.

♣

According to figures released last fall, there are now about 14 million radios in Japan, with an estimated five listeners to each radio. The Pacific Broadcasting Company has regular Gospel programs over 57 of Japan's 88 stations and claims to have a potential audience of about 80 per cent of the population, although its actual listening audience at the present time is only about five million out of a population of 72 million.—*Missionary Mandate.*

The Healing Touch

BY CATHARINE LEATHERMAN

"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

The heathen are sometimes pictured as happy-go-lucky souls, although sadly in need of learning how to read, and of having their standard of living raised. There is, however, a vast amount of plain and pure misery and unhappiness and hopelessness in the lives and homes of Christless people which does not stem from illiteracy or poverty, but from the sickness of soul. Misery and unhappiness in home life is not found exclusively under grass-thatched roofs. Education and raised standard of living cannot cure this sickness of soul. It can be cured only by reaching to touch the Great Healer, Jesus Christ.

• • •

Nyamashera had been bedfast for a year, progressively paralyzed from the shoulders downward. She had nothing at all to which to look forward. She was afraid to die, but to live seemed only the blackness of pain and continued neglect and grinding poverty. Her husband was possessed by the demons of drink and dope and lust, which kept him enslaved much as the Gadarene demoniac, driving him away from home for weeks at a time.

At this time God sent a messenger to Nyamashera to testify that Jesus Christ takes away sin and gives peace and assurance of safety in the life after death. Just as a sick person needs to be half carried to be moved to another place, so Nyamashera was half carried in taking the simple steps of confessing her sin, and telling Jesus she was trusting Him to save her. At the next visit it was evident the miracle had taken place in her heart. She had asked her husband's forgiveness for all the hate and resentment that had built up over years of cruelty and neglect, had confessed to him her own unfaithfulness and sin in the past. Her face shone as she testified to peace. She was radiant as she said she was not afraid to die, for all the debts were gone. She charged her daughter to allow no heathen rites and ceremonies at her grave, but to let the Christians bury her.

The Christian women visited her frequently to help encourage her in faith. They also tried to alleviate the physical misery she was in. They cleaned the hut, and gave soap and food to relieve the most obvious needs. Then they suggested that she take off the bits of carved wood, and the beads and bracelets she had, all of which had significance in animistic belief. She assented at once, and the women made a little bonfire and sang the hallelujah song as the charms and adornments burned. Next day she was baptized, and although unable to

(Continued on next page)

Missions Today

Farewell

BY J. D. GRABER

Our three-month stay in India is coming to a close. These have been busy months. They have been satisfying and inspiring. To be co-workers again for a while with brothers and sisters in India, in the Lord's work, has been a blessed privilege.

The parting message was summed up in the words of the apostle when he wrote (II Cor. 13:11), "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." This is an appropriate benediction upon any church, but almost every word of it seems pertinent to the present needs of the church in India. As we leave the church here, this is our prayer and heart's desire for her.

A baptismal service was held at the Sunderganj Church in Dhamtari on our last Sunday there. Eight young people, children of Christian parents, were received into church fellowship. Performing this rite on this farewell occasion symbolized for us the worldwide unity of the church as she transcends national boundaries, and emphasized also the living nature of the church. If the church does not grow by winning new people, she stagnates and dies.

In Bihar our farewell church service was held with a village congregation. Twenty-five believers made up the congregation. We met in the home of one of the members since no church building has yet been put up. For this occasion the message centered on the text, "I press toward the mark." To express more fully the ties of brotherhood that bind us together in Christ, tea and biscuits were served to all at the close of the meeting. The arrangements were most simple, really primitive, but this, if anything, merely fortified its real meaning and significance in Christian fellowship.

We learned here the story of Jai Masih. The joy of the Lord was on his face when he told of his conversion that occurred during the past year. His friend, Daniel, had become a Christian earlier. He tried to dissuade him, but when Daniel remained firm in his resolve and accepted baptism, Jai Masih said in effect, "If someone would offer me a stack of rupees as high as Daniel, I would never become a Christian."

But the Spirit pursued him. He became seriously ill, and was graciously healed. Gradually he relented and now he is a radiant believer. He is a small shopkeeper and travels from bazaar to bazaar in the district. Scripture portions and tracts are a part of his stock in trade, and he told us of the joy he experiences in witnessing for his Lord. As long as this happens there is good hope for the church in Bihar. The radiant witnessing believer is the beating heart of any church.

speak her replies, she nodded her head in radiant assent as she was asked, "Do you believe in God? In Jesus Christ? Do you reject Satan and his works?"

She died a few weeks later. As she had requested, it was the Christians who buried her in the garden next to the house. There was a clear testimony by that open grave to the pagan, Muslim, and Catholic neighbors and relatives.

"And as many as touched him were made whole." Nyamashera touched the Lord of life, and her heart was made whole. The sickness of fear, hopelessness, sorrow, and guilt went at the touch, and peace, joy, and rest, with confidence in facing death, were the health that filled her heart—and yours and mine too if we reach out to touch Him.

* * *

During our visit in the shade of the grass roof, the woman stood up and said she wanted to say something. She began with her past life and very simply acknowledged how bad it had been—the stealing, the deceit, and the loose morals. The latter, she added, had not continued, for her husband had seized her by the throat and threatened her life if she did wrong. Going on, she repented of the terrible jealousy which at times made her go a whole day without food when she saw her husband living with other women.

It was right that she should thus repent in reaching out to touch the Great Healer. But what a glimpse we get of the misery and unhappiness in heathenism, that she had to repent of jealousy in such a situation!

* * *

At the end of an open-air meeting in the market place a young man and his wife stayed to talk. They had been in the catechism class years before but had backslidden before they could be baptized. The young man said soberly, and a bit wistfully, "Couldn't you send someone to our community to bring a message on Sunday? When we were believers the darkness in our home went away, but now for a long time already the darkness has come back and it is very dense. Just recently I have been thinking about things, and thinking about God. Couldn't you send us someone to preach to us Sunday?"

* * *

Deep darkness and unhappiness and misery and pain—these exist all around in the lives of men and women who do not know Jesus Christ. In lands where Christianity is new, sin-sickness is entrenched in the customs and usages of the people more than in lands where Christian morals are nominally the code of life. Incidents could be multiplied beyond measure of unhappiness and misery in lives where Christ is not known. It is right that Christians even as Jesus Christ, should be moved with compassion when they see the multitudes.

The source of misery is sin, not poverty. Through sin Satan gets a strong foothold and brings a long train of miseries to the human heart. The only cure is for the soul to reach out and touch Jesus Christ. In the dimness of understanding, sometimes only the border of His garment is touched, but that touch of faith brings healing.

This, then, is the primary aim of Christian missions—to introduce Jesus Christ to people in darkness, so that, seeing Him, they may reach out the hand of faith and be healed.

Musoma, Tanganyika.

MISSIONS

Broadcasting

Ovando Speaks at Capitol Sunrise Service

Victor Ovando, pastor of the Spanish Mennonite Church in Defiance, Ohio, was guest speaker at the Easter sunrise service at the capitol building in San Juan. He was invited by the Evangelical Council of Churches of Puerto Rico. The Spanish radio men's singers also participated in the service. Bro. Ovando also spoke in each of the Mennonite churches in Puerto Rico, March 28 to April 17, following the annual conference of Mennonite churches in Puerto Rico.

Navy Personnel Visit Spanish Studio

Fourteen visitors from the Navy base at Roosevelt Roads, Puerto Rico, visited the **Luz y Verdad** studio on April 13. Most of the personnel were from the States and showed a real interest in the radio broadcast and Bible correspondence department.

Hershey Meets Radio "Fruits"

Lester Hershey reports meeting four persons in Chicago now attending the Spanish Mennonite Church through having heard **Luz y Verdad.**

Recently Bro. Hershey was at Milwaukee and was impressed by the good interest in the Spanish church there under the leadership of Bro. Mario Bustos. They are using the small chapel in the Methodist church. Several made decisions when Bro. Hershey gave an invitation.

Pittsburgher Seeks "Mennonite Assembly"

After learning that Scottdale is one of the "nearest Mennonite assemblies" to Pittsburgh a listener wrote: "I called train and bus stations. There are no trains to Scottdale and the bus schedules are away out of line with the church services. I can see why you do not have meeting places on nearly every corner. Your radio messages are like a great fountain springing up with such pressure, nothing foreign can enter its issue. How I am praising God for such living people whose teachings are clear-cut from center to circumference!"

Last Call to Homemakers!

In case you haven't written, do so right now!

Heart to Heart is taking a poll of its listeners during April. Some stations may be dropped if there is not sufficient response. So if you want your local station to keep **Heart to Heart** on the air, write to **Heart to Heart, Harrisonburg, Va.,** stating where you hear the broadcast.

A gift will be sent to all writing—a **Shopper's Guide,** a handy pad of 100 sheets with a check list of groceries printed on each sheet.

Heart to Heart in May

During May, Ella May Miller will discuss: "My Mother" (May 1-7); "I Am a Woman" (May 8-14); "The Most Important Career in the World" (May 15-21); "Commencement" (May 22-28).

Talk About Coverage!

On Turks Island, just northeast of Cuba, a listener heard **The Mennonite Hour** from WRVA, Richmond—a distance of about 1200 air miles. She writes: "It is indeed a pleasure to write and tell you that I have just arrived home from our church service in time to hear your last broadcast on the 'School of Suffering.' As soon as I stepped indoors I heard the beautiful words, 'O joy that seekest me through pain, I cannot close my heart to Thee.' These words stirred the inmost depths of my heart."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

My Mother's Ministry

By RUTH M. BRACKBILL

After 29 years in active city mission work, Mother Mininger faced the need for major adjustments—Father had passed away, and her general health and age seemed to indicate the necessity for a quieter life than she had known earlier. A three-room apartment in her son's home was offered her, but how was she to occupy her time?

Through the years at the Kansas City Mission, she was accustomed to the wide variety of responsibilities that the wife of a city mission superintendent faces: purchasing the groceries, helping to plan the meals for the mission family, corresponding with the women's groups of supporting congregations, visiting needy families, counseling mothers in their problems.

Such had been her concerns for 29 years, and now to live only for herself in her grief and loneliness seemed too big an adjustment. But one who has looked to the Lord to solve her problems and has lived for

(Continued on page 390)

Mother Mininger

RELIEF AND SERVICE

I-W SERVICES

Akron, Pa.—Since the I-W program began July 1, 1952, more than 8,000 men have completed their I-W term of service. In 1954 there was a high of 2,847 Mennonite I-W's in service. Today there are a total of 1,081 men in I-W. Of these, 339 men are in service projects, the rest in earning service.

Brattleboro, Vt.—Our Sunday service is now held in the evening rather than the morning. The reason for this change is that most of the I-W's work the day or night shift and don't have Sundays off. This gives each one a chance to attend a service either with the group here on Sunday evening or Sunday morning in one of the churches in the community.

At present we are sponsoring **The Mennonite Hour** on a local station.—**The Coastal Compass.**

Norristown, Pa.—We are continuing our Bible study on the Book of James; the subject "Patience" was discussed on Jan. 14, and "Temptation" on Jan. 28. The two subjects discussed in our Bible study on the Book of James during the month of February were "Wisdom" and "Prayer."—**The Coastal Compass.**

Maryland University Exempts CO's

In a sudden and unexpected reversal of long-established policy the University of Maryland, College Park, has provided for exemption of conscientious objectors from the compulsory Air Force ROTC program. The new policy, approved by the Board of Regents on Jan. 29, became effective the beginning of the second semester.

The new regulation states that the criterion for determining CO status shall be the same as that used by selective service. All students granted exemption must take an equivalent number of credit hours in advanced courses in history, government and politics, or English. The University of Maryland is one of the major land-grant colleges which has persistently refused to exempt CO's.—**News Notes** of the Central Committee for CO's.

VOLUNTARY SERVICE

St. Anne, Ill.—The VS fellows at Camp Rehoboth have been working hard on the development of the agriculture program this month. Under Gene Miller's supervision they have been busy clearing additional land for the demonstration project, completing fire lanes, and landscaping for the unit home. One Saturday a group of fellows from Goshen College helped on the land clearing project. Eight hours of shouting "Timber" proved that Illinois had not lost all its Abe Lincolns. A large cleared plot, blisters, sore muscles, and broken ax handles were evidence of a hard day's work.

New York City—Eight industrious weekend VS-ers pounced upon the New York VS Center demanding work on April 2. The girls cleaned and scrubbed floors while the fellows painted windows and did some repair work. On Saturday evening they went to the House of Friendship with the rest of the unit to hear a music program by a group from Souderton. To climax the evening they invaded the night court and trooped through Times Square. On Sunday morning they divided into smaller groups and visited various Mennonite churches. After investigating the Bowery and Chinatown during the afternoon, they gave a very stimulating Easter program in the evening at the Glad Tidings Mennonite Church.

Summer VS Orientation—For a good look at SVS and a real insight into the opportunities and challenges it offers, attend one of these one-day SVS conferences:

May 7—E.M.C., Harrisonburg, Va.
May 9—Christopher Dock School, Lansdale, Pa.
May 12—Hesston, Kans.
May 14—Walnut Creek, Ohio
May 21—Portland, Oreg., and Elkhart
June 4—Elkhart, Ind
June 11—Elkhart, Ind.

For more details, write to SVS Director Dan Hess, 1711 Prairie St., Elkhart, Ind. This is for everyone. Pastors and parents are especially encouraged to attend.

Report from Florida Units

Ken and Miriam Nauman, VS-ers at Homestead, Fla., attended the annual meeting of the Florida Christian Ministry to Migrants at Avon Park, on March 23, 24. Christian workers from all parts of the state worked together in planning new and better ways to serve migrants.

One of the newest ways of contacting young people in Redland Camp, Homestead, Fla., this season is occasional tent camping on a Friday night in nearby Everglades National Park. This provides a complete change of scenery and helps them think of God more easily. Since only two or three teenagers are taken each time, the VS-ers have unlimited opportunities to speak to each one about spiritual things.

Each Sunday-school class at Redland has had an outing sometime during this season. It increased the children's appreciation for their teacher and for the Sunday school. The highest attendance thus far was 147.

The hardships of the winter's freeze in Florida are forgotten as new crops are in the process of being harvested and plenty of work is again available for the migrants.

New Assignments

Among the group that spent two weeks in orientation at MCC Headquarters recently were 13 VS-ers. They have been assigned as follows:

Akron office—Dick Bartel, Meade, Kans.; Cecil Swartzentruber, Owendale, Mich.; Anna Mae Bast, Kitchener, Ont.

Wiltwyck School, Esopus, N.Y.—Katherine Allert, Vancouver, B.C.

Boys' Village, Smithville, Ohio—Helen Loewen, Chilliwack, B.C.; Daniel Yoder, Souderton, Pa.

Laurel, Md., Children's Center—Mr. and Mrs. Galen Sommers, Louisville, Ohio.

Brook Lane Farm, Hagerstown, Md.—Roger Jantz, Ritzville, Wash.; Larry Dean Roth, Wayland, Iowa.

Hartland, Calif., Forestry Project—Mary Friesen, Vancouver, B.C. (matron).

Ailsa Craig Boys' Farm—Erna Rempel, Winnipeg, Man.

Newfoundland—Tina Derkson, R.N., St. Catharines, Ont.

OVERSEAS SERVICE

Pax Palestine Pilgrimage IV is history and Pax men throughout Europe are getting back to their jobs with memories of Greece, Egypt, Damascus, Jerusalem, the Sea of Galilee, and Bethlehem. Sixty-five pilgrims (42 Pax men, 11 relief workers, and 10 interested friends) took the trip in March. Including Germany and Austria, ten countries were visited. Since the specific purpose of the pilgrimage was to visit places of Biblical significance, much of the time was spent in Jordan and Israel. European Pax Director

(Continued on page 390)

WMSA Weekly Notes

Now They Know!

A thoughtful friend sends a most interesting report of a recent program given by the Monterey WMSA, Akron, Pa. Here it is, in her words:

"We had a very interesting church service tonight, centered around the WMSA. The Sunday evening program committee had asked us to give the program, and said, 'Try to make it interesting—almost as if they thought it would be next to impossible, but try!' I went home and told my husband, and he said at once, 'Why don't you set up for the meeting as you ordinarily do, only in the sanctuary instead of the basement? Then you can explain the various things you do.' The idea clicked with me and the WMSA members too, and we did just that. We prepared a skit—had one of our working girls who cannot attend ordinarily come to visit—and gave her a chance to see all our operations. We knotted comforters, quilted, rolled bandages, and did hand sewing; only the machine women did not actually sew. Then we had our business meeting, giving our yearly reports, and concluding with installation of new officers. The hospitality committee served a snack afterward in the basement. It was a different evening, and now at least our husbands understand a bit more why they must eat soup the first Thursday evening of every month."

This sort of meeting could be repeated with profit in any congregation. Those churches who have more than one women's organization and hence have a Women's Council may want to stage a Council meeting for the congregation to listen in on.

Double Duty

The small sewing group at Morrison, Ill., appreciates the encouragement and help of a number of Sterling women who attend their meeting as well as that at Science Ridge Church. The Morrison ladies accepted a project of two comforters a month for six months for the Navaho Indians, and although it was a big effort for them, they express happiness in being able to do their part.

WMSA Office, 1711 Prairie St.
Elkhart, Ind.

MISSION NEWS

Two families near the **Foyer Fraternel,** Paris, France, have offered their vacant lots for the use of the church. One of them the young people plan to use for a garden, and the other will be used as a playground for the children. A work night was scheduled for April 5 for the people of the congregation to join together in clearing and cleaning these lots. The evening ended with a picnic and campfire.

A new chapel in a village six miles from Tocoa, Honduras, was dedicated on April 10. Five families of believers live in this village and demonstrated a good spirit of cooperation in the building of the chapel. Before regular services were held in the chapel, the families met together in homes for prayer and Bible study.

Truman H. Brunk and Lewis S. Martin participated in a Bible institute at Palermo, Sicily, the first two weeks of April. This institute was planned for the benefit of the Italian teaching personnel from Sicily, Schiavi D'Abruzzo, and Florence.

Dr. Eugene Nida, Translations Secretary of the American Bible Society, visited the Argentine Chaco missionaries for a week in February. Dr. Nida gave them help in analyzing the basic patterns of word arrangement in the Toba language, and suggested that they give concentrated effort to language study. Albert Buckwalter reports that his preliminary translation of the Gospel of Mark will rest while he concentrates on gaining facility in spoken Toba, after which he will again work on the translation to polish it and put it into publishable form.

In March the Buckwalters and Elmer Millers spent two weeks in Paraguay. First they visited in Mennonite colonies of the Chaco, where Dr. Nida led in a linguistics conference for the missionaries to the Chulupi and Lengua Indians. Later they stopped at Asunción, where the Bible Societies discussed plans for a new translation of the New Testament into Guarani, the primary language of all the Paraguayans.

Mrs. Annie Burkholder, mother of Dr. Joseph Burkholder, missionary in Ethiopia, passed away very unexpectedly at Markham, Ont., on April 10. The Burkholders were scheduled to leave Ethiopia for furlough on April 20 and due to arrive in Montreal on May 9.

Workers from Rehoboth Mennonite Church, St. Anne, Ill., report that a Kankakee Ministerial Association committee presented definite steps to be taken to do away with discrimination, unfair employment practices, and vice which are prevalent in the county. They are grateful for the concern and co-operation of the county's Christian leadership.

Arthur Cash, Ft. Wayne, Ind., will be the speaker for the MYF banquet at Rehoboth Mennonite Church on April 30. He will also speak at the church Sunday morning and Sunday afternoon, May 1.

Paul Swarr, missionary to Israel, says of the recent Billy Graham meetings there: "It was a unique opportunity to simply and clearly present the Good News. Approximately seven or eight thousand people attended the four public services. . . . Newspaper response ranged from extremely critical to openly appreciative. . . . Various of our friends attended services or questioned us about them, giving us unusual open doors to speak."

The Franconia Mennonite Board of Missions and Charities will hold its forty-third annual meeting May 2 and 3 at the Souderton Mennonite Church, Souderton, Pa. The theme will be "The Gospel of Grace for Today's World." Some of the special speakers are Glen Good (on furlough from France), Henry Yoder (on furlough from Cuba), Clyde Shenk (on furlough from Tanganyika), and J. D. Graber (General Board secretary recently returned from a trip to Europe, Nepal, India, and Japan).

Mario Snyder, former pastor of Second Mennonite Church, Chicago, Ill., recently preached and showed slides of the Latin-American churches in the United States at a number of Ontario churches.

The believers in Jamaica held daily prayer meetings from 5:30 to 6:30 a.m. for a month preceding the second annual Mennonite conference, held Feb. 16. Results of the meetings and conference were prayers answered, souls saved, backsliders reclaimed, and new spiritual vigor.

A Home Bible Studies student in an Indiana reformatory asked the director of Home Bible Studies to enroll his mother in a course. In answer to the director's letter, the mother wrote: ". . . I prayed someone would be interested in my boy, to help him find the Christ he had lost. God let me know through your letter that someone was still working to win souls. . . . He [her son] told me how the lessons have helped him and given him courage to go on."

Stanley and Arlie Weaver, missionaries at Black Mt. Mission, Chinle, Ariz., say of the recently begun children's Bible class: "We are seeing a most rewarding response in the class held in conjunction with the regular Sunday and Wednesday services. The little ones enjoy it so wholeheartedly and make the parents enthusiastic in turn. Many of their parents are just now learning to read the Word for themselves and will eventually be teaching it to their children. We are glad we have one parent, Lita Rose Tsosie, who is able and willing to teach the children's class in their native language and fill in the gap until the parents can each take their responsibility."

Marilyn Maust, Montgomery, Ind., began work on April 12 as a secretary in the Information Service Office of the General Mission Board, Elkhart, Ind.

Plans are now crystallized for Bro. and Sister John Ventura, Elkhart, Ind., to go to Denver, Colo., about June 15, to open work among the Spanish-speaking people of that city. This will be a co-operative project between the General Board and the Denver brotherhood. The work will be under the supervision of E. M. Yost, Colorado Area Overseer. The First Mennonite Church of Denver has appointed a committee to assist in the work and to serve as liaison between the new work and the congregation. Details were developed in a meeting of the Secretary for Home Missions with representatives of the Denver brotherhood on March 24.

The Bethel Mennonite Church of Chicago took action inviting Bro. Paul King to return as pastor, following the completion of his year of schoolwork at the Goshen Seminary and a period of vacation. Bro. Harold Zahr, of the Illinois Ministerial Committee, represented the conference and assisted the congregation in taking the action.

The Ann Street Mennonite Church, Peoria, Ill., voted to transfer from Imprest Fund support to a regular monthly subsidy per month from the Mission Board, and to manage their own budget. They also took action to have the property previously held by the Mission Board transferred to the congregation, which recently became incorporated. It is planned that this subsidy will be reduced as rapidly as possible and the church will become completely independent.

Bro. Menno Ebersol, of Elkhart, Ind., who during the past two years has served as principal of Bethel Springs School, Culp, Ark., is now being asked by the Bethel Springs congregation to serve as pastor beginning this spring. Bro. Frank Horst, the present pastor, plans to take an extended trip with his family this summer and visit churches en route to Oregon. His future plans beyond this are not clear at this time.

The Arkansas Area Committee met at Culp, Ark., April 6, at which time the budget was approved for the 1960-61 school year for a program of grades 1-8 at Bethel Springs School. The committee also voted to make the school facilities available for summer camping programs to the conference or other groups desiring to use them.

Bro. and Sister Orlo Fisher, who have been giving very valuable assistance as self-supported workers at Corpus Christi, Texas, during the past year, are spending several weeks with relatives in the Goshen area.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Mennonite Community Cookbook, by Sister Mary Emma Showalter, Harrisonburg, Va., was published ten years ago. It has sold more than 90,000 copies and is in the ninth printing.

Speakers in a Bible conference at Hamilton Street, Harrisburg, Pa., were H. Raymond Charles, Lancaster, Pa., and Ralph Shank, Ellicott City, Md.

The Blooming Glen, Pa., congregation is sponsoring a marital counseling service for Mennonite couples. A professionally trained social worker is made available for Mennonite couples who wish to consult with him.

Gaul's Holy City was presented on April 21 at the Oak Grove Fellowship Center, Smithville, Ohio, with the Orrville Chorus and additional persons from neighboring congregations singing under the direction of Marian Gerber. Assisting soloists were Don Sommers of Kidron and Paul Brunner of Wooster.

A group from the Froh Bros. Homestead staff, Sturgis, Mich., gave a program at Sunnyside, Elkhart, Ind., on March 27.

Speakers at Alden, N.Y., on April 10 were Grant and Ruth Stoltzfus, Harrisonburg, Va.

Bro. Dean Hartman conducted a program entitled "Journey Through Palestine" at Olive, Elkhart, Ind., on April 10. He used slides he had taken in the Holy Land.

Bro. Victor Stoltzfus, North Lima, Ohio, substituted for Bro. Eugene Herr, who was suffering from blood poisoning, in the youth conference at Floradale, Ont., the weekend of April 10.

Bro. John Coffman and wife were guest speakers in the Wellington County mission meeting held April 15-17 at Elora, Ont.

Bro. Walter Smeltzer, Elkhart, Ind., who preached on April 12 at Bon Air, Kokomo, Ind., has been invited to serve as assistant pastor there during the summer months.

The Rudy Detweiler family from Burton, Ohio, have moved to Mashulaville, Miss., to assist the David Weaver family in mission work among the Choctaw Indians.

Bro. Ervin Miller of the Mapleview Conservative congregation, Burton, Ohio, preached at the Burton Mennonite Church on April 10.

Bro. D. Lowell Nissley, pastor at Mission, Kans., spoke at the Grandview Baptist Church there on "History and Message of the Mennonite Church."

Speakers in a youth rally at Goshen College, Goshen, Ind., on April 10 were Bill and Bob Detweiler, Orrville, Ohio.

Bro. James Klassen, of the Merced, Calif., Rescue Mission, preached at Winton, Calif., on April 10.

Bro. I. Mark Ross, Kidron, Ohio, spoke in a Victorious Life Conference at Centereach, L.I., on April 2, 3.

The Boys' Village VS unit from Smithville, Ohio, gave a program at Beech, Louisville, Ohio, on April 10.

Bro. John C. Wenger of the Goshen College Biblical Seminary has been elected secretary of the Midwestern Division of the Evangelical Theological Society.

Bro. Fritz Goldschmidt, bishop of the two Basel, Switzerland, congregations, and well known to many Mennonites who have lived in Basel or worshiped with the Mennonites there, died on March 14 at the age of 85. He was buried in the cemetery at Muttenz, a suburb of Basel.

Speakers at Nampa, Idaho, on April 10 were Wilbert Nafziger, Winton, Calif., and E. S. Garber, Clearbrook, B.C.

The Buckeye, Ariz., adult Bible school, conducted by Bro. and Sister Johnwilliam Boyer, enjoyed a record attendance and unusually good interest.

Bro. Lester Hershey, Luz y Verdad speaker, preached at North Scottdale, Pa., on April 17.

Bro. B. Charles Hostetter, Mennonite Hour pastor, spoke at Canan Station, Altoona, Pa., March 25-27.

Bro. Frank Brilhart, Secretary for Summer Bible Schools in the Allegheny Conference, spoke at Martinsburg, Pa., the evening of April 24. The Calvary Hour staff, Orrville, Ohio, gave the morning program there on April 3.

Walls are going up for the building of the new Christian high school (as yet unnamed) at Kidron, Ohio. It is planned to begin the operation of the school this fall with a probable enrollment of one hundred or more.

Sister Mary Royer, Goshen, Ind., spoke at Zion, Hubbard, Oreg., and at Fairview, Albany, Oreg., on April 12, and in a workshop in Western Mennonite School on April 13. The discussion was on nursery, kindergarten, and primary Sunday-school materials.

Bro. Newton L. Gingrich, Elora, Ont., spoke to the youth organization of the United Church of Alma on April 13.

Bro. Robert Hartzler, Goshen, Ind., spoke concerning the projected Oaklawn Psychiatric Center at Elkhart, Ind., to the Longenecker and Walnut Creek congregations in Ohio on April 24.

Bro. Donald Yoder, Middlebury, Ind., served as chairman of a Home Conference conducted the Easter weekend at Wildwood, Germfask, and Naubinway in the Upper Michigan Peninsula.

Bro. Daniel B. Suter, Harrisonburg, Va., spoke at Talcum, Ky., April 22-24.

Bro. Paul Godshall, Voluntary Service unit leader from Mathis, Texas, spoke at Forks, Middlebury, Ind., on April 20.

Bro. Henry Mast, Scottdale, Pa., delivered one hundred Gideon Bibles requested by the prison warden at Greensburg, Pa., for the Easter season.

Guest speaker at West Chester, Pa., on April 21, was David Saint, brother of Nate Saint, who was martyred by the Aucas.

Bro. Russell Krabill, Goshen, Ind., was guest speaker in a Youth Rally at Wayland, Iowa. April 2, 3.

A Father-Son Chorus has been organized at Hesston, Kans., with the sons singing the soprano-alto parts, and the fathers singing tenor and bass.

Announcements

Home Mission Conference at the Hess Church, Lititz, Pa., with Samuel E. Miller, Harrisonburg, Va., as out-of-the-district speaker, evening of May 7 and all day May 8.

J. D. Graber, Elkhart, Ind., in lectures on "The Church Apostolic" at Smithville, Ohio, April 27 to May 1. He will also preach at Wooster on May 1.

John and Eileen Coffman, London, at Crown Hill, Rittman, Ohio, April 29.

Special home-coming at Frazer, Pa., on May 1 to give thanks to God for fifty years of mercies and blessing. At this time groundbreaking service for a new church building will be held at a new site one mile east of the present location. An invitation is extended to our many friends to be present. Service begins at 9:30.—Milton Brackbill.

Guest speakers for Illinois WMSA meeting at Roanoke, April 30: Mrs. Weyburn Groff, India, and Mrs. Joe Richards, Japan.

Clyde Mosemann, Uruguay, at Herrick, Clare, Mich., May 8.

Dedication services at Peoria, Ill., May 29.

Don Augsburger, Harrisonburg, Va., at Salem, Elida, Ohio, May 1.

Change of address: William E. Hallman from La Falda, Cordoba, Argentina, to 1508 South Eighth Street, Goshen, Ind.

Paul Peachey may be addressed at Tokyo as listed in the 1960 Yearbook until May 1 for regular mail, or until June 1 for airmail. After June 1, c/o Eastern Mennonite College, Harrisonburg, Va.

Weekend Bible and Home Conference at Shirksville, Fredericksburg, Pa., with Paul Smith, Elida, Ohio, and Samuel Longenecker, Middletown, Pa., as speakers, May 7, 8.

At First Mennonite, Fort Wayne, Ind.: Royal Snyder, Puerto Rico, on May 1, and Archie Graber, Congo Inland Mission, on May 4.

Evangelistic Meetings

Noah Hershey, Parkesburg, Pa., at Oxford Circle, Philadelphia, Pa., April 3-10. Jacob Z. Rittenhouse, Lansdale, Pa., at Allensville, Pa., April 14-17. Newton L. Gingrich, Elora, Ont., at Bloomingdale, Ont., April 6-13. John S. Hess, Lititz, Pa., at Anderson, S.C., a new mission work of the Lancaster Conference, April 24 to May 1. Orvin H. Hooley, Bronson, Mich., at Petoskey, Mich., April 17-24. William R. Miller, North Liberty, Ind., at Roseland, Nebr., April 7-14.

Milo Kauffman, Hesston, Kans., at Eureka Gardens, Wichita, Kans., April 13-17. J. F. Weirich, Colorado Springs, Colo., at Brutus, Mich., April 10-17. Andrew Hartzler, Newport News, Va., at Mt. Airy, Md., April 17-24. C. J. Ramer, Duchess, Alta., at Souderton, Pa., May 29 to June 5. Ray Shenk, Elkridge, Md., at Shirksville, Fredericksburg, Pa., May 8-22 (except Monday). Don Jacobs, Tanganyika, at Leetonia, Ohio, April 10-17.

Calendar

Christian Community Relations Conference, Croghan, N.Y., April 29 to May 1.
Annual meeting, Franconia Mission Board, Souderton, Pa., May 2, 3.
Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.

MY MOTHER'S MINISTRY

(Continued from page 386)

others is likely to find a satisfactory solution —and Mother did.

During her active mission work, she often had prepared prayer lists, but found that the busy days did not allow sufficient time for all these prayer concerns—although I believe that she and Father spent much more time in prayer than many mission workers do. Now with much more time than formerly, she pledged herself as an intercessor.

Accordingly, she prepared her list of intercessory items. Articles in church papers, talks by missionaries, and private requests by them were the sources of her prayer concerns. And let no one think that she took this responsibility lightly. If an evening found her intercessory work unfinished, she would not retire until it was completed.

Her list grew until the items filled a small loose-leaf notebook and the intercessory time extended into hours each day. I have often wished that it would be possible to get a glimpse of the effects of her years of intercession, which she, incidentally, is satisfied to leave with the Lord, whom she loves and serves.

Occasionally I have seen her almost overcome with emotion as she hears of the conversion of one for whom she has been praying daily, or of the victory of one who had earlier known defeat. On learning last year that Dr. Mark Knisses had received their visas for Bihar, India, she rejoiced for days, and as usual sent her monthly tithe for the future Bihar hospital, but now with a prayer of thanksgiving.

As Mother's intercessions continued into the years, her eyes have grown dimmer, and the problem of reading her requests has become acute. Even with her reading glass, only a very critical light will allow her to see to read. As I have copied her requests into new books when the old ones were badly soiled or worn, I have had to write in a larger script so that she could see it.

For some time now she has been using two notebooks of requests, going through Book I, one day, and Book II, the next. Her requests are classified: the members of her immediate family, other more distant relatives, the Kansas City friends and concerns, persons in her present church home, her many friends (and they are mentioned personally), friends who have been rather recently bereaved (for these she carries a special concern), and then mission field after mission field, item after item. She prays for these needs as they have been presented to her.

Returning missionaries who visit her have often been surprised at the questions she asks about specific persons in their field, and they are happy to share their knowledge of such and to leave additional requests.

In the selflessness of intercession Mother has found a ministry which has given meaning to her later years, the effects of which God alone knows.—Reprinted from Missionary Light.

Harrisonburg, Va.

RELIEF AND SERVICE

(Continued from page 387)

Robert Good, Kouts, Ind., served as tour leader and Pax Pastor Clarence Hiebert, Enid, Okla., as tour pastor.

Tsakones, Greece—Although progress in physical relocation of the Pax program in northern Greece has been slow, new projects are now under way in the villages of Sousandra, Periclia, Notia, and Fustani, with plans for entering at least four more.

Field Director Larry Eisenbeis, Marion, S. Dak., reported that an evening meeting was held in Sousandra with the village president, council members, priest, and many interested persons on hand. Pax men explained why we are in Greece and in what ways we are ready to serve the people of the community. There was immediate interest in a canning project and several asked about hog and poultry projects. Similar meetings have been held in the other three villages.

Overseas personnel in the March orientation, Akron, Pa., were assigned as follows: **Frankfurt office**—Ellsworth Byler, West Liberty, Ohio; Beryl Forrester, Woodville, N.Y.; Loren Kauffman, Clarksville, Mich ; John F. Loewen, Dinuba, Calif.; Gerhard Janz, Rosthern, Sask.; Menno S. Riehl, Ronks, Pa.; **Trans-Chaco roadway project, Paraguay**—John J. Kauffman, Iowa City, Iowa; Wayne Kauffman, Minot, N. Dak.; William Rupp, Morenci, Mich.; **Mennonite Vocational Boys' School, Taegu, Korea**—Roy Bauman, Waterloo, Ont.; **British Honduras**—Ada Smoker, R.N., Gap, Pa.; **Pusan, Korea, Children's Charity Hospital**—Dorothy Hoover, R.N., Nanticoke, Ont.; **Hong Kong refugee program**—Mr. and Mrs. Millard Moser, Berne, Ind.

MCC Regional Meeting Held in Kansas

Nearly 150 persons attended the Kansas-Oklahoma MCC meeting at the First Mennonite Church, Newton, Kans., March 29. Orie O. Miller, Akron, Pa., spoke and reports were presented by I. Dale Ferris, Topeka, Kans., state CROP director, who explained the organizational setup of the Christian Rural Overseas Program, and J. A. Voth, Kremlin, Okla., CROP representative for Oklahoma, who gave an inspirational message.

Yearly reports were read by Elma Esau, Secretary, and Selma Linscheid, Director of the Newton Relief Center. From March 1, 1959, to March 1, 1960, the Kansas-Oklahoma organization, with headquarters at Newton, Kans., collected over 109,000 pounds of clothing. A special project by the Kansas All-Mennonite Women for the older boys at the Korean Vocational School has almost been completed, reported Elma Esau, with 12 clothing bales assembled (1,163 pounds of clothing). Over 7,500 Christmas bundles were packed. With not all returns in, Miss Esau reported that 80,654 cans of beef, pork, lard, jam, and turkey were canned during the 1959-60 MCC portable canning season in the Midwestern states. CROP contributions in Kansas and Oklahoma totaled $84,584.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Nathan A. and Anna E. (Geiser), Orrville, Ohio, fourth child, third son, Jeffrey Nathan, March 24, 1960.

Bixler, Vernice N. and Ruth M. (Sommers), Orrville, Ohio, first child, Cynthia Ann, Feb. 26, 1960.

Fath, Chester and Doris (Oswald), Dalton, Ohio, third son, James Herbert, March 17, 1960.

Forry, John J. and Miriam E. (Fuhrman), Norristown, Pa., first child, Nevin Lamar, March 24, 1960.

Geissinger, Willard A. and Ada (Hunsberger), Royersford, Pa., third daughter, Gladys Marie, March 25, 1960.

Hackman, Lowell and Rae (Wenger), Edmonton, Alta., first child, a son, Kimberly Allen, March 12, 1960.

Hofer, George and Elizabeth (Hofer), Raymond, Alta., tenth child, fourth son, John Timothy, March 15, 1960.

Hofer, John J. and Lelia (Porter), Stirling, Alta., fourth child, third son, Stephan Paul, March 18, 1960.

Kingsley, Clair and Dorothy (Erb), Amenia, N. Dak., first child, Amy Louise, March 21, 1960.

Lehman, John H. and Elizabeth (Leaman), Drumore, Pa., second child, first daughter, Joyce Elaine, March 28, 1960.

Myers, Eli, Jr., and Phyllis (Meinerding), Huntown, Ind., third child, second son, David Allan, March 8, 1960.

Rhoads, Ervin C. and Jeannette (Whetstone), Quarryville, Pa., second child, first son, Jerome Ervin, March 22, 1960.

Steckly, David and Hazel (Myers), Carstairs, Alta., third son, Ernest Roy, Feb. 17, 1960.

Umble, John Galen and Barbara Delores (Alorth), Ardell, Pa., a son, John Galen, Jr., March 21, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Stoll—Morrison.—Dale Stoll, Burr Oak cong., Rensselaer, Ind., and Carolyn Ruth Morrison, Bethel cong., Wadsworth, Ohio, by Henry J. Stoll, father of the groom, at the Seminary Chapel, Goshen, Ind., April 2, 1960.

Stoltzfus—Shenk.—John S. Stoltzfus, Lancaster, Pa., Maple Grove cong., and Marian Fay Shenk, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, April 2, 1960.

Welty—Schwartz.—Allen Dale Welty, Fort Wayne, Ind., Salem cong., and Nora Schwartz, Nappanee, Ind., North Main Street cong., by Homer F. North at the North Main Street Church, April 2, 1960.

Yoder—Kanagy.—John I. Yoder, Belleville, Pa., and Rebecca Kanagy, Allensville, Pa., both of the Amish Mennonite cong., by Jesse D. Spicher at Sylvannas Peachey's home, March 31, 1960.

Yoder—Schwartz.—William Yoder, Topeka, Ind., Emma cong., and Lora Schwartz, Nappanee, Ind., North Main Street cong., by Homer F. North at the North Main Street Church, Feb. 14, 1960

Moscow Radio announces that a new kind of "Sunday school" is appearing in various parts of the USSR. It is described as a "Sunday school of atheistic knowledge," featuring courses by leading scientists —EFMA.

Anniversaries

Bare. Mr. and Mrs. Mahlon G. Bare celebrated their fiftieth wedding anniversary on Feb. 14, 1960, at their home, Adair, Okla. They were married 50 years ago on Feb. 16 at the home of Henry Heatwole, Hesston, Kans. Jake Berkey officiated at the wedding. Mr. and Mrs. Bare are 87 and 77 years old respectively. Mr. Bare is in exceptionally good health, and Mrs. Bare is able to take care of herself but needs help to do her housework. She has pieced and quilted a large number of quilts in her lifetime. On the day of their anniversary they received telephone calls from two of their daughters and a son: Salome—Mrs. Clarence Graber, Mt. Pleasant, Iowa; Kathryn—Mrs. Frank Heyda, Granada Hills, Calif.; and Richard, Fairborn, Ohio. Their sons Melvin, Kalona, Iowa; John, Fairfield, Iowa; and Ben, with the Armed Forces in Germany, sent greetings. Tillman and his family, Pryor, Okla., and the youngest son, Harry, at home, were present for the observance. Mr. and Mrs. Bare enjoyed open house on Sunday afternoon, Feb. 14, when many of their friends from the vicinity called to offer congratulations.

Gingerich. Ira Gingerich and Lydiann Snider were married at West Montrose, Ont., at the home of the bride by Bishop Eli Hallman on Feb. 23, 1910. In March of that year they went to the Guernsey district in Saskatchewan where they lived on a farm. They now reside in the village of Guernsey. On Tuesday, Feb. 23, 1960, 125 friends and relatives gathered at their home in a "Come and Go Tea" in honor of their fiftieth wedding anniversary. In the afternoon congratulations were extended on behalf of the Sharon Mennonite congregation by Arnold Shantz, Guernsey, and James Mullet, Bloomfield, Mont., and on behalf of the early pioneers of the district by an old friend and neighbor, J. J. Crane. The couple were presented with a purse of money as a token of high esteem by the people of the district. They have 3 daughters, 4 sons, and 14 grandchildren.

Smith. Samuel E. and Emma (Drange) Smith were married in Cullom, Ill., on Feb. 14, 1910, and observed their golden wedding anniversary on Sunday, Feb. 7, 1960. They lived on a farm near Metamora for some years, and later moved to Eureka where they now reside. They are members of the Metamora Church. They have 5 daughters (Mrs. Amos Hinkle, Gladstone, Mo.; Mrs. R. E. Schlabach, Metamora; Mrs. Roy Umble, Goshen, Ind.; Mrs. Henry Dick and Miss Beulah Smith, of Eureka), 12 grandchildren, and 6 great-grandchildren. Open house was held at the home of Mr. and Mrs. Henry Dick on Sunday afternoon; several hundred friends attended.

Weber. Jerry Weber and Marie Cressman were married at the Weber Mennonite Church, Strasburg, Ont., by Bishop Jonas Snider on Feb. 17, 1910. Following the marriage they went to Guernsey, Sask., and took up residence on Mr. Weber's homestead. They now reside in the village of Guernsey. A "Come and Go Tea" was held at the home of Mr. and Mrs. Clayton Biehn to celebrate Mr. and Mrs. Weber's fiftieth wedding anniversary; about 90 guests signed the register. Clayton Biehn presented the couple with a purse of money as a token of high esteem of the people of the district. They have 2 daughters (Lyle—Mrs. Gordon Topp, Saskatoon; and Alice—Mrs. George Woods, Vancouver), 3 grandchildren, and 7 great-grandchildren.

THERE'S INFORMATION FOR YOU IN MENNONITE YEARBOOK 1960

The Mennonite Yearbook is a complete directory of the Mennonite Church and its missions throughout the world. It contains:

A Calendar of church meetings for 1960.

A Roster of church organizations, and all personnel serving these organizations, including:
—Schools—colleges, high schools, Christian day schools.
—Corporations, boards, committees—both church-wide and for each local conference.
—Missions—both home and foreign.

A Statistical Section.

A Church Directory gives the name, number of members, and ministers of each church in every conference including Conservative Mennonite and various branches of the Amish Church.

A Ministerial Directory gives the name, address, and telephone number of all ordained men and licensed ministers. Especially helpful for program committees or anyone who must contact outside speakers. This directory also includes ministers of the General Conference Mennonites, Mennonite Brethren, and many independent groups.

An Ordination Directory. This special feature, printed only once every five years, is in the Mennonite Yearbook 1960. It lists all ordained men, the date of their birth, and the date they were ordained. Includes all 1959 ordinations.

The Mennonite Yearbook 1960 has been entirely reset in more readable type. It will help you discover easily many interesting and valuable facts about the Mennonite Church. Only 75¢

A Note to Ministers: You will receive a free copy of Mennonite Yearbook 1960 if you send in your congregational order of 10 or more copies. The quantity price is 68¢ each for 12 or more copies.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Bloomington, Ill.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boshart, Ada, daughter of Nicholas and Veronica Kennel, was born Aug. 5, 1900, at Zurich, Ont.; died at St. Jacobs, Ont. Surviving are her husband, Henry (to whom she was married in 1920); 3 daughters (Viola—Mrs. Neil Kavelman, Bridgeport; Bertha—Mrs. Robert Veitch, St. Jacobs; and Audrey—Mrs. Victor Gingerich, Waterloo), one son (Stanley, St. Jacobs), 15 grandchildren, 2 brothers, and 6 sisters. One son preceded her in death. She was a member of the Erb Street Church, where funeral services were held, in charge of J. B. Martin, assisted by Clare Shantz and Ross Bender.

Brubaker, Joseph L., son of Abraham S. and Sarah (Leitzel) Brubaker, was born Jan. 14, 1874, in Union Twp., Snyder Co., Pa.; died at the same place Feb. 15, 1960; aged 86 y. 1 m. 1 d. He was married on Feb. 14, 1896, to Mary Herrold, who died Jan. 5, 1944. He was converted while living in Harper, Kans., and was a member of the Pleasant Valley Mennonite Church. He and his son Abraham made their home with his daughter, Mrs. Ada Reichenbach, since 1944. Surviving are 4 children (C. Abraham and Mrs. Ada Reichenbach, Port Trevorton, Pa.; John A., Northumberland, Pa.; and Mrs. Dora Schlagel-Sunbury, Pa.), one grandson, and one sister (Mrs. Anna Thut, Elmdale, Kans.). Funeral services were held Feb. 19 at the St. John's E.U.B. Church, in charge of Emmanuel J. Hoover.

Erb, Christian, son of John and Magdalena (Schwartzentruber) Erb, was born Oct. 22, 1886, in Hay Twp., Ont.; died March 27, 1960, at the Clinton Public Hospital; aged 73 v. 5 m. 5 d. He was married on Nov. 14, 1909, to Lydia Baechler, who survives. Also surviving are 4 children (Leonard, Emmerson, Alice, and Albert, all of Zurich), 3 brothers and one sister (Moses and Aaron, Stanley Twp.; and Edmund and Sarah—Mrs. Aaron Gingerich, Hay Twp.). He was a member of the Zurich Church, where funeral services were held March 3, in charge of Albert Martin and Ephraim Gingerich; interment in Goshen Line Mennonite Cemetery.

Guengerich, George J., son of Jacob D. and Lydia (Gingerich), was born Feb. 8, 1881, in Johnson Co., Iowa; died March 24, 1960, at the Osteopathic Hospital, Kansas City, Mo., from complications following surgery for bleeding ulcers; aged 79 y. 1 m. 16 d. He was married on Sept. 8, 1918, to Ursula Greaser, who survives. Also surviving are 5 children (Verda—Mrs. C. E. Strang, Los Alamos, N. Mex.; Vernon G., Kansas City, Kans.; Mabel—Mrs. John H. Schmidt, Greensburg, Kans.; LeRoy, Kansas City, Mo.; and Lloyd, at home), 9 grandchildren, 2 brothers

(Aaron, South Gate, Calif.; and Ezra, Ontario, Calif.), and 4 sisters (Elizabeth Esch, Phoenix, Ariz.; Ruhama Beachey, Kalona, Iowa; Barbara Yoder and Nancy Yoder, Parnell, Iowa). One son, twin of LeRoy, and 6 brothers and sisters preceded him in death. He was a member of the Mennonite Church. He practiced the carpenter trade until entering the hospital on March 5.

Guntryman, Harry, son of Annie and Adam Guntryman, was born March 17, 1873; died March 23, 1960; aged 87 y. 8 d. He had been a guest at the Orrville Mennonite Home for 21 years, with his second wife, Mary K. Guntryman, who survives. Also surviving are 5 foster children (J. Martin, Henry E., Rachel—Mrs. Harold Schantz, Walter E., and Paul L. Gish). Funeral services were held at the Miller Home, Elizabethtown, Pa., by Harold Forwood, and at Risser's Church by Walter Oberholtzer and Noah Risser.

Hostetler, Ida Mae, daughter of Eli K. and Saloma (King) Zook, was born in Champaign Co., Ohio, May 12, 1874; died at the home of her son, Ira, Roanoke, Ill., March 29, 1960; aged 85 y. 10 m. 17 d. On Jan. 29, 1893, she was married to Milton Hostetler, who died May 29, 1948. Five daughters died in infancy. Surviving are 5 sons (Dan, Lowpoint, Ill.; Chancy, Manokin, Md.; Milo, Washburn, Ill.; Ed and Ira, Roanoke) one sister (Lona—Mrs. Albert Leasa, Belleville, Pa.), 30 grandchildren, and 42 great-grandchildren. Two brothers and 4 sisters also preceded her in death. She was a member of the A.M. Church. Funeral services were held at the Linn A.M. Church, April 2, with J. D. Hartzler in charge, assisted by John E. and Harold Hostetler; interment in Roanoke Mennonite Cemetery.

James, Edmund Richard, son of Thomas and Margaret Jane Powell, was born Sept. 19, 1891, in Wales (Great Britain); died of silicosis March 27, 1960, at the Municipal Hospital, Didsbury, Alta.; aged 68 y. 6 m. 8 d. He was married on April 9, 1917, at Blackwood, South Wales, to Emily Mary Maskell, who survives. Occupation: coal miner in Wales, farmer in Alberta. Also surviving are 5 children (Phyllis—Mrs. Wilfred Good, Carstairs, Alta.; Alfred, Blackfalds, Alta.; Margaret—Mrs. Paul Good, Carstairs; Glen and Audrey, at home) and 8 grandchildren. He was a member of the United Church of Canada. Funeral services were held March 30 at the West Zion Mennonite Church, in charge of Gordon Buschert and Linford D. Hackman.

Kilmer, Lovina, daughter of Mr. and Mrs. Abe Buehler, was born Nov. 8, 1885, in Heidelberg, Ont.; died April 2, 1960, at Little Traverse Hospital, Petoskey, Mich.; aged 76 y. 4 m. 25 d. She was married on Dec. 24, 1905, to Aaron Kilmer, who died March 22, 1956. Surviving are 5 sons (Urias and Delton, Atlanson, Mich., and Clyde, Bay City, Mich.), one daughter (Maude—Mrs. Donald Priebe, Petoskey, Mich.), 4 brothers (Allan, Preston, Ont.; Edwin, Floradale; Norman and Emerson, St. Jacobs, Ont.), (Mrs. Maggie Metzgar, Wallenstein, Ont.; Mrs. Matilda Martin, Waterloo, Ont.; and Mrs. Saloma Martin, Moorefield, Ont.). Two sons preceded her in death. She was a member of the Maple River Church, Brutus, Mich., where funeral services were held April 5, in charge of Earl Hartman and Clyde Kauffman.

Skinner, Anna L., daughter of George L. and Sarah (Winmires) Milburn, was born Dec. 6, 1882, at Windsor, Mo.; died April 4, 1960, in Jackson Co., Mo.; aged 77 y. 3 m. 29 d. She was married on Sept. 19, 1897, to William J. Skinner. Surviving are her husband, 2 children (Mrs. Bessie Kelley and William Harold), 2 brothers (Leo M., Kansas City, Mo.; and Jack L.), 5 sisters (Mrs. Ethel Wheeler, Huntington Park, Calif.; Mrs. Clara Hulse, Kansas City; Mrs. Patricia Rose Bartleet and Mrs. Maybelle Claus, Gardena, Calif.; and Mrs. Cleo Fey, Los Angeles, Calif.), 8 grandchildren, and 15 great-grandchildren. She was a member of the Community Mennonite Church. Funeral services were held April 6 at Independence, Mo., in charge of John T. Kreider.

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ITEMS AND COMMENTS

BY THE EDITOR

Missionaries living and working abroad will be counted officially for the first time in the current census taking in the United States. Forms will be distributed to overseas Americans, who will be urged to fill them out and return them to the proper authorities. In the past, aside from the armed forces and their families, there has never been an effort to count all other Americans abroad.

• • •

The Baptist World Alliance Relief Committee has purchased a spacious building in Sydney, Australia, to provide housing for Russian refugees from China. Some of the refugees to be housed in the building fled from Russia more than 40 years ago.

• • •

Earlham College, a Quaker institution in Indiana, will administer a co-operative three-year program to develop a rural high school and teacher-training college in Kenya, British East Africa.

• • •

An increasing voice is being raised in the South by responsible leaders against segregation. Recently the Episcopal Society for Cultural and Racial Unity has been organized with headquarters in Atlanta. This society commends "those citizens who express love in suffering by passive disobedience to laws or mores that separate on account of race or religion in state or commercial enterprises."

• • •

When a Negro student in the Divinity School of Vanderbilt University, Nashville, Tenn., was expelled by the board of the school, 14 of the 16 members of the faculty issued a statement disapproving of this action and defending the student whose fault seems to have been that he "called for a sustained policy of nonviolence and Christian forbearance to end racial discrimination."

• • •

Baptism of 128 Lengua Indians during the first three Sundays in February is reported from the Menno Colony in Paraguay.

• • •

A lady in California protested to the National Biscuit Company against its series of "Defenders of America" cards enclosed in packages of cereal. These cards pictured guided missiles and nuclear bombs. When the company argued that they thought these could teach the children that war is a waste, and that they could be educational items, the lady responded by proposing a series of cards on prostitution to teach how wicked it is. She made her point and the company promised to do away with military symbols as a cereal premium.

• • •

A meeting of 800 young people at Harrisburg, Pa., March 2, 3, went on record as having requested that young people who wished might give two years of service to some unprivileged countries, rather than serving in the army.

• • •

King Solomon's mines are operating again. The first shipment of 200 tons of copper ore from the tinna mines in Negev, the original mines of Israel's golden age, was exported to Germany for $500 per ton.

• • •

The United Lutheran Church has announced plans to build a 14-story housing project for elderly persons in downtown San Francisco. The project will provide housing, food, and medical services for persons over 65. The rate will be about $200 per month.

• • •

Billy Graham's evangelistic crusade in Philadelphia in 1961 will not be supported officially by the Greater Philadelphia Council of Churches. The Council found itself sharply divided as to the merits of mass evangelism and Mr. Graham's theological emphasis. Baptists, Methodists, and Presbyterians of the larger denominations were generally favorable, while Episcopal, United Lutheran, and Evangelical and Reformed expressed opposition.

• • •

Desegregation of schools has neither harmed the academic progress of white students nor lowered academic standards according to reports released by the Southern Regional Council, a biracial group working toward better race relations. Tests conducted in Atlanta, Ga., showed considerable overlap between white and Negro scores. Roughly half of the white and Negro students were about equal in achievement.

• • •

Fifty-nine white and Negro ministers in Raleigh N.C., issued a joint public statement asking for open doors of opportunity for all races and for a solution of racial problems, including current lunch-counter demonstrations, on the basis of Christian principles. Signing the statement were 46 white and 13 Negro clergymen of various denominations.

Gospel Herald

The quality of the time spent together in family worship is more important than the quantity of the time.

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What Is Family Worship?

By J. Howard Kauffman, Secretary of Home Interests

Have you ever tried to define "family worship"? Try it sometime. It isn't easy!

Recently a group of about twenty church leaders—ministers, editors, writers, teachers, homemakers, and others—took a searching look at what *is* and what *isn't* family worship. They raised some rather penetrating questions: If a Scripture is hurriedly read and a prayer perfunctorily offered, can it be called family *worship*? Must family members be assembled together in one place in order to have *family* worship?

What are the elements and activities that go to make up family worship? Should family worship always include Scripture reading and prayer? Is a "family hymn sing" family worship? If a family stands together in awe of some natural wonder of God's creative handiwork, is this worship? Are all the family activities which have religious significance rightly included in a definition of family worship?

There was more than an academic purpose in raising such questions. Beginning April 1, 1961, a new family worship magazine is to be published. In preparation for this event, the Mennonite Publishing House held an all-day conference on family worship. The purpose was to obtain counsel, guidance, and suggestions that might be incorporated into the new quarterly magazine.

A new family worship aid should be a most welcome addition to our church literature program. The idea was first promoted more than ten years ago. During the past several years the Women's Missionary and Service Auxiliary has published the *Prayer Guide*. This has served a very useful function in promoting a prayer concern for our missionaries and church workers around the globe. The new worship magazine will incorporate many of the features of the *Prayer Guide*.

The chief purpose of this article is to share some of the challenging and inspiring thoughts presented at the atore-mentioned study conference, held March 15. Russell Krabill pointed out that family worship should be Bible-centered. It should be a response to God. It can be both formal and informal in structure. It is much more than merely a "quiet-time."

The purposes and objectives of family worship were reviewed by Paul Mininger. Family worship should help one become more conscious of God—of the presence of God. This is more than merely "learning about God." Family worship should help family members to become conscious of God's will; to re-evaluate their purposes in life; to see clearly the relative value of different life goals. Family worship may lead to greater family unity and other desirable outcomes, but the primary purpose is to *worship*.

How many of our families have family worship? Don Augsburger pointed out that best estimates indicate that between one third and one half of Mennonite families have some form of family worship other than grace at meals. Worship patterns vary greatly from family to family. In most families the father leads the worship. In other families all members participate in some way. In some families

To My Son on His Wedding Day

By Mary Alice Holden

What shall I give you, son, today,
To make your marriage great?
Dollars cannot buy
The confidence you need
To thread anew the loom of life
With this fair stranger here.

Parents must spin the yarn
Of faith and hope that children
May have love.
Mothers should twist
The fibers of security,
When small boys come
To talk their troubles out.
Then they can make life's cords
From filaments of trust.

And so today
I give these skeins
Of firm belief and hope in God
That you two may weave with love
To make life's tapestry.

Garden City, Kans.

children have never heard their mother pray, since father always did the praying. In about one half of the families, according to one survey, singing was used in the worship period.

In many families, the *reason* for having family worship leaves something to be desired. Bro. Augsburger finds that in some homes family worship is a sort of unplanned ritual. Concerning worship some say that they "felt better because they had it." For some, family worship is more "conscience-salving" than "need-meeting." Happy are the family members who worship because they *want* to instead of merely because they *ought* to.

Alta Erb pointed out that the pattern of family worship needs to vary greatly to meet the special needs of different age groups. Small children need to have spiritual truths presented in simple language and in pictures if possible. Bible story books will likely get the message across to young children better than a Bible in adult language, particularly an archaic language. Children often enjoy singing a prayer as much as saying one.

Good planning is especially important in meeting the needs of teen-agers. To serve this age group, although difficult, is most important. Parents who succeed in shifting a part of the responsibility for planning worship periods to the teen-ager in the family will probably obtain rewarding results. Although some parents may succeed in providing a meaningful worship without varying the pattern from time to time, other parents may find it necessary to plan some variety of worship activities in order to retain the active interest of family members. In one family, interest in singing was fostered by purchasing a church hymnal for each child and having his name written on the copy. Reading Scripture passages can be done in unison, or by going around the family circle, rather than one person always doing the reading.

Family worship is a wonderful time for small children to learn to pray audibly and to form their own prayers. Such participation in prayer would seem to be most important, although apparently in some families children are not expected to lead in prayer until they have joined church. One family was reported to have had a custom of "threshold prayers," standing together at the door and holding hands for prayer just as some family member was about to leave for a trip, or even for a day's work assignment.

Family worship is a time when parents can audibly ask God's blessing on each member of the family, writes Mary Royer. It is a time when they can ask for help in special needs, disappointments, or sorrows. Such prayer times, experienced day after day, help children learn that they can always talk things over confidently with the heavenly Father, whatever happens.

The need for avoiding monotony in family worship was emphasized also by J. C. Wenger. Creating and maintaining a good spirit is perhaps more important than rigid routine. The atmosphere in family relationships is very important. If there has been quarreling or bitterness it is difficult to enter into a spirit of worship. With thoughtful handling, however, parents may be able to turn an unhappy situation into an experience of forgiveness and healing of emotional wounds.

It is very important that parents maintain a warm pattern of communication with their children, so that the children

(Continued on page 400)

Our Readers Say—

The editorial, "The Preacher Image" (March 22), makes two very important points: (1) that the need for qualified church servants within Mennonitism is not being adequately met by the methods of calling and training workers now being used; and (2) that the cause of the church is harmed by widespread unflattering "images" of what it means to serve the church. These warnings were not only needed; they were well put.

Yet I fear that the way in which these two issues were connected with one another may give an impression, perhaps unintended, which would be false. Twice the editorial referred to a college student's choice of courses of study in relation to the ministry, almost as if "the ministry" were like law or medicine, a particular professional category, which an individual chooses and for which he prepares; not just another "good job," but still basically a livelihood for which one prepares oneself, with a young person's choice among various "vocations" being largely a personal matter, the decision being made in terms of the ideals and "images" held before him by his elders.

But is not this kind of assumption itself part of one of the "preacher images" which we must combat, in the name both of the New Testament and of our own spiritual heritage as Mennonites? The New Testament does not describe a profession of "preacher" or "pastor," one specially trained and supported servant of a group, all the other members of which are "laymen" in "secular vocations." We read rather of a multiplicity of ministers and ministries, all of them different, defined not by one fixed "image" but by the discernment of the living congregation led by the Holy Spirit.

If the call to the ministry is replaced on the one hand by the individual "vocational choice" of young persons and on the other by ministerial committees corresponding with relatively unknown "candidates," there is definitely—in the words of the editorial—"something . . . wrong in the spirit and/or the method of the church." The lack of "ministerial material" can, however, not be helped by tinkering with the "preacher image" in the minds either of the young people or of the ministerial committees. What is needed is a Spirit-led rediscovery of the multiplicity and the basic adequacy of the gifts already within reach of the local body, and a Spirit-driven rejection of secular concepts of vocation. The case where a given congregation does not have in her midst persons designated by God and provided by Him with the requisite gifts for all the services needed within, as well as for sending out, should be the exception; not the rule to which we seek to adjust smoothly.—John H. Yoder, Elkhart, Ind.

* * *

Thank you for your March 8 article on "The Evangelical and Minority Groups" by William Pannell. Bro. Pannell speaks boldly and Scripturally concerning a problem that the entire church faces. The effects of our city church's ministry to ethnic groups will be enhanced or hindered by the attitudes of the total church.

I would like to see more articles in our periodicals pointing us to a way of love in relation to our brethren of another race.—Hubert Swartzentruber, St. Louis, Mo.

(Continued on page 400)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS SOYO NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The Shut-In Page

Once a month we devote one page to the special interests of those whose circumstances of health restrict somewhat their activities. We often speak of these as shut-ins.

But they are not necessarily inactive. Some are very active indeed. And some would like to have something more to do.

To point the way to such service we begin in this issue the promotion of Service Fellowship. One of our brethren, who has experienced what illness means, but whose active mind could not accept a sentence to total inactivity, is serving us anonymously in directing the Service Fellowship. For this issue he has written "Service Fellowship Pen-points," which should serve as a good starter. We hope to hear from many of our shut-in friends. Address Service Fellowship, c/o Gospel Herald, Scottdale, Pa. It will be interesting to see what God is saying to the more quiet ones.—E.

Getting By

Guest Editorial

Millions of persons in this corrupt world still ask, *Is it right?* They are the ones who seldom get into the papers. We must admit, however, the frequency of the questions, *Can I get by with it?* and *Will it work?*

The desire to *get by* with what we shouldn't do or with failing to do what we should do is innately human. The baby with a hand on the gas stove button and his eyes on his mother is making one more attempt to get by. The grandmother or even the great-grandmother who climbs on a ladder to wash the kitchen walls is trying to prove to herself and her family that she can get by with something she has been warned against.

From kindergarten to college commencement many students work harder just to get by than they would have to work to learn. For the habit of learning makes learning easier as time goes on, while the habit of limiting learning to barely enough to get by breeds difficulties and complications that trap the student in his own net.

Mrs. Franklyn D. Roosevelt speaking recently to a ninth-grade English class in Brooklyn, admonished them: "Don't try to just get by. The future will require all to develop ourselves to the best quality, the best capacity," she said.

"Nobody can do this for you," the ex-teacher pointed out, adding, "Do your best, do it wherever you are, and you will find your influence will grow."

Mrs. Roosevelt said the love of life is too strong for us to destroy the world, although we know how. But, she admitted, young people face a difficult as well as an exciting time. Then she flung her challenge: "I think we have an opportunity to do for the world what the early people who established America did for this country. If we can show that we are able to live here with our differences of race and religion, we can demonstrate that the world can live together too."

This gigantic job can never be accomplished on mere "get by" knowledge; it is going to demand the wisdom of the ages. And the beginning of wisdom is the realization that we do not learn a thing just to answer today's question or to pass next month's test. Whatever we actually learn can be used over and over all through life.

When the question of getting by applies to education, it means doing the very least possible. Applied to crime it means doing the most as fast as possible. The number of unsolved murders, thefts, fires, and other crimes prove that many do get by in escaping the law. Some for only a short time; some for life. But they cannot escape from fear of being caught. And they cannot escape from themselves.

More pathetic than the prisoner behind the bars is the retired gangster fighting for respectability for himself and his children. He moves into a palatial home in an exclusive neighborhood and tries to buy friends by giving lavish parties. But his high fences equipped with electric alarms, and the vicious dogs patroling the grounds reveal his constant fear that some person he has wronged will try to retaliate. He has reached his goal; he has everything money can buy. But his elaborate home is pointed out as the home of a famous gangster. His children are designated as gangster's children. The apartment houses he builds—to bury his past under a legitimate business—are identified as the gangster's building program. He cannot buy freedom from himself.

Some criminals, after escaping the law for years, find peace from self-torture by surrendering themselves. Others take the suicide way, as did Lady Macbeth who warned us long ago: "Nought's had, all's spent, where our desire is got without content."

The home, where education really begins, must take the first step in proving that merely getting by doesn't work. The task of education is to help each individual find his own purpose in life and to inspire him with the feeling of responsibility necessary to accomplish that purpose, without sacrificing others on the way to his goal.—E. K. H., in *The Union Signal.*

The Nicest Sound

By Lois Kauffman

One of the nicest sounds of the week can be heard in church on Sunday morning. It is just a whisper of a sound.

No, it isn't the whispers of the early worshipers as they gather to sit side by side in the pews. That isn't a whisper. It is more of a hum or buzz.

Neither is it the whispers of members who insist on whispering during services. That isn't a nice sound.

It isn't the hurried steps of late-comers who haven't learned to tread softly when they enter the sanctuary. That isn't a nice sound, either.

It isn't even the singing—pleasant though that sound is. Singing should be a joyous outpouring of our hearts in praise to God. That usually requires more than a whisper.

After the superintendent announces the devotional reading for the morning you hear it. Worshipers, reverently turning the delicate pages of God's Holy Word, make the nicest sound—just a whisper of a sound. Listen for it next Sunday.

Beemer, Nebr.

*

What does the church provide for the college-trained person? A pastorate—or only a chance to warm a bench in the fifteenth row of the meetinghouse? Surely there is no necessity for either of these alternatives. The former may inflate the ego and the latter destroy it. People need to be proved at the same time that they need to be used. Let us avoid the sin of ignoring and suspecting those who go to Bible college as well as the sin of feeling that only trained persons are capable of serving God as leaders.—J. L. Brubaker, in *Missionary Messenger.*

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

7. *What does the Peters murder case tell us about the Christian's witness to the state?* Last week's column told the story of the Amish Mennonite, Paul Coblentz, his murder by Cleo Eugene Peters, and the sentencing of Peters to the electric chair, followed by the commutation of that sentence because of petitions from the Amish Mennonite community itself asking that the murderer's life be spared. What does this teach us?

1. It should remind us of the words of Christ: "Ye are the salt of the earth. . . . Let your light . . . shine before men."

2. It should remind us of what historians have said about the influence of the Anabaptist faith upon society and the state. One writer has called Anabaptism "the first plain announcement in modern history of a program for a new type of Christian society." Another says the Anabaptist "communities were prophetic . . . the forerunners of the modern world. They stood against war, against capital punishment, against slavery, and against coercion in matters of religion before others thought of it."

3. To these Anabaptists, being the salt of the earth meant more than going quietly on their way, "tending their own business," on the assumption that if men did not "see . . . [their] good works" and follow them it was their own fault. In the spirit of Elijah, Isaiah, and Jeremiah, they were God's messengers speaking forth with their mouth His judgment upon the world. In doing so they greatly disturbed the conscience of men about them.

4. Even though the state is not Christian, there is a real sense in which it is under the lordship of Christ. Peter says: Christ is "gone into heaven . . . with angels, authorities, and powers subject to him" (1 Pet. 3:22, RSV). Paul says: "Every knee . . . [shall] bow . . . and every tongue confess that Jesus Christ is Lord" (Phil. 2:10, 11, RSV).

Even though unregenerate men can understand this truth only dimly, the church nevertheless has an obligation to proclaim to the state and to all the world that all men stand under the lordship of Christ. And to the extent that the state does understand this truth the salt and the light of the church will have had their effect, even upon a sub-Christian society.

5. The commutation of the death sentence in the case of Cleo Eugene Peters is an illustration of the responsiveness of the state to the lordship of Christ, when the church has courage to press His claims.

6. Too much and too long in modern Mennonite history have Mennonites been content merely to be "the quiet in the land," too hesitant to press the claims of Christ and His lordship upon the world about them.

7. The Peters incident would teach us that we must be more diligent than has been our custom in speaking forth by word of mouth in order that our neighbors, the community, and the state may know the claims of Christ; and that they may know the conviction of Christians concerning the great social issues of the day.

Goshen, Ind.

Covering by Love

BY NELSON E. KAUFFMAN

While we profess the doctrine of the way of love as a distinguishing characteristic of Mennonite theology, we have often failed to demonstrate the conquering power of love as it is revealed in the death of our Lord, and in the lives of many of His disciples since. We are often tempted to think that almost all is lost, and that the forces of selfishness and pride are triumphing. We are not denying the serious paucity of true suffering love in church life today, but it is heartening to know that there is still "faith on the earth." Thanks be to God!

Some time ago in one of our small congregations there arose a situation which contained the element of human failure, injured personal feelings, provided material for gossip, and occasioned just criticism. The stage was getting set for one of those unpleasant tasks that often fall to church leaders, where failures of sincere brethren must be examined and attempts made to identify wrong, and to suggest acknowledgments which often leave scars and feelings that are hard to forget.

The Lord of the church knows that our "treasure [is] in earthen vessels." He at the same time declares that "sin shall not have dominion [or rule] over you." We are never taught that we can justify sin, but the Scripture does teach that "charity shall cover . . . [a] multitude of sins," and that we are to take the "beam" out of our own eye so that we can see clearly the mote (sliver) in our brother's eye.

In this case the person who was in leadership responsibility, and had given occasion for criticism, took inventory of his situation and attitudes, took the position of acknowledging the error in the spirit of penitence, attempted to correct the situation, manifested the spirit of love toward those whose feelings he had aroused. Those who had felt alienated and had allowed some personal feelings to arise, sensed the attitude of forgiveness, and felt their own position lacking.

As time went on, forgiving, suffering love began to work, because the group prayed. The atmosphere began to clear. Each could feel the forgiveness of the other. Necessary words for clear understanding were spoken. The unnecessary discussion of failures was not engaged in and so needed not to be forgotten. The feeling of brotherhood and love was expressed and manifested and is remembered.

Can we learn that criticism and feelings of aninosity that are never expressed can never be repeated and need never be forgotten? Can we learn to deal with personal problems in the context of love which it is a joy to remember and a blessing to discuss? Is not this the meaning of Peter's admonition, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." Can we not learn that sins dug up and worked with become dirtier and more sordid with each repetition? This is not to suggest that some sins must not be acknowledged and confessed publicly. However, those that might well have been covered by suffering love often have the most putrid aspects.

Thank God, suffering, forgiving love is at work among us, not only in one case, but in many. It does not often come to public attention, since it is not food for gossiping minds and mouths. Let us pray for the Calvary love that covers sins and reveals itself, to the glory of our living and loving Lord.

Elkhart, Ind.

50 Years Ago

(from GOSPEL HERALD, *April 21, 1910)*

Bro. George R. Brunk . . . has . . . purchased a small farm in the heart of the colony [Denbigh, Va.].

More than 12,000 American citizens . . . between Mar. 31, 1909, and Mar. 1, 1910 . . . went from all portions of the United States . . . to take up government homesteads in Canada.

(from GOSPEL HERALD, *April 28, 1910)*

. . . one hundred years since the first Amish Mennonite settlement in Holmes Co., Ohio. . . .

A state that has . . . abolished the saloon should keep her record consistent by abolishing legalized murder [capital punishment].

The Mennonite Research Foundation (1947-59)

By Melvin Gingerich

On April 17, 1947, a board of seven men, appointed by the Mennonite Board of Education, adopted a charter for the Mennonite Research Foundation, elected a director of research, and chose its first research projects. On Sept. 1, 1947, the office of the Research Foundation was officially opened at 1613 S. Eighth St., Goshen, Ind. For twelve years the Foundation carried on its work as "a semiautonomous, chartered agency under the Mennonite Board of Education serving the research needs of the Mennonite Church as a whole," as stated in the first sentence of its charter.

By 1958 the board of directors felt that the Research Foundation had passed the experimental phase, had proved its worth, and could now be given a more official status in the organization of the Mennonite Church. Consequently at the meeting of Mennonite General Conference on Aug. 26, 1959, the following action was placed on record: "Moved that recommendations of the Historical Committee and the General Council be approved, by which the work and responsibilities of the Mennonite Research Foundation shall be absorbed by the Historical Committee, which shall be named the Historical and Research Committee. Carried."

The headquarters of the new committee were subsequently established in the southwest wing of the new seminary building on the Goshen College campus, and since Sept. 1, 1959, the Historical and Research Committee has been promoting the historical interests of the church, caring for its archival collections, and pursuing research projects in this new center. It is proper, therefore, to review the twelve years of the Mennonite Research Foundation that preceded this merger.

The purpose of the Foundation was to serve the research needs of the Mennonite Church by carrying on or sponsoring research projects in such fields as Mennonite history, theology, sociology, education, evangelism, and other areas of thought and activity in the life of the church. It was a servant of the church, serving its committees, boards, agencies, and institutions that needed information for the planning of their work or who wished to have surveys made to discover trends in Mennonite community and church life. In other words, it was a fact-finding agency for the church.

Through the twelve years, Paul Erb served as chairman of its board of directors, A. J. Metzler as treasurer, and H. S. Bender as executive secretary. Melvin Gingerich served as director of research except during 1955-57, when G. F. Hershberger was acting director. Represented on the board of directors were the education, publication, and mission boards of the Mennonite Church, as well as its three colleges, Hesston, Goshen, and Eastern Mennonite.

The Research Foundation was financed by grants from the church agencies, by charges made for special pieces of work, and by gifts from a group of sixty brethren known as the Mennonite Research Associates.

Thought for the Week

It should be a joy unmixed with jealousy to see one's successor perform a task better than his predecessor could.—E.

Topics for research were approved by the board of directors. Some of these were first proposed by members of the board, while others were brought to the board by church agencies. During the twelve years, thirty-seven research projects were approved for study. Of these, thirty were completed, with seven others still in progress. These seven have been taken over by the new Historical and Research Committee. Some of the approved projects required only several months of work, while others have required years of continuing research.

Among the major studies was the Mennonite Family Census, begun in 1949. From it has come a wealth of information on family size, average age of baptism, family mobility, educational level, occupations, home ownership, average age of Mennonite church members, and shifts in occupations. The extent to which Mennonites had ceased to be a rural people was one of the surprising discoveries of the research project. A considerable number of college students did special studies with the materials gathered in this census; other possibilities in the use of the census materials have not yet been exhausted.

Three studies in Mennonite income and giving, for 1947, 1951, and 1956, were revealing and the results were used by many boards and agencies of the church. A detailed analysis of the 1956 study is available for $1.00 from the Historical and Research Committee. At least two of the research projects were used as doctor of philosophy dissertations. John A. Hostetler's study of "Mennonite Outreach" was a thorough investigation of how many and what classes of people are brought into the church through various forms of evangelism, as well as how many and what classes of people are lost to the church. This study has won wide respect among trained research scholars in other denominations. The Mennonite family study by J. Howard Kauffman is another thorough piece of work leading to a doctor's degree, which was sponsored by the Research Foundation.

A number of the research projects have resulted in the publication of books. Among them were *Coals of Fire*, by Elizabeth Hershberger Bauman; *The Mennonite Church in World War II*, by G. F. Hershberger; and *Youth and Christian Citizenship* and *What of Noncombatant Service*, by Melvin Gingerich. At least two other studies will probably be published in book form.

Other research projects concerned the history of the Mennonite Church in World War I, the history of Mennonite relief work, an analysis of the contents of the GOSPEL HERALD, participation of Mennonite youth in high-school athletics, the use of visual aids in Mennonite churches, an index of conference resolutions, a history of women's activities in the Mennonite Church, the activities of non-Mennonite nonresistant groups, a directory of Mennonite business firms, a census of Mennonite young people of college age, Mennonite music worship practices, a directory of Mennonite mutual aid organizations, the office of deacon in the Mennonite Church, and other topics.

Since America has come to be a highly complex industrial nation confused by the many problems growing out of this condition, the Mennonites, who are no longer primarily a rural people, have been caught up in this rapidly changing civilization and consequently face many perplexities because of their being in a very real sense "in the world." Other churches too face somewhat similar problems and consequently they have set up research agencies to study the nature of the society they face and to learn how they can present an effective Christian witness in the Atomic Age. The men from these agencies meet regularly in the Religious Research Association to exchange information helpful to the entire group. In these studies and in this fellowship, they are following the path of wisdom long ago established by business, industry, and education, which annually spend millions of dollars on research.

The Mennonite Church, along with other Protestant groups, has recognized the need of studying its problems and is committed to research, not only through

its Historical and Research Committee, but through its schools, boards, and other agencies which are carrying on many studies in addition to those done by the Research Foundation and its successor. No one would claim that all of the answers can be found through study alone. Along with research must always go prayer, a familiarity with the revealed Word, and the waiting upon the Holy Spirit for His guidance. The experiences in church research during the past decade have convinced the leadership of the Mennonite Church that a proper balance of the above factors can give us guidance as we face the new problems of our secular American environment.

The Franconia Ordination

BY MARTHA K. KAUFFMAN

On March 8, 1960, many of us assembled in the Franconia Mennonite Church to witness the ordination of a bishop. As ten bishops who were ready to take part in the service took their places before us on the long pulpit, it gave me a new feeling for the strength and unity of the church.

After the singing of several hymns, Bro. Arthur Ruth stated that in his thirty years of assisting in ordination services, he had never experienced such interest in voting among lay members. He then announced the order of the service.

Bro. Joseph Gross read from I Peter 5. He commented that the office of bishop does not seem important to many church people today. However, according to the Word, it is for the inbringing of the lost and for the strengthening of the believers.

Bro. Nevin Bender, Greenwood, Del., based his sermon on I Tim. 4:16 and Acts 20:25. The minister must take heed to (1) himself—time for devotional and family life, (2) doctrine—preach the eternal Word, (3) flock—feed *all* the flock. The minister's life not only has responsibilities but rewards in an eternal crown of righteousness and glory. The duty of the entire church shall be to esteem the minister highly (not idolize), pray for him, obey the teaching of the Word, and support him financially.

Bro. Stanley Martin, Hagerstown, Md., shared with us a thought which someone gave to him. "A minister is a man. Pray for me because I am a man."

Bro. Richard Detweiler testified that we all keenly feel our limitations and the heaviness of the task. We must remember, the flock of the Lord needs the revealed Word, and the strength of brotherhood.

Following the testimonies to the message, folded slips of paper were placed into the five books representing the five brethren who shared the lot. The concern of the prayer by Bro. Winfield Ruth was that the right book and the right brother get together. The slip of paper with Prov. 16:33 written on it was found in the book of Bro. Clinton Landis. The ordination charge was then given by Bro. Ruth, assisted by John Lapp and Jacob Moyer.

Bro. Stanley Beidler reminded us that at such a meeting we all feel the importance of supporting the ordained one, but we are inclined to forget so soon. After he led the closing prayer, the hymn, "O Holy Saviour, Friend Unseen," was sung and the benediction was pronounced by Bro. Bender.

Following the services several of us were discussing ordination procedures with a non-Mennonite minister. I remarked that I was impressed to look into the faces of those ten men because it gave me a new sense of the strength and power of the church. He recalled that when he was a boy all the elders sat up front, and he felt that they lost something when they discontinued the practice.

Wherein does the strength of Franconia Conference lie? In its ten bishops? Yes, but only as they are supported by 5,420 (*Mennonite Yearbook*, 1960) members which they faithfully represent.

Souderton, Pa.

Clayton L. Keener, Bishop

BY IRA D. LANDIS

Never before in our history has a bishop been ordained so long after he was chosen by lot. Indeed, we have records where different ones were chosen *in absentia*, but soon thereafter ordained. A Virginia brother on Sept. 17, 1905, was so chosen for bishop, but was contacted and ordained within a few hours. Henry Shenk, at Chestnut Hill, in September, 1864, was ordained as minister in his home after the lot was cast. Clayton Bergey was ordained at home soon after being chosen, and John K. Fisher (O.O. Amish), Kinzers, was ordained two weeks later. Henry B. Ramer was ordained deacon in 1901 at Martinsburg the day following. Clayton L. Keener was chosen June 25, 1959, and ordained bishop March 6, 1960.

Clayton L. Keener was born Aug. 7, 1902, the son of Henry S. Keener (1857-1936) and Lizzie B. Leaman (1864-1940), on their farm at Lititz, Route 1, near the Hess meetinghouse. The influence of a godly home and instruction in Sunday school have been powerful factors in shaping his life. He learned the science of agriculture at home and received his formal education in Rothsville High School and Millersville State Normal School, graduating from the former in 1921 and the latter in 1938. On Dec. 23, 1922, he married Martha Gish (b. June 25, 1901), daughter of Pre. Daniel N. Gish (1867-1954) and Barbara Hoffman (1867-1944) of Millersville. Sister Keener also is a graduate of Millersville.

Entering the teaching profession, Bro. Keener became principal of the Little Britain High School in southern Lancaster County, and taught there from 1921 to 1938. In 1926 he moved to a small farm in Little Britain Township, teaching in his spare time.

On Aug. 4, 1938, in a class with Joseph Hostetter, Amos Myer, Paul Myer, and Abram Metzler, Jr., he was called to the ministry for the New Providence-Mechanic Grove circuit. Beginning with 1940 he served on the Sunday School Committee of the Lancaster Conference and in 1942 taught in the Special Bible Term evening classes. In 1947, in keeping with his farming interests, he became a charter member of the Mennonite Community Association. During the school years 1947-50 he taught at Lancaster Mennonite School.

In the fall of 1950 he and Martha left for Ethiopia under the Eastern Board of Missions and Charities, where he became business manager for the mission. Sister Keener taught in His Imperial Majesty's Blind Training School in Addis Ababa.

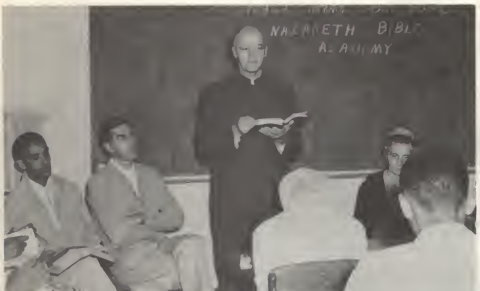
After a year's furlough they returned for a second term. Fifteen months of this term were spent on a sabbatical leave to Somalia during the furlough of the Linds. To all the blind boys they were Papa and Mamma Keener, but to the missionaries they were always Uncle Clayton and Aunt Martha. Their hearts still are in Africa.

Bishop Jacob T. Harnish of the Strasburg-Mechanic Grove District, at the age of eighty, wisely asked for help. The votes of the district were taken and three brethren received five or more votes, viz., Clayton L. Keener, Emory H. Herr, and Ray S. Yost.

On a beautiful day in June, while the Keeners were in prayer in Ethiopia, the lot was cast at Strasburg. Bro. Emory took the first book and Ray the last, leaving the middle book for Clayton. The Lord found His David, although Clayton was far removed from Strasburg. Hence there was no ordination that day.

Bro. Clayton remained in Ethiopia until the proper replacements could be provided, leaving the field in early February of this year. On Sunday afternoon, March 6, he was ordained, more than eight months after he was chosen.

God blessed the Keeners with a family of six. Ellen (1924-53) married Dr. D. Rohrer Eshleman and served the Lord in Africa until He summoned her to be with Him; Robert G. (b. 1926) married Florence Weaver and is now serving at Nyabasi, Tanganyika; Barbara Lois (b.

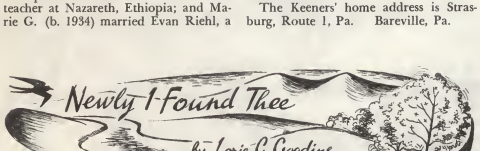


Chapel at the Nazareth Bible Academy Feb. 3, 1960, with Clayton and Martha Keener as guest speakers.

1927) married Harold Shenk and is a worker at Laurel Street, Lancaster; Mary Elizabeth (b. 1928) married John M. Drescher, president of the Ohio Mennonite Mission Board, Marshallville, Ohio; Anna G. (b. 1931) married Paul M. Gingrich, who succeeds Clayton L. in Ethiopia as mission treasurer and is a teacher at Nazareth, Ethiopia; and Marie G. (b. 1934) married Evan Riehl, a medical student at the University of Puerto Rico.

May the Lord help the Keeners to make the necessary adjustments and, as the first representative of our foreign mission program on the Lancaster Bishop Board, to serve our emerging foreign mission interests well.

The Keeners' home address is Strasburg, Route 1, Pa. Bareville, Pa.



Newly I found Thee. How fair was the morning,
How vibrant the hills in the sun's gold adorning,
How happy the birds in the season's awaking!
(So happy my heart that was near to breaking.)

Newly I found Thee. How sweet Thy creation!
(So sweet was Thy peace to my heart's desolation!)
How tender the breeze the new blossoms caressing!
(So close was Thy comfort, so tender Thy blessing.)

Newly I found Thee. (Thy grace was revealing
Thy love to my heart that is whole by Thy healing.)
How joyful the song of the arrowing river!
(So joyful my heart in the hand of the Giver.)

Newly I found Thee. The strong, shining mountains
Sing praise with my heart, and the swift, singing fountains.
In new life and new gladness within me, around me,
Newly I found Thee!

Killbuck, Ohio.

A Prayer

FOR THIS WEEK

Awaken, we pray Thee, Thy true light in Thy children for whom the realities of the life beyond are still uncertain and far away.

Speak to those who try to live only in the poverty of their own meager selves, knowing that their very lives come from Thee.

Be merciful to those who rebel against their own better selves, knowing that Thou holdest before them their very life and salvation.

—Elvin V. Snyder.

Prayer Requests

(Requests for this column must be signed)

Pray for the Augsburger Crusade which begins in Allentown, Pa., on May 15.

Pray for the missionaries in Israel. The Roy Kreiders have been without a visa for six months. Pray that they may know how to be able to secure visa extension or know what plans to make if that request is completely rejected.

Pray for the hundreds of our young people who will soon graduate from our schools, that they may know the will of God for their lives, and faithfully follow His leading.

Pray for the new work in Nishibetsu, Japan, and the kindergarten teacher, Okumura sensei. Since the work has been started, the Buddhist priest is trying to get all the children and adults on his side.

Pray for a possible Christian Rural Center in Japan. A village is offering 75 acres of land to be used as a Christian training center for farming and everyday Christian living.

Pray for Amelia Lopez, Pico Rivera, Calif., who lives near the mission workers there and has been friendly to them, in spite of the warnings of the Catholic priest.

Bro. Myron Augsburger in a chapel talk stated that needless whispering during church services is a sin. Yes, he repeated, it is a sin.

He stated further that those so doing owe three apologies:

First—To God, for irreverence in the house of worship.

Second—To the one whispered to, for distracting his mind from the worship.

Third—To the speaker, for open discourtesy to one who is trying to bring a message under difficult circumstances.—*Zion Visitor.*

Of Doors and Brethren

By J. PAUL SAUDER

The lovely veneered doors in the new house set me to thinking. They had lately come from the mill and one could see their latent beauty, even if they were still "in the raw." True, there was a flaw here and there, a hole or two which needed to be filled before the door would be smooth on both sides and on all four edges. It would have been an easy matter to point up the flaws of the doors by filling them with a glaring, contrasting putty. If I had done that, I would have proved my ability to be an excellent faultfinder and to show that nothing had escaped my eagle eye. But to serve my house-building employer's interests, I needed an eagle eye to discover how the faults of the doors might be erased, blended, rendered inconspicuous.

Somehow those doors made me think of human relationships and of how I should treat my brother. Do I deal with him so as to render his flaws invisible to those whom he may be able to serve?

But I saw more. Someone had mishandled one of the doors and there were now embedded dirt marks which had to be eliminated or forever remain on view, sealed in by transparent varnish. Naturally I chose to eliminate these marks by using, of all things, a medium-grain sandpaper. That may sound radical, but the besmirched and bruised wood cells simply had to go. If all rubbing is done "with the grain" and there is never any rubbing "across the grain," the sanding of the raw wood will never be noticed on that finished mahogany-veneered door.

My brother has his faults, too. It may someday be in my place to help him. Brethren can generally be "sanded," even liberally, if it is done *with the grain*, directly in line with love. Oh, of course, I could rub the door any old way, hurriedly, and thus leave permanent scars on it; and I could treat my brother in like unlovely fashion. But love dictates that I sense my brother's bent of character and work accordingly when it is my turn to be aware of his fault. If he knows of my high opinion of his possibilities in Christ, he is more likely to consent to the "sanding away" of his flaw.

If the inanimate door could speak, it would doubtless say, "Anything you do to preserve me, to perfect me, to render me an object of use and satisfaction, is pleasing to me." Can Christ-loving Christians say less? And can Christ-loving Christians also do less to and for their brethren? But it is easy to see our brother's faults and then lovelessly to render them glaring, thereby proving our superiority as a fault detector.

Now James, the brother of our Lord, would have us know that he who eliminates an error from his brother is far superior to a mere fault detector. And how it must delight the eye of the Master Builder when He sees the loving and effacing elimination of a Christian's fault! How His scanning eye must thrill to the sight of a careful sanding away of that besmirching which would mar my brother's spiritual appearance and usefulness!

And then I varnished the door, putting on a coat of "sealer" first. The treatment brought out and rendered permanent the beauty of that wood from the Philippines. I wish you could have seen its distinctive grain. My brother, too, isn't all fault; his faults are as minor as were the flaws of that "raw" door. And when I "varnish" my brother with *love* (I also brush the door *with the grain*), how his latent beauty of character appears! It is a rewarding sight to see a door progress until it becomes a finished furnishing in a house. But far more rewarding it is to see my brother progress to become a furnishing in the temple of our Lord, which is none other than His very own "assembly of those who have been called out."

Phil. 1:4-6. (Look it up.)
Elkridge 27, Md.

WHAT IS FAMILY WORSHIP?

(Continued from page 394)

will accept the religious instruction and guidance of their parents. It is too much to expect that feelings of resentment and frustration on the part of children toward routine family worship can always be avoided. Yet if these feelings are frequent, more harm than good may be done. In a survey of Mennonite teenagers, 10 per cent said they usually feel uncomfortable when their parents give them religious instruction. Another 20 per cent said they "sometimes" feel this way.

One conference participant suggested succinctly that we need to emphasize the *quality* of time together in family worship rather than the *quantity* of time.

How can families get started in family worship? One answer is to build on already existing family activities. The practice of reading stories to children at bedtime might be enlarged to include singing and prayers. Enlarging on the mealtime prayer period may help. Purchasing a good devotional booklet for reading together may serve as a beginning point. The children's Sunday-school materials include suggestions for family worship. It is planned that the new family worship magazine will include suggestions on conducting worship and getting started.

Family worship is probably most effective when regularized, so that it is counted as a part of the daily schedule. It is not always easy to find a regular time that will suit all family members. A serious effort to solve the problems of time and place will normally be rewarded with a workable solution. We can trust God for guidance in this as well as other matters.

The family is the most important influence in the life of an individual. It provides a seedbed for the development of spiritual maturity. Let us prepare the seedbed as well as possible. Family experiences have great significance for the spiritual growth and development of family members. Family worship can and should be a part of these.

OUR READERS SAY—

(Continued from page 394)

In the issue of March 15 appeared "The New Law." When I read this article, I was made to thank God and take courage. It reminded me of Bro. J. L. Stauffer's writings when he backed up his statements with Scripture. He magnified God's Word far above his own opinion.

May God's Word be magnified; then His name will be glorified and His kingdom will be extended in the earth.—M. L. Hertzler, et al, Denbigh, Va.

* * *

That is a most challenging editorial in the GOSPEL HERALD (March 22). May it cause many to think seriously on this most important work on this earth—the preaching of the Gospel. The situation should drive us into deep humiliation and fervent prayer. I hope that every father and mother who has sons and daughters will read "The Preacher Image" carefully and prayerfully.

Why should there be a preacher famine? Have we become strangers to the personality of Jesus Christ? Have we lost the burden of the Lord? Your pertinent statement at the bottom of the first column, "It cannot be that we lack the intellectual and personality gifts for the ministry," should wake us out of our lethargy induced by the impact of this materialistic generation.

That the preacher is often spoken against and belittled in his calling is, I suppose, the experience of all ordained men, at least in some circles even among "church people." At a certain public sale, at which this writer was present on business, another preacher walked into the barn. Someone shouted, "Oh, the preacher is here too; what does he want?" Another one retorted, "Yes, he came for the chicken dinner and to meet the women." So this berating of the minister goes on in the "smaller circles" as well as in the higher ups to which the editorial refers. Such persecution by the enemy of Christ may well have a sinister influence on our young brethren who have faintly heard the Lord's call to the ministry. I have heard things said about preachers by adult people who should have known better, in the presence of teen-agers, that should never have been said.

I feel the editorial comes to a climax in this statement: "Only the highest of spiritual qualification equip a man for the ministry of the Gospel. Only the conviction that the Lord has called him can help him through the trials and tests of his task. . . . We can help the church to recruit the leadership she needs by exalting the work of the ministry to the place it deserves. We can give out ministers love and respect. We can refrain from carping criticism. We can help to restore the minister to an effective place in the community."

May it be that we as a church do not take to heart our Lord's command to send forth laborers as we should. Luke 10:2. "Pray ye."

I always look forward with joy for spiritual refreshment in your timely and well-written editorials, and could not help saying a special Amen to "Preacher Image."—Moses Gehman, Denver, Pa.

CHURCH MUSIC

Laurelville Church Music Conference

August 6-13, 1960
Introducing Staff Member
Chester K. Lehman

"Brother Chester," as he is affectionately known to his E.M.C. family of students, has had many years of experience in varied phases of church work. His earliest service to the church was as a song leader and singing school director. He was later a music instructer at Eastern Mennonite College as well as a professor of Bible. C. K. has preached and led hymns in many of our congregations throughout our church. He will serve Church Music Conference as spiritual director, leading in morning and evening worship.

The Unfinished Task

By J. Mark Stauffer

There are at least seven areas in church music that ought to receive our God-directed attention in the future. May we have the satisfaction and recognition that God is beside us as we labor for Him and the church in our services.

The Spiritual Life

The basic requirement for divine worship in singing is a warm, spiritual relation with Jesus Christ. The new birth produces a new song within the believer —a song that is audible. Profession is easier than possession; many church members are not spiritually related to Christ.

Jesus told a great religious leader, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). This applies to Mennonites as well as to all other professional followers of Christ. Our work in evangelism the past five summers has convinced me anew that spiritual life must be vital before one can "worship . . . in spirit and in truth."

The Worship Service

Traditionally, the Mennonite worship service has been very simple; a wayfaring man would have no difficulty in understanding it. We are facing, I believe, two problems in this area and they involve, of course, the traditional extremes. The first is a severe insistence that we do as we have always done. If the congregation has always sung when the children pass to their classes, or when lifting the offering, or during the communion service, we must continue. To change would be bad.

The second has to do with certain innovations in the service which ought to call us to devout prayer and evaluation. Some churches are using special music each Sunday morning in choir fashion. Still others set in instruments for special occasions and then apparently forget to remove them. May we have guidance from God's Holy Spirit; He wants to help us.

Our Leadership

We need minister's who can sing, lead a hymn, and appreciate the place and meaning of singing in divine worship. They ought to be vitally interested in the welfare of congregational music. The minister should be the song leader's best friend and co-worker.

Many of our song leaders are at "ease in Zion"; they see little or no reason why they should seek self-improvement. They do not plan, study, or practice for their task, and the service reveals and reflects this fault. Song leaders who do not sense a divine call, who are unwilling to train themselves, and who do not realize the prime importance of their work, should resign and make room for the Lord to have His way in some other life.

Our Children

The children deserve our best investments as parents and church leaders. They are the surest hope for a better church tomorow if we do not fail them today.

As leaders, we need to find a qualified Christian woman to teach our children to sing. Time must be provided for their instruction and all needed experiences and materials should be made available. (Would I be presumptuous to urge the purchase and use of *Our Hymns of Praise?*)

Our Teaching Program

Voices are frequently inherited, but we need instruction regarding their proper use. If we are to maintain congregational singing, our people must be able to read music. Let us hope that from here on, this initial skill will be taught to our children. Special music organizations are an excellent means to teach and train singers. There is a vital need for song leader clinics throughout the church. We need also more and better-planned music conferences on the congregational and conference level. Thank God for those we have had.

The matter of providing instructions and guidance for those churches who are using instruments seems difficult. I am not convinced that they desire counsel and to give it infers approval. As Abraham Lincoln said on one occasion, "The problem is too mighty for me; may God, in His wisdom, superintend the solution."

Our Publication

We are currently in the midst of the major task of revising the *Church Hymnal;* we need direction from God and the church in this work. There is a felt need in some areas for a text for music classes. Also, we urgently need a book for our song leaders.

The Staff, a small monthly church music publication, edited by Paul Showalter, is to be enlarged editorially and in circulation. With the unified assistance of our church music leaders, this can be a most valuable help.

Evangelism

The redemptive song of the church has been too weak and confined in the past. Many, many unsaved people in our church communities have never heard Christians sing. The finest use of sacred song is its employment in connection with the Great Commission. All the great movings of God's Spirit in our world have been borne on the wings of sacred song.

Let us seek out more and better opportunities for the use of singing in evangelism; it is for this noble cause that we remain here.

Shall or can we go on? Frankly, we have no Christian alternative. I close with the words of David Livingstone, great missionary warrior to the dark continent: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward." And as we go forward, let us remember, "We need never walk alone."

Harrisonburg, Va.

Why Sing?

By Nathan Nussbaum

As Mennonites, we have established the highest form of music in our churches—that of congregational a cappella singing. In this manner, every worshiper can actively participate in worship. Yet I believe we might often sing or not sing and not realize the great significance in our acts of singing. May I suggest a few reasons why we should be a singing people?

The first basic reason is *to praise God.* The psalms tell us to "praise the name of God with a song" (Psalm 69:30), and that we should "sing praises to the Lord" (Psalm 9:11). The reason God created us is to praise and glorify Him and this is one medium of communicating.

(Continued on page 413)

FOR OUR SHUT-INS

Service Fellowship Pen-Points

One does not work up merit for personal spiritual gain; one works instead for the meritorious Christ. The "Service Fellowship" is not an organization but simply an exchange, begun for the especial benefit of "pausers before life's traffic light" so that they, along with others, may use their time effectively. These physically less active people do not "have time on their hands"; rather, they have time for the tasks *in their hands.*

Some of us interested folks are active in spirit and body both, and may be working hard to make a livelihood; others of us have active spirits and wonder why our body trails so lumberingly along, 'way behind our restless spirits. For still others of us it seems that spirit, body, and emotions seem alike to be "all tired out." And yet—

There remains this fact. Christ's body needs hands to do the tasks to which your body can lend itself, when guided by consecrated imagination. God's work needs to be prayed for in lively discussion with Him, if you please, and *you* are available for such discussion. Then on to the tasks which await doing. Some of them you can do; some must be done with the help of others. Never matter, "pauser before life's red light," it is yours to see that they are effectively done. Even the matter for this page must be rounded up. What is that cheering poem which did you so much good? Just what happened to you when you started asking the Lord, "What can I *do* or *give* in Thy name?" Someone thinking of the privileges of your present position has written:

O God of love, keep me from sin
Who am to ministry shut-in."

So we submit herewith a list of ways and means to accomplish something for the Master. It is just a "starter" until your suggestion comes in to "Service Fellowship," c/o GOSPEL HERALD, Scottdale, Pa.

These things we "pausers' can do. Take your pick. (Suggested by "shut-ins," student and alumni.)

1. While you lie awake in the night, you can enumerate the names of the members of a certain congregation, praying for each as his or her face comes up. It's been done and it is far better to count saints than sheep.

2. Stitch some cloth bookmarks with Scripture verses according to a certain pattern. Interested persons, please inquire for special instructions.

3. Process used postage stamps to build churches. Some young stamp collector may show you how. When you have accumulated many, find out from Elkhart where to dispose of them.

4. Make up a list of things in which the Lord has been good to you. Then send that list to us *and* to another "pauser."

5. Make a poem scrapbook page, writing or pasting them on a standard-size student's notebook sheet so that sheets may be exchanged and/or gathered into one notebook for some hospital or old people's home, etc.

6. Bargain to handle some correspondence for "Service Fellowship" if your services are needed by that time. (We hope they will be.) And send us your suggestions of what to do.

7. Volunteer to mail out your church bulletins, to write to I-W and VS people regularly, to write to people whose names your pastor might suggest.

When you are right, you can afford to keep your temper; when you are wrong, you can't afford to lose it.—Selected.

8. Ask your bishop for names of church members of non-Mennonite background and then write them the kind of heart-warming letter you would like to receive if you were the only one of your relationship in this appreciated Mennonite Church. Prayers and tears will not be out of order while you write.

9. Plan a program of action for the "forgotten ones" at the nearest hospital, and tell "Service Fellowship" what you did. Such recounting will not be boasting; we are not interested in mentioning names at all, but we must have names for the sake of correspondence that we may can use inexpensive potted plants such as started geranium and coleus cuttings, ivy, or anything which will give the patient something to care for and take home. Be sure to print some *short* Scripture verse on a wooden paddle and stick it in the soil, with all the verse aboveground. Or plant some orange seeds which will yield a lovely green plant. Paint the can and letter verses on it.

10. Prepare an outline for an article. Then write that article or send the outline that you have made to someone whose published articles you enjoy reading.

11. Make a large-page scrapbook, using only one picture and one verse on each page. Letter the verses in very carefully. Grand for hospitals, old people's homes, etc. Set your friends to finding colorful pictures out of farm and travel magazines. Then trim the pictures and with the aid of your *Cruden's Concordance* and Bible, find an appropriate verse to print beside each picture. A pretty snow scene might get the verse, "Though your sins be as scarlet, they shall be as white as snow." Leave a page or two blank at the back for signatures and comments. And get the loose-leaf kind of book. Be enthusiastic; you are in the evangelizing and building-up business for the Lord.

12. Can you type? Then offer your services to prepare stencils and typed copy for those for whom such task is a necessary chore.

13. Call your preacher and ask what you can do to ease his task.

14. Why don't you write? "What shall I write?" you ask. The answer to that question is, "Anything." The scene from your window, what the birds did, what the breakfast cereal would say if it could talk; most anything can be written about meaningfully. There is some soul somewhere in the world whose life you may gladden. For him or her, write it and send it.

15. Try your hand at writing poetry. Both you and someone else may be surprised.

16. Make up some Bible puzzles. Like, "I took a long walk uphill from J_____ to J_____; here is the place where Samson met the _____and later found some good _____ to eat." Or make them a little harder than that. File them and use them later or send them to *Words of Cheer.*

17. And pray; there simply must be some part of every day for that. Start with thanksgiving, of course, then discussion and petition. Put yourself in His place. If you were He, what would you like to see different? Ask, then, believing.

Faith

BY HARRY H. NANTZ

No vision and you perish,
No ideal and you're lost;
Your heart must ever cherish
Some faith at any cost,

Some hope, some dream to cling to,
Some rainbow in the sky,
Some melody to sing to,
Some service that is high.
Chicago, Ill.

♣

In the April 14, 1959, issue of *Look* magazine, Steve Allen of television fame gives his autobiography. In it he makes this statement: "Since I was not brave enough to become a conscientious objector, I became a soldier." Conviction requires courage.—*Roselawn Bulletin.*

TO BE NEAR TO GOD

Spiritual Seed Thoughts from Philippians 1:3,4

Sunday, May 8

"I thank"

Thankfulness is a primary characteristic of the Christian. Thankfulness presupposes a sense of dependency. The opposite of such dependency is pride and vainglory. Paul wrote to the Romans concerning the ungodly, describing them in these words: "Neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21b).

Thankfulness is often closely related to thoughtfulness. Truly to think is to thank. Yet how thoughtless we are—how thankless. How much of our energy is devoted to complaining—how little to thanking. How quick we are to criticize—how slow to commend. Let us be thankful.

Sing—"I Thank the Lord My Maker"

Monday, May 9

"My God"

The miracle of the incarnation is contained in those two words, "my God." The eternal God of heaven is also the God of earth. God over all is also God with me. Our heavenly Father relates Himself to us through Jesus Christ. Christianity is a personal faith and a personal experience. Our God is a person, and He comes to dwell with people.

In the Old Testament we read that the Christ who was born in Bethlehem was to be called a name which means, "God with us." When Christ left the earthly scene, He promised another Comforter who would abide with His followers forever. This person, Jesus said, would dwell with them and would be in them.

Sing—"Eternal Father"

Tuesday, May 10

"Upon every remembrance"

Memory enables us to relate present to past. What has gone before is introductory to what will follow after. Remembrance and thoughtfulness are quite synonymous. Remembrance and thankfulness are also often closely related. I thank . . . when I remember. History is the story of what has been. History shows us how God has led. Both Bible and secular history show God's hand directing the affairs of men. The main lesson we learn from the past is that somehow God was always accomplishing His purposes in the affairs of history.

Pity the poor soul who has no happy memories of God's sunshine of love across his pathway. Pity the individual who remembers no divine comfort in the hour of pain and trial. Blessed is the man who remembers how God led, directed, and overruled in days gone by. What joy and comfort does your memory afford you today?

Sing—"For the Beauty of the Earth"

Wednesday, May 11

"Of you"

The content of memory is not only God's dealings in the affairs of men, but the warm interpersonal relations of people with people. The poet suggests that memory enables us to enjoy roses in December and snow in July. But those are not the richest subjects of memory. Memory conjures up those moments and hours and days of precious fellowship with God's people. Memory spurs us on to new and greater experiences in the present.

Memory motivates us to pray for one another. When we remember . . . we pray. Memory calls us to intercession. Memory calls us to praise and thanksgiving. Who is in your memory today? Whom will you think about, and thank God for, and pray for today?

Sing—"What a Friend We Have in Jesus"

Thursday, May 12

"Always in every prayer of mine"

How are thankfulness and remembrance expressed? How does the Christian come to grips with reality? What is the believer's vital breath? The answer to these questions is earnest, fervent prayer. Paul knew how to live for the Lord in the presence of his fellow men, and how to talk to Him in his private closet. Paul realized his need of divine direction and aid at every turn in his life; that is, after the Messiah turned his life in the right direction. Jesus was very real and very personal to Paul. Paul could pause anywhere along the journey of life to talk to his Lord.

Paul's prayers were original—inspired by the circumstances that dictated them and framed from the context of a wealth of personal experiences which he had with the Lord

Sing—"Sweet Hour of Prayer"

Friday, May 13

"For you all"

Paul lived for God. Paul's concern was for others. His prayers were for the spiritual welfare of those whom God called him to serve. After leaving a congregation of believers for a new point of service, Paul continued to pray for them.

The greatest and most lasting contribu-

(Continued on page 412)

The Christian in Society

Sunday School Lesson for May 15

(Matt. 5:10-16; 13:31-35)

What did the Master Teacher teach about the Christian's place in society? This is our lesson to learn and do. He referred particularly to the non-Christian society.

Bring to mind again the high standards of conduct Jesus lifted up in His sermon—humility, hunger after righteousness, mercy, purity in heart, making for peace. Jesus undoubtedly knew what His listeners were thinking. This way of life would be hard to live. How hard? It would have to be lived in the face of persecution.

Why does society persecute the righteous man or woman. How are we persecuted today? Should we invite persecution? For what unrighteousness might one be persecuted?

What is pleasant about persecution? Jesus said we can be happy in persecution for righteousness' sake and for His sake. To hold and live the truth brings deep joy. And we can be more than conquerors in Christ. Think, too, of the great company we are in as suffering ones. Read II Tim. 3:12.

A real test for us is in these two questions —Wouldn't we be happier to live with Christians only, isolated from ungodly society? And are we happy with the world because they don't find out that we are Christians? Jesus said we are to be in the world but not of the world. What is our great responsibility and opportunity in service to the world?

Salt—What does salt symbolize concerning our influence on society? (Remember not to carry the figures of speech too far.) Why do non-Christians often wish to live in a Christian community?

Are our contacts with people in the home, church, and community wholesome experiences? Consider your individual contacts and the influence of your church. Are we adding flavor and zest to life that the world can see? What an encouragement this is to each to keep himself pure and take Christ into every phase of his living!

Light—How do we light the world of sinners? Notice we do not make light, but let it shine. The light of Christ in us shines naturally, willingly, openly wherever we are; we are not ashamed of Jesus, the source of all our righteousness.

The two parables Jesus spoke, recorded in Matt. 13:31-35, are encouraging. Living after the ethics Jesus has lifted up may seem to make little impression on the world, but the influence is certain. If we will come in contact with people, we will be as leaven for Christ's sake.

The Christian either influences the world for Christ or the world influences him against Christ. Let us live and shine. "Let" is a hard verb to obey. We must not forget the blesseds Jesus spoke, and Jesus spoke only the truth. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

A Missionary Opportunity

By Glenn B. Martin, Chaplain

Chaplain Martin visits a 15-year-old patient who has just learned that he has a malignant tumor near the base of his brain, and may live a year or less.

The largest group of people in America not yet served by the church are the 30,000,000 residents of public and private institutions. These institutions include hospitals for children, mental patients, narcotic users, and general patients. They include training schools, rehabilitation centers, jails, penitentiaries, and correctional facilities.

Institutional care means a crisis for most people. It is a time of tension and rapid physical and mental change. It is a time when individuals are most open to receive religious instruction and Christian guidance. The 24,000,000 who represent the Protestant portion of this country's institutional population are presently being served partially by 1,500 chaplains. This is a ratio of one missionary to 16,000 people.

The chaplaincy ministry in Colorado General Hospital, Denver, Colo., began in February, 1954. Bishop E. M. Yost and Chaplain Glenn B. Martin approached the Denver Council of Churches Social Service Department for endorsement of a visiting Protestant Hospital Chaplaincy service for several hospitals where the 1-W Unit was represented. The Colorado Medical Center had earlier requested help from the Denver Council of Churches in locating a full-time hospital chaplain. I then volunteered and was appointed by the Colorado University Board of Regents, April, 1954.

Support for this ministry came from the Denver 1-W Unit, the Denver First Mennonite Church, and the Mennonite Central Committee, which also provided general church sponsorship. The Colorado General Hospital offered office space and supplies, and space for a prayer and family room. The Hospital Auxiliary donated funds to build a patients' library, furnish materials for a Sunday bulletin, religious recordings, tape recorder, and phonographs. Secretarial help has been furnished through the Denver Voluntary Service Unit.

The general church sponsorship changed at the request of the Mennonite Central Committee when the Colorado General Hospital Chaplaincy was officially organized under the Health and Welfare Committee of the Mennonite Board of Missions and Charities in January, 1960. It represents the first of this kind of institutional ministry to be underwritten by the Board.

The hospital chaplain has the responsibility of being the head of a department. He is directly accountable to the administrator of patient services. As a team member, he works with men of other disciplines, such as medicine, psychology, social work, and education. As institutional chaplain, he often spends much of his day with members of the hospital personnel where emergencies and crises strike.

The chaplain contributes to the patient or worker of the institution in terms of religious education, counseling, visitation, worship, and prayer. He symbolizes the religious community in the complex structure of hospital administration where routine often rules and the good news is forgotten.

As a missionary, the chaplain fulfills the meaning of the shepherding idea. He feeds, nourishes, protects, and leads a heterogeneous community of the rich and the poor, the educated and uneducated, the religious and nonreligious. He is their first friend in time of question or trouble, and the one to whom they can tell their most intimate feelings. The chaplain, as a shepherd, functions not only by reason of his profession, skills, and personal convictions, but as a representative of Christ who came to give life, and to give it more abundantly.

The number of ministers needed to serve as qualified chaplains in institutions appears to increase each year. The combination of being a pastor, where people constantly seek assistance, where teamwork with other professional disciplines is necessary and practical, and where one's own faith and doctrine is tested clinically, is an irresistible opportunity for missionary-spirited individuals. The growing edge of pastoral care, and the increasing number of individuals breaking under the pressures of modern society present a missionary opportunity equal to any in the past 50 years of missionary interests.

Denver, Colo.

Church construction totaled 77 million dollars during February, 10 per cent higher than the same month last year according to the census bureau at Washington.

Young patients at Colorado General Hospital assembled for the Sunday morning Bible Story Hour.

Teacher in Sapporo

By Arletta Selzer

[To give you a glimpse into the life of a missionary teacher in Japan, we will share with you parts of Sister Selzer's recent prayer letter.—Ed.]

Winter in Hokkaido is really winter! In Sapporo we've had over 120 inches of snow so far, and know it isn't over yet. Three warm days last week melted the snow enough so we could see the top of our yard fence again. Our neighbor comes over occasionally to shovel the snow from our front windows. Keeping a path to the door is about the limit to our shoveling.

The snow festival last week was really beautiful. There were 87 entries of snow sculpturing and several dozen pieces of ice sculpturing. The full-sized barn, silo, cow, horse, man, dog, and sled—all made of snow —probably got the most attention.

At school (Hokkaido American School) I have 20 students in the first five grades—American, Japanese, and Japanese-Americans. Eight families are missionaries: Baptist, Lutheran, Presbyterian, Nazarene, Christian. None of our Mennonite children are in school here this year because of the distance they would be from home. Besides the missionary families, I have children of the exchange professors of agriculture at Hokkaido University, those of the man in charge of the American Culture Center here, and one Japanese boy whose father is in Singapore working for Japan Air Lines. Tadashi will have to attend an American school there; so his parents were very eager for him to start first grade in our school.

There has been a Japanese teacher coming four afternoons each week to teach Japanese to the children. She speaks very little English; so it takes much patience on the part of both of us in working and planning together, each with our English-Japanese dictionaries handy.

I live across town from my school at the foot of the mountains. Toshiko Shimohara is my Japanese roommate. She is an English teacher at Nishi High School. We are enjoying our home together and both feel we are profiting from the experience. We take turns at shopping and cooking every day; so both are developing new tastes.

Toshi is among the one half of one per cent of the Japanese who are Christian, but her parents are not. In fact, Toshi is the only Christian in her village, which, like so many other towns, has no church at all. It is still hard for me to realize that people who are so intelligent and educated in many other areas have no knowledge of the truth that we've always known and considered of first importance.

Just recently our neighbor boy who is a university student came over to get acquainted. His major interest is to get a chance to practice talking English. He has gone with us to the English worship service twice. Yesterday he said that he likes the atmosphere of the worship service and that their Buddhist temples don't have any meetings like this! We want him to go with us to a Japanese church soon to hear the Gospel in his own language. Do pray that the contacts made through the interest in English may develop into a real interest in learning to know Christ.

Another scheduled part of our week is the fellowship meeting we have in our home each Saturday night. There is quite a group of Japanese Mennonite students and young people who have come to Sapporo from our churches in eastern Hokkaido for school or work. Since there is no Mennonite church in Sapporo, this group had been meeting once a month for fellowship. Since January they have decided to meet each week. Once a month one of our missionaries from eastern Hokkaido comes for the meeting.

Today a Japanese friend spent five hours with me even though she can't speak English and knows my inability to speak Japanese. She has purchased a Bible and hymn book and is diligently reading the Bible for the first time. I try to imagine how it would seem to be reading it for the first time. She is a senior at a Buddhist high school and has done some serious thinking about life, death, and what may lie beyond death because two of her classmates have committed suicide this year. Today she was supposed to go to the temple to pray but wondered if I'd pray for her friend who died without knowing God. She is asking, "What does the Bible say about where my friend is now? Where is her spirit? Am I mistaken in thinking it will help to pray for her now?" Suicide is the most frequent cause of death in Japan in the 13 to 25-year age group. It seems to be the rational, logical way out of difficulty—or better than living with no purpose or hope in life.

Last week a girl came to one of the missionaries here in Sapporo asking to be told about Christianity. Miss Taylor asked what she already knew about it. She said, "Nothing." She has studied some about other religions in Japan and they haven't met the need she feels, and she wondered if Christianity might. Do you see why missionaries need your prayers for wisdom to know where to begin to help persons such as this and to interest those who haven't yet experienced or acknowledged their need?

The missionary and Japanese pastor ratio to the population in Hokkaido is one to 20,519. This average includes missionary wives and others such as I—each having 20,000 as our share, too. At times we think we are busy, but seeing figures like these makes one feel that not enough effort is being put forth. Will you pray that we missionaries and Japanese Christians may have wisdom in knowing what is most vital and to see and supply the needs of those we meet?

Sapporo, Japan.

Missions Today

The Resurrection and Mission

By J. D. Graber

The Great Commission is recorded in its familiar form at the end of the Gospel of Matthew. This is common knowledge among us, but we do not usually see its relationship to the resurrection of Jesus. The chapter opens with the resurrection story and leads naturally, and we may say inevitably, into the commission to make the fact known to all the world.

Come see—go tell: is the pairing of ideas several times repeated in the chapter. The disciples were to be witnesses. But witnesses to what? To the resurrection. It is an interesting study in the Book of Acts to follow through the uses of the word "witness" and to see that in nearly every instance it is stated that witness was being borne to the resurrection.

To what are we to bear witness? So often we make witness bearing something of a vague and ill-defined process. The New Testament simplifies it for us. Do I know that Jesus lives? Have I seen the empty tomb? Unless I have come to the empty tomb and have seen that Jesus lives I will have no clear message to tell. Without the resurrection there would be no Gospel. Paul says, "[Our] faith is vain" if Jesus did not rise from the dead.

The authority of Jesus is likewise based on His resurrection. It was after He had broken the bonds of death that He said, "All power is given unto me in heaven and in earth." This statement would have sounded unconvincing before Calvary, and would have little meaning had He not emerged alive from the tomb. But now He speaks with authority. His chief credential is the empty tomb. "Come, see . . . where the Lord lay" is the challenge of the angel. He has conquered the last enemy; now He reigns supreme.

"Go ye therefore." Why do we usually overlook this sequence? The Great Commission is binding not because we have a wonderful Gospel to share or a happy experience to describe. It is binding because He is Lord. Discipleship means obedience and obedience means world mission.

♣

The Assemblies of God, a Pentecostal denomination with headquarters in Springfield, Mo., aims to open a new church for each of the 366 days of 1960. The group has averaged the formation of 290 new congregations every year for the last five years.—EPS, Geneva.

Preparing for the General Board Annual Meeting

BY JACOB R. CLEMENS

The Mennonite Board of Missions and Charities (often called the "General Board" and quite recently simply "Elkhart") will hold its annual meeting in the Franconia area, June 15-19, 1960. This is the first time that this meeting has been scheduled to be held in this district. Facilities for the meeting will be set up on the Christopher Dock School campus.

The General Board is church-wide in its scope of operation from the viewpoint of organization, operating personnel, and financial support. This is in contrast to the other mission boards of the Mennonite Church in the United States and Canada which are largely district conference organizations. District boards usually confine their work to local areas, and except for the Eastern Board, have only a few, if any, foreign mission activities. The General Board has extensive mission work in more than 20 areas of the world. It has been usually understood that the General Board is the foreign missions organization of the Mennonite Church.

During recent years, partly because of the war and partly because of advancements in communications, two very large and important branches have become a part of the total mission program. These are relief and service and radio evangelism. Today these two divisions are possibly even more world-wide in their outreach than foreign missions and account for a large segment of the General Board's total budget. Both of these tie in excellently with the foreign mission program.

Home missions and health and welfare are also vital parts of the total program. Under home missions are types of work in large cities and remote places where there is no district board to help out. Health and welfare is a rapidly increasing area of service that is trying to meet the needs of underprivileged children, alcoholics, the aged, and the sick.

The newest area of effort is that of literature evangelism. This is at present in its infancy. Literature is needed in each of the countries to supply wholesome reading for the people recently made literate. This poses a stupendous task and the urgency indicates clearly our lateness in recognizing the need.

For many years our conference (Franconia) has supplied its share of personnel, monetary support, committee and Board members to the General Board. It is entirely fitting that the annual meeting should be held in our district. This annual meeting is one of the outstanding meetings held in the Mennonite Church from the viewpoint of general interest, inspiration, and spiritual motivation. Here one gets a glimpse of the essence of the church. Anyone attending most or all of the sessions cannot help being blessed, and in all probability will be brought to a greater sense of stewardship in the use of time and talents.

The local Central Planning Committee for the General Board Annual Meeting to be held in June at the Christopher Dock Mennonite School, Lansdale, Pa. Standing: Paul Moyer, Arland Longacre, Norman Souder, Abram K. Landis. Seated: Harold F. Detweiler, vice-chairman; Harold M. Mininger, chairman; Marcus A. Clemens, treasurer.

To provide for all the services and facilities required by a meeting of this size, our mission board and conference have assumed a gigantic task. However, this was known and preparations were begun by appointing a Central Operating Committee of which Bro. Harold Mininger is chairman. He was delegated to attend the annual meeting in Kansas last June, along with a few other brethren who were serving on Board committees, to make firsthand observations of the over-all organizational and facility requirements.

Since that time fourteen subsidiary committees have been set up to prepare for the services and facilities which will be needed. In addition, when the meetings are actually in progress, many more people will be needed to help feed, house, and transport hundreds of people, as well as provide many other necessary services.

There are probably no two General Mission Board annual meeting exactly alike. However, they have one thing in common—they are a lot of work, but they are well worth the effort.—Reprinted from the Franconia Conference paper, Mission News.

Kalamazoo Mennonite Church

BY ETRIL LEINBACH

For about seven years I-W men (and wives) have been working in Kalamazoo, Mich., either at the State Hospital or at the Bronson Methodist Hospital. Both hospitals appreciate this contribution and continue to ask for more Mennonite workers. At one time the unit numbered 50, and at a later date less than five. At the present time there are 12 I-W's.

During these years there was a Tuesday evening Bible study almost every week and sometimes a social hour. Most of the meetings were well attended by those not on duty at the time. Studies included: "The Ordinances" (five meetings), "Youth and Nonresistance" (a booklet of 13 lessons), "Courtship, Marriage, and the Home" (15 lessons), the books of Acts, Revelation, and others.

Quite a few of the unit members attended church at Moorepark, either Sunday morning or evening, but as the years wore on, the 20 miles seemed to get longer. Fewer attended Moorepark and more began to shop around in Kalamazoo. Since the pastor sensed this, plans were made several times to have a summer Bible school (as a prelude to church services), but the doors always seemed to close.

In the summer of 1959, we began to look for a place in which the group could meet for worship. There were 12 I-W men, several nurses, six schoolteachers, some ex-I-W's, and a few local people, who were interested. We were glad to find that the school board of the city would rent rooms to us at a reasonable figure. After due announcement, we had our first Sunday morning service in January, 1960, at the Milwood School, in the southeast section of the city. Fifteen people gathered for worship with good interest that first Sunday. Since then the attendance remains in the 20's.

So far the group is self-supporting, but the work is spearheaded by the church at Moorepark. Etril Leinbach, Moorepark pastor, is in Kalamazoo almost every other Sunday.

On Jan. 31 a Sunday school was organized with encouraging co-operation from the

fellowship members. Plans are to invite a seminary student from Goshen College to accept responsibility at Kalamazoo as a practical work assignment. Prayer is being made for a definite leading of the Holy Spirit in this matter. Will you join in praying that the church might be strengthened and the kingdom enlarged by this work in Kalamazoo?

Elkhart, Ind.

Broadcasting

Survey Brings Enthusiastic Returns

The February Listener Survey tabulations show twice the usual number of responses as compared to the averages of former surveys. This has been a great encouragement to the staff, who are now better acquainted with the growing radio audience. (Survey was taken only on the English programs—**The Mennonite Hour** and **The Way to Life.**)

The survey showed the greatest listener returns from the following stations, listed in order of response:

WLAN, Lancaster, Pa.
WRVA, Richmond, Va.
KYW, Cleveland, Ohio
WNAR, Norristown, Pa.
CHML, Hamilton, Ontario, Can.
CFAM, Altona, Manitoba, Can.
CHAB, Moose Jaw, Saskatchewan, Can.
WABC, New York, N.Y.
WVSC, Somerset, Pa.
WCMR, Elkhart, Ind.
WIRL, Peoria, Ill.
WHLO, Akron, Ohio
WWST, Wooster, Ohio
WHVR, Hanover, Pa.
KIOA, Des Moines, Iowa
KJSK, Columbus, Nebr.
KJRG, Newton, Kans.
KFNW, Fargo, N. Dak.
WKVA, Lewistown, Pa.
KGNO, Dodge City, Kans.
KSLM, Salem, Oreg.
KXIC, Iowa City, Iowa
WWNY, Watertown, N.Y.
WHBG, Harrisonburg, Va.
WCFL, Chicago, Ill.

"The Way" Theme of May Programs

B. Charles Hostetter begins on the May 8 **Mennonite Hour** a series on "The Way"—messages on repentance, regeneration, justification, and sanctification. Bro. Hostetter believes the fundamentals of the Christian faith, while familiar to many of us, are important to all listeners—whether Christian or not.

Better Coverage for Cuba

Station CMHW, Santa Clara, Las Villas, Cuba, has been transmitting the Spanish broadcast since March 6 in place of Station CMHR. Santa Clara, the capital of the province of Las Villas, is more centrally located and has greater coverage than the former station. The Franconia Conference in Pennsylvania is sponsoring this new broadcast.

Heart to Heart in Other Lands

A regular **Heart to Heart** listener subscribed for the printed weekly talks to be sent as a gift to a missionary doctor's wife in Puerto Rico, who in turn shares them with other missionary mothers.

From Honduras comes this letter: "Enclosed is —— for the **Heart to Heart** work. I would be very happy to receive the printed program. . . . It is still a dream of mine that someday **Heart to Heart** will be in Spanish. One sees such terrible lack in the homes . . . and a program on the home would be of great value."

And from India: "I do wish I could hear your program. . . . On the wall by my desk are various clippings from the **Heart to Heart Letter** which I do enjoy." She enclosed a donation with a note, "Birthday gifts I received yesterday."

Family Studies Course Together

Mr. and Mrs. Peter Klassen, Halbstadt, Manitoba, studied "Living for Christ" with their family. When they finished, the parents and three children, ages 10-13, each wrote a personal testimony of thanks and praise for salvation. Here is a good example of family participation in Bible study.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Conference on Church-State Relations Asked

Boston. A U.S. Methodist bishop has proposed a series of conferences between Protestant, Roman Catholic, and Jewish leaders to appraise "the disintegrating wall between church and state" in the U.S.A.

The conferences would seek to discuss "where we agree and to admit frankly where we differ and why," Bishop Richard C. Raines of Indianapolis, Ind., told a meeting of the National Conference on Church and State, sponsored by Protestants and Other Americans United for Separation of Church and State.

"My conviction," Bishop Raines said, "is that both Protestants and Catholics have been tearing such large stones out of the wall which must separate church and state that tolerance of this activity borders on treason." He said that the separation principle is good for all churches including the Roman Catholic Church which he described as in a better position because it is not a state church. "Roman Catholicism in the United States has prospered splendidly," he observed, and is "the most wholesome and sound Catholicism in the world."—EPS, Geneva.

WMSA Weekly Notes

Pass It On!

A reporter from the Duchess, Alta., WMSA says, "We felt we would like to share some of our helpful devices with all WMSA groups. We have benefited from theirs and think they might like to hear about ours.

"Last year when we reorganized, we decided to try something different for presidentship. As all past presidents know, it is a big responsibility. We elected a president to be in charge of everything in general but not to do all the work. We then elected a helper. The first month of sewing circle after reorganization, the new president was in charge of the sewing and the newly elected helper was in charge of devotions and songs, and assisted the president in putting comforters in frames, etc. At the next meeting, the one who had been helper last time was in charge and she chose a sister to be her helper and take devotions. Thus it rotated, and we all got a turn once a year to be in charge and to be helper.

"In this way we are all learning more how to take responsibility and the president doesn't need to carry the whole load. She is there to give us advice and guidance and take care of the business meeting, and is always willing to help us when we need help. We are doing this for the second year now and everyone is well satisfied."

Spontaneous

A sister from Pennsylvania writes to tell how their business meeting turned into a testimony and praise session recently. When the chairman asked if there was any business, a widow lady spoke up to express appreciation for Christian friends and to thank them for a love gift given her recently in a time of need. As she finished, a second sister spoke up and shared an experience in which God had clearly answered her prayers in a dramatic way. This testimony led a third member of the group to reveal how God had provided funds in a time of financial stress, even though the urgency had not been made known to anyone except Him. The writer of the letter finishes by saying, "This, I would say, is real fellowship." We surely agree with her!

Interior Decorators

The Daughters of Dorcas GMSA group from the Goshen College Church is enjoying making tiny furniture, papering tiny walls, and generally renovating the dollhouses from the County Rehabilitation Center children's department. While they are waiting for a turn on this project, they are counting thousands of Betty Crocker coupons which come to the WMSA office.

New Prayer Guides

The **Prayer Guides** are now available. Have you ordered yours? The price is 35 cents. Send your order to Rosella Charles, 823 Market St., Scottdale, Pa.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

RELIEF AND SERVICE

I-W SERVICES

Washington, D.C.—Headlining the April 19 Consultative Council meeting of the National Service Board for Religious Objectors was an address by Colonel Charles H. Grahl, Special Assistant to the Director of Selective Service with responsibilities for the administration of the conscientious objector work program.

He pointed out that conscientious objectors receive neither the wages nor the other financial benefits that men in military service do. He further mentioned that General Lewis B. Hershey, Director of Selective Service, continues to be proud of the work conscientious objectors are performing, especially in the 40 different countries overseas, and frequently talks of their work as he has observed it on his various visits abroad.

NSBRO was organized in 1940 to serve the problems of individuals in relation to conscientious objection and the draft, as well as to be conscious of the needs of the nearly 50 constituent bodies of the Consultative Council.

Cincinnati, Ohio—On March 31 the I-W unit had charge of services at the City Gospel Mission. There were around forty men and three women present. The story of salvation was given to them in song, by testimonies, and the Word. One man, Earnest Ballard, responded to the invitation and found the peace and joy that goes with a redeemed life. There was great rejoicing, here and in heaven. "There is great rejoicing in heaven over one sinner that comes to repentance." Please pray for this man as he begins a new life as a Christian.

Calling Lake, Alta.—Fishing is one of the popular means of making a living in the Calling Lake area. VS fellows came to the rescue of an older neighbor one day, in this business. Because of a strained back, he was unable to lift his nets. Much to his joy, the fellows helped him with his nets, learning as they went. The following day they returned to complete the job.

March 5, 1960, was the date set for a second used clothing sale at the Youth Center. The Indian people found many items, considered no longer of use by some, but very worth while for the needs of others.

The Girls' Club, under the direction of Floris Kenepp, Mattawana, Pa., took advantage of this opportunity and displayed cookies, candies, tarts, and coffee for sale. The proceeds are being used for current projects such as paint-by-number sets and hand bead work.

Hesston, Kans.—The VS Unit gave programs at the Spring Valley Mennonite Church, Canton, Kans., and at the Pennsylvania Mennonite Church, Hesston. They tried to give a clear picture of what VS really is. They also told why they are in VS and what they are doing in their specific unit.

St. Anne, Ill.—It was nearly noon when a fire engine went screaming past. VS-ers jumped into the closest car and followed the truck. A mile west of camp a smoky haze was beginning to rise above the treetops. They drove nearer to see the source, and realized that it was a grass fire.

Harold Culp, Kitchener, Ont., Eugene Miller, Thompson Falls, Mont., and Glenn Steffen, Apple Creek, Ohio, took some shovels and rushed out to assist the fire department. The wind was blowing toward five acres of woodland that belong to camp. Fortunately, the wind shifted to the north and then to the west; but piles of dried oak leaves and underbrush still fed the flames. One hundred charred acres and three hours later, the boys came home dirty and tired, but the plow on the Farmall Cub, and made several furrows around the woods for fire protection.

Urgent Personnel Needs

Attention: R.N.'s and schoolteachers.

R.N.'s are needed immediately in Puerto Rico and more will be needed in other areas of the VS program by fall. Check the following dates and then decide what the Lord is asking you to do:

Immediately	(urgent)	Puerto Rico
June 1, 1960		Puerto Rico
July 15, 1960		Puerto Rico
Sept. 7, 1960	(2 needed)	Phoenix and Stanfield, Ariz.
October, 1960		Mathis, Texas

Teachers with some Spanish background are needed for Puerto Rico by June 1, 1960.

You may volunteer for any of these positions by writing to Kermit Derstine, Secretary for VS Personnel, 1711 Prairie St., Elkhart, Ind. If you are not a nurse nor a schoolteacher, please pray that the Lord will provide workers for this area of the harvest field.

MVS Opportunities

Mennonite Voluntary Service plans international work camps each year. The 1960 schedule provides service opportunities for about 270 young people from June 12 through Aug. 27, as listed below:

- Graz/Liebenau, Austria – building a church for Protestant refugees.
- Salzburg, Austria—converting an old mill into a children's home; a second camp is planned for 16- to 18-year-olds on this project.
- Treffen, Austria—remodeling a building for a dormitory at a school of homeless children.
- Guebwiller, France – remodeling a house for unwanted youngsters.
- Lamastre, Alboussiere, France – rebuilding an old house for use as a children's home.
- Berlin/Spandau, Germany – working with physically handicapped children at the Evangelical Welfare Home and a second camp at the Evangelisches Hospital.
- Berlin/Tempelhof, Germany – constructing a kindergarten in a new refugee settlement.
- Biblis/Worms, Germany—aiding refugees in a self-help home-building project.
- Moosen/Vils/Obb., Germany—redecorating and building maintenance at a farm for elderly refugees.
- Pfeddersheim/Worms, Germany—aiding refugees in a self-help project similar to Biblis.
- Weierhof/Pfalz, Germany—landscaping and gardening at the Mennonite boarding school.
- Medemblik and Twisk, Netherlands—assisting in maintenance on two small Mennonite churches in these villages.
- Witmarsum, Netherlands – constructing a new Menno Simons Memorial Church.

Trainee Sponsors Needed

In August, the eleventh group of international trainees will arrive in New York City. Forty-seven young people (not including the South American trainees who have not yet been selected) will be coming to America to live and work with Mennonite families for one year. Two sponsors become six month parents for each trainee—one from August through February, and another from February through August.

With a group of 47 coming this fall, 47 new sponsors are needed then. If you are interested in becoming a sponsor, write to Trainee Program, MCC, Akron, Pa. Sponsor applications should be made by May 15.

MISSION NEWS

The ladies of the Mennonite Church in India are planning to do sewing for the refugees in Algeria. In answer to their inquiry as to what was needed, the missionaries in Algeria sent patterns for aprons and suggested that the Indian sisters could make the kind of aprons which many Algerian children wear over their clothes to school.

Missionary Annie Haldemann is continuing to teach literacy, Bible, and sewing classes to the Moslems in Algiers, Algeria. In the mornings she has girls, ages 8-14, and in the evenings boys of the same age, followed by a class of young men. She says of these students. "They are all very eager to learn, as it is very difficult to find jobs here if one does not know how to read and write. . . . Most of these children are refugees . . . yet they are a cheerful little crowd, despite their poverty and the dreary conditions in which they live. . . . Besides that, I visited some very poor families an Arab evangelist asked me to call on them, and I shall begin to visit the families of my pupils, now that people begun to trust me and to be very friendly; it would not have been of much use to visit them before, because they distrusted me and were hostile, since I am a European and there is civil war in the country."

The Robert Stetters, missionaries in Algeria, are in Europe for a month. Most of their time will be spent at Bienenberg, Switzerland. During their stay they will attend the Inter-Mennonite Missionary Conference, May 17-19.

Alvin Hostetlers, missionaries on furlough from India, spoke at the morning and evening services at Ann Street Mennonite Church, Peoria, Ill., on April 24.

The Ladies' Circle of the Foyer Fraternel, Brussels, Belgium, held its first meeting on March 8. Mrs. Kliewer spoke to the group on "The Situation of Women in the Congo."

A work camp was scheduled for the young people of the Foyer Fraternel for April 20-24 at Ohain, Belgium. The purpose was to get the campgrounds ready for the summer camping program. The camp included studies and recreation as well as work.

Richard Fahndrich, mission worker in Pico Rivera, Calif., gives this incident of the Lord's leading: "The other Sunday afternoon Bro. Irvin Brunk and I went to the Metropolitan State Hospital to visit a patient, and when we walked up to the information counter we noticed a Spanish couple who didn't know any English trying to find out where the lady's brother was so they could visit him. I was able to serve as interpreter . . . later, when we were leaving, the lady came over to me. At first all she could do was cry, but finally she was able to say that she was ever so grateful for what we had done for her. She invited me to come and see them and gave me their address. I left them a tract in Spanish. Pray for them."

The Mennonite mission chairman and representatives of the Japan Peace Section Advisory Committee will meet in Tokyo on May 17. On the agenda is the evaluation of the peace witness in Japan and planning for the future of the program.

The new year of the kindergarten in Nakashibetsu, Japan, began on April 24 with an enrollment of 84 children. The money which people have contributed to a memorial fund for John Kanagy is being used to provide more outdoor play area for the kindergarten children.

Many Balodgahan school children (M.P., India) are sick with smallpox. This disease is more prevalent than in previous years. Public health service does not reach all the villages. The church people of Balodgahan request our prayers that they may be saved from the scourge of smallpox and similar diseases. So far there have been no deaths.

Members of the church at Alice, Texas, placed 300 American Bible Society Easter Scripture pamphlets (in English and Spanish) in the church community, and the hotels and motels. Each month they also distribute fliers announcing a film on the life of Christ. There are 12 films in this series, and they are proving to be a good teaching medium and a good contact with people not usually interested in coming to church.

Missionary address changes: Milton Vogts to Latehar, Palamau Dist., Bihar, India; and Mark Knisses to Oakland Cottage, Landour, Mussoorie, U.P., India. The Vogts will be taking charge of the hostel at Latehar while the John Beachys are on furlough. The Knisses will be in Landour for six months in language study.

Nelson E. Kauffman, Secretary for Home Missions and Evangelism; John Martin, Director of I-W Services; Richard Yordy, member of the Ministerial Committee of the Illinois Conference; and Laurence Horst, Moderator of the Illinois Mennonite Conference, met with the Evanston Mennonite Fellowship group on April 18 to counsel concerning opening a Mennonite church in Evanston. After free and enthusiastic discussion the group voted to work toward the organization of a church under the Illinois Conference. Those who have been a part of this fellowship group are Mennonite students, Mennonite families living in the area, Goshen College students who work in the area in the summer, Reba Place Fellowship, and I-W men of various backgrounds.

Bihar, India, news—Allen Shirk will assume the responsibility for the hospital building program at Satbarwa while the John Beachys are home on furlough. The Annual Women's Retreat was held near Bathet from March 26 to April 1. Attendance was good, and women were blessed by the Word as it was given by Winnie Bonner.

Four evangelists left April 5 for Purnea, North Bihar, to work among the Oraons who accepted Christ when others from the Bihar church toured there several years ago. They will also witness among other Oraons who have never heard the Gospel in their own mother tongue. Pray for this concentrated effort which will continue for six weeks.

Open house for the Day Care Center, Saginaw, Mich., was held on Sunday afternoon, April 24. This Center is sponsored by the Ninth Street Mennonite Church in Saginaw and gives care and training to two- to five-year-old preschool children.

Japan news—Main addresses at the annual conference of the Japan Mennonite Church, scheduled for April 29 to May 1, were given by Takio Tanase and Carl Beck.

Once a week members of the Second Mennonite Church, Chicago, hold meetings in homes. One woman, who had just lost her son, invited them to come and comfort her with God's Word. When the pastor and three brethren arrived, they found she had invited all her children and grandchildren—there were 16 adults there who were unbelievers and who heard them speak about "Why Only Christ Can Give Comfort." These meetings are proving a blessing to the church, for they help the members to reach out in evangelism through their own homes and provide fellowship and study for the members.

The needs of men coming out of prison will be discussed at Goshen College on May 11, 7:30 p.m. The Men's Fellowship of the local congregation is sponsoring the event with the co-operation of the Home Missions Office of the Mennonite Board of Missions and Charities. The program will be in charge of William Cooley, Indianapolis, who has assisted 400 parolees in finding temporary jobs, and who has his home open to those who have no other living arrangements. A panel of parolees will speak out of their own experiences. Interested people in the Goshen-Elkhart area are invited to attend.

By increasing its attendance 75 per cent, La Cuchilla Church in Puerto Rico won the Sunday-school contest held during January and February. They were awarded a projector and two records. The Guavate congregation was in second place with a 52 per cent increase in attendance.

Twenty students from the Goshen College Biblical Seminary and 10 from the Mennonite Biblical Seminary in Elkhart spent April 28 to May 1 in Chicago participating in an evangelism workshop under the sponsorship of the Chicago Mennonite churches. Their experiences included rescue mission work, beside witnessing in Cook County Hospital, hearing the values of a parochial school from a Lutheran pastor, studying the programs of a Negro church where 2,200 attend every Sunday and of a large Sunday-school-centered Baptist church, and learning the vision and program of the Mennonite churches. On Sunday morning the students taught and preached in Woodlawn Mennonite Church, Grace Mennonite Church, Second Mennonite Church, Bethel Mennonite Community Church, Mennonite Community Chapel, and Englewood Mennonite Church.

Vicente Orlando, pastor of the Spanish-speaking Mennonite Church at Defiance, Ohio, and ex-Catholic priest, recently held evangelistic meetings in Puerto Rico and spoke at the twelfth annual convention of the Mennonite Church in Puerto Rico. During his three and a half weeks on the island, he spoke at all the Mennonite churches, at the hospital at Aibonito, and at a prison camp. More than 40 people made decisions for Christ; the prayers of the brotherhood are requested that each of these will remain true to his commitment and grow in Christ.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Melinda King, former city mission worker and wife of Bro. B. B. King, bishop, evangelist, and mission superintendent, died at her home in Scottdale on April 25. The funeral was held on April 28.

A group of sixty-eight people from Rutgers University, N.J., met on April 2 at the Weaverland Church, East Earl, Pa., with a number of Mennonites, sharing the noon meal and conversing on matters of religion, education, home life, and business.

Bro. L. S. Weber, Scottdale, Pa., conducted communion services at Casselman, Grantsville, Md., on April 17. In the afternoon he served communion in the home of the only remaining charter member of the congregation, a lady over ninety years of age.

Bro. George Townsend, Jr., Masontown, Pa., was licensed to the ministry at Cumberland, Md., on April 24. Bro. Harry Shetler, president of the Allegheny Mission Board, preached the sermon and Bro. L. S. Weber was in charge of the ceremony.

Goshen College Biblical Seminary was one of ten seminaries represented in a conference which met at Elkhart, Ind., on April 1. Bro. John Miller, Evanston, Ill., was one of the speakers.

Bro. Melvin Gingerich, Goshen, Ind., spoke at Waterloo and Breslau, Ont., on April 10 on "The Challenge of the Orient."

Passion Week speakers: Wilbur Nachtigall, Iowa City, Iowa, at Metamora, Ill. Faculty Quartet of E.M.C., at the churches of Sarasota, Fla. J. Clyde Shenk, Tanganyika, at Bossler's, Elizabethtown, Pa. Ross Goldfus, Argentina, at Rockhill, Telford, Pa., and at Salford, Harleysville, Pa. Roy S. Koch, West Liberty, Ohio, at Crown Hill, Rittman, Ohio. Richard Detweiler, Perkasie, Pa., at Lansdale, Pa. Lester Sutter, Peoria, Ill., at Bon Air and Howard-Miami, Kokomo, Ind. Orland Gingerich, Baden, Ont., at Breslau, Ont. Clinton Ferster, McAlisterville, Pa., and Cleon Nyce, Easton, Pa., at Norris Square, Philadelphia. Calvin Redekop, Hesston, Kans., at Mission, Kans.

Glen Good, Luxembourg, at Pleasant View, Berlin, Ohio. Menno Erb, Benton, Ind., at Kendallville, Ind. Paul M. Miller, Goshen, Ind., at Yellow Creek, Goshen. Virgil Brenneman, Goshen, Ind., at North Goshen. J. C. Wenger, Goshen, Ind., at Holdeman, Wakarusa, Ind. John Koppenhaver, Argentina, at Harper, Kans. Norman Derstine, Harrisonburg, Va., at Highway Village, East Peoria, Ill. G. G. Yoder, Hesston, Kans., at Kalona, Iowa. M. C. Lehman, Elkhart, Ind., at Indianapolis, Ind. Richard Hostetler, Corry, Pa., at Reformed Church in Clymer, N.Y.

New members: twelve by baptism at Elizabethtown, Pa., on April 9; eleven by baptism at Sugar Creek, Wayland, Iowa, on April 3; five by baptism at Martinsburg, Pa., on March 20; two by baptism at Beech, Louisville, Ohio, on April 21; one by baptism at Winton, Calif., on March 19; ten by baptism at Clarence Center, N.Y., on April 10; two by baptism at South English, Iowa, on Jan. 24; two by baptism at Alma, Ont., on April 15; two on confession of faith at Freemanville, Atmore, Ala.; three by baptism at East Goshen, Ind., on April 10; James and Ria Snyder, formerly of Puerto Rico, received at Science Ridge, Sterling, Ill.

Four by baptism at Zion, Birdsboro, Pa., on April 10; eighteen by baptism and two on confession of faith at Fairview, Albany, Oreg., on April 3; eight by baptism at Salem, Quakertown, Pa., on March 15; sixteen by baptism and five by letter at Morton, Ill., on April 10; seventeen by baptism at Kidron, Ohio, on April 15; eight by baptism at Maple Grove, Atglen, Pa., on April 3; six by baptism at Zion, Hubbard, Oreg., on April 15; nine by baptism and two by confession of faith at Warden Park, Toronto, Ont., on April 10; six by baptism at Scottdale, Pa., on April 17; six by baptism at Sheridan, Oreg., on April 3; one by baptism at Fish Lake, Walkerton, Ind., on March 20.

Previous attendance records were broken in the Easter morning service at Wooster, Ohio.

Bro. Charles Neff, assistant superintendent of the Porterville (Calif.) State Hospital for Mentally Retarded Children, spoke at Oak Grove, Smithville, Ohio, on March 27.

Bro. J. B. Martin, Waterloo, Ont., spoke in a Bible Study Conference at Clarence Center, N.Y., the weekend of April 3.

Guest speaker at Beech, Louisville, Ohio, on April 24 was William Pannell, Detroit, Mich.

The Elizabethtown mixed chorus of seventy-five voices gave an Easter program at the Elizabethtown Church on April 16.

Through Sunlight and Shadow by Evelyn Bauer is a selection of the Pathway Book Club of the Church of God Publishing House, Cleveland, Tenn.

Mrs. Chong Hee Pang, executive secretary of the Home and Family Life Committee of Korea and editor of an interdenominational family magazine, spent several days at Scottdale making firsthand observations on the production of magazines.

Bro. Mario Snyder, Chicago, Ill., was the guest speaker at Waterloo, Ont., on April 3.

The Student Fellowship of Columbus, Ohio, with Don Wyse as chairman and Peter Bhelwa from India as main speaker, gave a program at South Union, West Liberty, Ohio, on April 24.

Bro. Harold Zehr is in Puerto Rico, April 25 to May 10, in the interests of the Ulrich Foundation.

Bro. J. D. Graber and wife arrived in Los Angeles, from their extended trip among our missions, on April 16. Bro. Graber spoke at Upland, Calif., on the evening of April 17.

Bro. George T. Miller, Honduras, was guest speaker at Plains, Lansdale, Pa., on April 10.

Bro. Urie A. Bender, editor of Youth's Christian Companion, spoke to the Youth for Christ Bible Club at Connellsville (Pa.) High School on April 22. He will attend a Conference on Evangelical Publications at the Bethel Bible School, Lennoxville, Quebec, May 4-6, in preparation for his new assignment as Secretary of Literature Evangelism at Elkhart.

Service organization men from Eastern Iowa assisted in the sandbagging of the Mississippi River in the recent flood.

Bro. Don Jacobs, Tanganyika, spoke in the East Petersburg, Pa., YPM on April 24.

Bro. Paul O. King showed pictures of the Bethel Church in Chicago, and the work there, in the midweek service at Yellow Creek, Goshen, Ind., on April 13.

Bro. George Smoker and wife plan to leave Tanganyika on June 8, visiting Jordan, Israel, and Europe en route to America. They plan to arrive in New York on July 25.

Bro. Clayton Keener, recently returned from Ethiopia, spoke concerning the work there at Lititz, Pa., on April 24.

Bro. William McGrath and wife are both teaching in the Virgin Islands. of the United States. Bro. McGrath also preaches both in English and in Spanish. He was planning a city-wide campaign for the week following Easter.

Bro. Albert J. Meyer, in behalf of the Student Services Committee, visited graduate students in New York City early in April. On a Sunday morning he spoke at the Mennonite House of Friendship.

Speakers in Easter services at Allensville, Pa., April 14-17, were Jacob Z. Rittenhouse, Lansdale, Pa., and John A. Lehman, Boswell, Pa.

Bro. Christian Charles is conducting a weekly study in Revelation at Elizabethtown, Pa.

Calendar

Annual meeting, Christian Youth groups, Lancaster Conference, Bossler's, Elizabethtown, Pa., May 7, 8.
Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
Annual meeting, Indiana-Michigan Conference, Bethany Bible School grounds, Goshen, Ind., May 31 to June 2.
Annual meeting, Pacific Coast Conference and associated meetings, Western Mennonite School, Salem, Oreg., June 1-5.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
North Central Sunday School Workers' Conference, Mission Board Meeting, and Church Conference, Detroit Lakes, Minn., June 10-14.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-18.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29.
Annual meeting, Allegheny Conference, Allensville, Pa., July 28, 30.
Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.
Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 19-21.
Ohio Christian Workers' Conference, Aug. 21-23.
Church School Day, Aug. 28.
Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

The relief auction sale held at Morgantown, Pa., on April 2 yielded about $3,750.

Bro. Raymond Kramer, St. Jacobs Ont., spoke at his former church at Meadville, Pa., on April 20.

Bro. J. M. Nissley, Sarasota, Fla., preached at Erisman's, Manheim, Pa., on April 10 and at Landisville, Pa., on April 17.

Bro. Abner Martin directed the Menno Singers in programs at Wanner's and at Waterloo, Ont., on April 24.

Bro. Ingada Ausfaw, Ethiopian student at Eastern Mennonite College, spoke at St. Jacobs, Ont., on April 17.

Bro. Richard Yordy was installed as pastor at Arthur, Ill., on May 1.

Fourteen foreign students from Chicago visited in homes of the Waterford, Ind., congregation over Easter.

The Waldo congregation in Illinois cooperated with the nearby Meadows and Salem Mennonite congregation in an Easter program at the Flanagan High School under the direction of Bro. Oscar Roth.

Bro. Lloyd Fisher and wife, Albany Oreg., will leave in June for a two-year period of service in Paraguay under the Mennonite Economic Development Association.

Bro. John D. Zehr was installed as pastor at Yellow Creek, Goshen, Ind., on April 24, with the conference moderator, J. C. Wenger, officiating.

Sister Geraldine Bennington, Lancaster, Pa., is the author of **The Upper Room** meditation for June 8. **The Upper Room** has a circulation of over 3,250,000 copies, is printed in 37 editions and 31 languages, and is distributed in more than one hundred countries.

Bro. J. Paul Sauder, Elkridge, Md., spoke at Mechanic Grove, Quarryville, Pa., on Good Friday.

The Concord Family Life feature, prepared by Bro. and Sister Grant Stoltzfus, is now being published in eleven newspapers each week. The Stoltzfus' spoke at Line Lexington, Pa., April 23, 24, and at the Longmeadow Church of the Brethren, Hagerstown, Md., April 30 and May 1.

Bro. C. J. Rempel, Kitchener, Ont., spoke in the annual meeting at the Fairview Mennonite Home, Preston, Ont., on April 30.

Bro. Ray Mullet was ordained to the ministry on April 17 at the Maple View Conservative Church, Burton Station, Ohio. The service was in charge of Bro. Ivan Miller, assisted by Bro. Emmanuel Swartzendruber. These brethren spoke at the Maple View Church April 14-16 also.

Bro. J. H. Koppenhaver, Hesston, Kans., spoke in the Quarterly Mission Meeting at Zion, Hubbard, Oreg., on April 30 .

Bro. Simeon Hurst and wife spoke at Moorefield, Ont., on April 24, showing pictures of mission work in Tanganyika.

The Christopher Dock Junior Male Quartet, accompanied by Bro. Stanley Shenk, who served as speaker, gave a program at Gelatt, Pa., on Easter Sunday evening.

Bro. Phares C. Miller, the oldest member at Bossler's, Elizabethtown, Pa., has celebrated his 87th birthday.

Bro. J. A. Hostetler, Edmonton, Alta., has been awarded a research grant from the American Philosophical Society. He will study "Stress and Continuity in Modern Society," using Amish and Mennonite communities in Pennsylvania and Midwestern states for field study and case material.

Bro. James Stevenson, a Methodist missionary who is in literature work in the Belgian Congo, has been observing publishing procedures at Scottdale.

Bro. John L. Yoder, West Liberty, Ohio, discussed the Sunday-school lesson at Bay Shore, Sarasota, Fla., on March 20.

Bro. Noah Mack, Morgantown, Pa., spoke on "Your Child's Health" to the Parent-Teacher's Meeting at West Fallowfield Christian Day School, Atglen, Pa., on April 26.

Bro. H. A. Diener, Hutchinson, Kans., suffered the loss of his home and all of its contents by fire on Easter Sunday evening while he was at church. The records of a lifetime of church service were among the losses.

Bro. Glen Good and wife told about their mission work in France and Luxembourg at Trissels, Broadway, Va., April 27, and at Lynside, Lyndhurst, Va., on April 28.

Bro. Melvin Gingerich, who is in charge of the Mennonite Archives at Goshen, Ind., recently helped to organize the archives of the Ontario Mennonite Conference at Kitchener.

Bro. O. O. Miller spoke at the church of his boyhood, Forks, Middlebury, Ind., on April 24.

Bro. Arthur Cash and family, Fort Wayne, Ind., brought the message at Pinckney, Mich., on April 24.

Speaker for the annual family night dinner for the Clayton Kratz Fellowship at Harleysville, Pa., on May 2 was Elton Trueblood.

Bro. M. C. Lehman is devoting part time to helping with the grading of lessons in the Home Bible Studies office at Elkhart.

Bro. Clyde Mellinger, Lititz, Pa., was ordained to the ministry at South Seventh St., Reading, Pa., on March 6.

A site has been purchased in Addis Ababa, Ethiopia, for the erection of a chapel for the growing fellowship there.

Bro. John Lederach gave a report of mission work in Lower California and Mexico at Albany, Oreg., on April 20.

More New Members: thirteen by baptism at Blooming Glen, Pa , on April 10; fifteen by baptism and four on confession of faith at Congregational Mennonite, Marietta, Pa., on April 17; six by baptism and two by letter at Sonnenberg, Apple Creek, Ohio, on April 15; five by baptism at Perkasie, Pa., on Aoril 17; five by baptism at Trevose Heights, Pa., on April 10; eight by baptism and seven by letter at Roanoke, Ill., on April 13; three by baptism at East Goshen, Ind., on April 10; six by baptism and two by letter at Zion, Hubbard, Oreg., on April 15; twelve by baptism at Mt. Joy, Pa., on April 16; four by baptism at Huber, New Carlisle, Ohio, on May 1; three by baptism at Weavers, Harrisonburg, Va., on April 24.

The Life of Christ in Word and Song was presented on May 1 at St. Jacobs, Ont., by church choruses from Waterloo, Wilmot, Hawkesville, St. Jacobs, Elmira, and Kitchener.

The seventh printing of Edward Yoder's **Studies in Christian Doctrine, Part I,** is just off the press.

Bro. LeRoy Kennel, Lombard, Ill., preached at his former home, Shickley, Nebr., on April 24.

Bro. Peter Bhelwa, Dhamtari, India, who is attending school at Columbus, Ohio, spoke at South Union, West Liberty, Ohio, on April 24.

Bro. John H. Shenk, Denbigh, Va., preached the closing evangelistic sermon at the anniversary home-coming, Frazer, Pa., on May 1.

First services in the remodeled building at Prairie St., Elkhart, Ind., were held on May 1.

Bro. Clair Umble, Coatesville, Pa., preached at Salem, Wooster, Ohio, on April 24.

A dedication Bible conference was held at the remodeled Doylestown, Pa., Church, April 30 and May 1, with Stanley Shenk, A. J. Metzler, and John R. Mumaw as visiting speakers.

Announcements

Speakers at Columbia, Pa.: Merlin Grove, missionary appointee to Somalia, on May 11; George Miller, Honduras, in all-day missionary and inspirational song meeting, May 15.

George R. Brunk, Denbigh, Va., in Christian Life and Home Conference at Creek Indian Mission, Atmore, Ala., May 14, 15.

Karl Massanari, Goshen, Ind., commencement addresses, Nappanee Junior High, May 10, Harrison Junior High, May 16, and Rome City High School, May 20; also to Teacher Training on "Psychology of Learning," Presbyterian Church, Goshen, Ind., May 12.

Simeon Hurst, Tanganyika, at annual Bible meeting, Elizabethtown, Pa., May 28, 29.

I-W reunion for boys in alternate service at Farnhurst, Del., since 1952 at Eastern Mennonite College, Harrisonburg, Va., June 25, 26. Those planning to attend notify Robert King, Route 2, Elida, Ohio, by May 10.

A special afternoon feature at Church Music Conference this summer (Aug. 6-13) will be the opportunity for individuals to have voice lessons. Small singing groups—trios, quartets, sextets—may also register for special instruction. Do you desire help for a personal singing problem? Then Church Music Conference is planned for you. To register write to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.

H. S. Bender speaking in centennial services of the Mennonite Brethren Church at Winnipeg, Man., May 22.

Ascension Day meeting, May 26, at Martindale, Ephrata, Pa., with Stanley Beidler, Quakertown, Pa., and J. C. Rohrer, Dover, Pa., as speakers.

New faculty members at Eastern Mennonite College next year will include P. Melville Nafziger, education; John S. Wenger, mathematics; Carl S. Keener, biology; and Milo D. Stahl, library assistant.

Edwin and Helen Alderfer, Scottdale, Pa., in Home Conference, Barrville, Pa , May 15

The children from the Home in Kansas City will spend June 3-24 in Nebraska homes.

B. Charles Hostetter will discuss "The Mennonite Hour" with ordained men at Steinman's, Baden, Ont., on May 16.

Ella May Miller, Heart to Heart speaker, at a mother-daughter banquet of the Pinto,

Md., congregation, at Penn Alps, Grantsville, Md., May 6.

O. O. Miller speaking in an MCC-sponsored meeting for the churches of northern Indiana at Prairie St., Elkhart, on May 17.

A weekend of school activities is being planned for Belleville, Pa., Mennonite School. The first annual home-coming of the alumni with the organization of Alumni Association is arranged for Saturday afternoon, May 7. The alumni will give a program of music Saturday evening at the Locust Grove Church with Robert Hostetler directing. Sunday at 2:00 p.m. the new elementary building on the school campus will be dedicated with Bro. Paul R. Clemens, Lansdale, Pa., bringing the dedicatory message. Sunday evening a mixed chorus and junior chorus will present a program of music at Locust Grove.

Dedication service, Williamson, Pa., with A. J. Metzler preaching the dedicatory sermon, May 8.

Inspirational meeting, evening of May 7 and all day May 8, at Slackwater, Millersville, Pa.

Placing of historical plaque at Byerland, Willow Street, Pa., with Jacob Harnish, James H. Hess, and Ira D. Landis as speakers, 2:00 p.m. May 7.

Eldon King, Millersburg, Ohio, speaker at I-W orientation meetings at Maple Grove, Atglen, Pa., May 4, and Neffsville, Pa., on May 5.

John Garber, Burton, Ohio, on "The Christian Home" at Beech, Louisville, Ohio, May 6-8.

Evangelistic Meetings

Amos Sauder, Ephrata, Pa., at Palo Alto, Pottsville, Pa., May 21-29. **Frederick Erb**, Sterling, Ill., in United Evangelistic Crusade at New Dundee, Ont., beginning April 24. **B. Charles Hostetter**, Harrisonburg, Va., at Towamencin, Kulpsville, Pa., April 30 to May 4. **Paul M. Lederach**, Scottdale, Pa., at Harper, Kans., May 1-8. **Eli Jutzi**, Loman, Minn., at Conservative Mennonite, Millbank, Ont., May 29 to June 5. **Andrew Hartzler**, Newport News, Va., at Hebron, Fulks Run, Va., June 5-19. **Sanford G. Shetler**, Hollsopple, Pa., in Highland tent meeting, Va., July 3-17.

Church Camps

CAMP LUZ

Plans are set for the seventh year of church camping at Camp Luz. It is the purpose of our camp to provide an enjoyable and blessed experience for young people. Camp is a good place to have fellowship and fun, and to meet and make new friends. The outdoor setting, living away from the regular routine of life, the program, and 24-hour-a-day living with the staff make camp a place where much serious thinking is done and where decisions are made. It is a fact that many young people will share and discuss their problems at camp in a way which they will not do elsewhere.

Schedule

Following is a list of camp dates, directors, and pastors for each week: Boys' Camp, July 2-9, John Oyer, Director, Eldon King, Pastor. Girls' Camp, July 9-16, Leona Yoder, Director, Lester Graybill, Pastor. Junior High, July 16-23, Richard Hostetler, Director, Herman Myers, Pastor. MYF, July 23-30, John R. Smucker, Director, Gerald Studer, Pastor. Doris Snyder will serve as an instructor and Head Girls' Counselor for both Junior High and MYF camps. Boys and Girls, Ebenezer camps, July 30 to Aug. 13, Fred Augsburger, Director. Mission Workers' Retreat, Aug. 15-20. Camp nurse will be Arlene Stucky.

A new fuel oil heating system has been installed in the dining hall. This will be appreciated especially by groups who will want to use the facilities in the spring and fall months.

Campers, please register early. Plan now to attend. For more information concerning open dates and reservations, contact Camp Manager Jack Miller, 515 Kieffer St., Wooster, Ohio.

TEL HAI CAMP

Tel Hai Mennonite Camp, Honey Brook, Pa., will be open for boys and girls, ages 9-11, June 13-18, and ages 12-15, June 20-25. For reservations write or call Vernon Kennel, Atglen, Pa.; phone LYric 3-6263.

MUSIC CONFERENCE

A music conference has been planned again this year to be held at Black Rock Retreat, Aug. 17-21. Earl Maust will be the instructor. There will be sessions each morning in Voice Culture, Song Leading, and Hymnology. There will also be evening sessions. For reservations write to Black Rock Retreat, Box 203, Lancaster, Pa. For further information write to the director, Martin D. Ressler, R. D. 2, Quarryville, Pa.

Goshen College Biblical Seminary and Mennonite Biblical Seminary

Joint Summer Session 1960

June 6 to July 29, 1960—In Five Short Terms of One or Two Weeks Each

The enlarged summer faculty for 1960 includes the following instructors: Erland Waltner, Th.D., Director; Harold S. Bender, Th.D., Associate Director; Howard Charles, Ph.D., New Testament; Cornelius J. Dyck, Ph.D. Cand., Historical Theology; Millard Lind, Th.D. Cand., Old Testament; John C. Wenger, Th.D., Doctrine; Byron Bender, Ph.D. Cand., Linguistics; J. D. Graber, B.D., Missions; William Klassen, Th.D. Cand., New Testament; Paul Miller, Th.D. Cand., Practical Theology; John Howard Yoder, Th.D. Cand., Theology; Marvin J. Dirkis, Mus.M., Music; Visiting Professors—Frank C. Peters, Th.D., Ph.D., Counseling; C. N. Hostetter, Jr., A.M., D.D., Christian Education.

The enlarged summer schedule of courses includes the following: Term I, June 6-17—Prison Epistles, Reformation, Pastoral Counseling; Term II, June 21-25—Jeremiah, Doctrine of Scripture, Linguistics, Missionary Methods; Term III, June 27 to July 1—Galatians, The Church, Linguistics, Principles of Missions; Term IV, July 5-15—Petrine Epistles, Anabaptist History, Group Leadership; Term V, July 18-29—Contemporary Theology, Philosophy of Christian Education, Hymnology.

All courses will be taught on the Hiram Plan, according to which a student devotes his entire time for the term to only one course. Classes will meet each forenoon on the Elkhart campus for about three hours per day. The seminaries reserve the right to cancel those courses for which there is insufficient enrollment.

All the courses are regular graduate courses and are available for credit to those who qualify for admission to the Seminary. Non-credit students are welcome as auditors. Tuition for the summer session is $8.50 per credit hour. All students planning to attend are asked to send in their applications before June 1 to Dean Harold S. Bender, Goshen College Biblical Seminary, Goshen, Ind.

TO BE NEAR TO GOD

(Continued from page 403)

tion we can give to others is made on our knees before the throne of God. No gift we can purchase, no endowment we can make, will ever equal the value of intercession for our friends. For when we ask of God we are in touch with the divine, limitless resource of the ages. With God nothing is too great. With God nothing is impossible. Will we lay hold of this resource today?

Sing—"Don't Forget to Pray"

Saturday May 14

"Making request with joy"

Someone once made a study of prayers and discovered that the majority of them were cast in a somber, minor mood. Paul prayed in a major key. Prayer was a privilege for Paul. Prayer for Paul was not a final resort or "last straw" measure when all else fails. Paul prayed in the sunshine as well as in the shadows. Paul prayed when the sun of bliss was beaming light and life upon his way. Paul also prayed when the woes of life overtook him, when hopes deceived, and fears annoyed.

Paul's praying was a joy because he didn't think of it as an emergency expedient when things get desperate. Let us also practice prayer as a joy for every day, and for every kind of occasion.

Sing—"In the Cross of Christ I Glory"

—Roy D. Roth.

CHURCH MUSIC

(Continued from page 401)

It is a known fact that *a singing church becomes a spiritual church.* Luther attracted more people to his movement by his hymns than by his preaching. Jonathan Edwards made this observation: "Where spiritual life of a community flourishes, participation in sacred song is also fervent." We know that during the Great Awakening people sang in the streets and at work. Similar occurrences happened after the New York and Melbourne Billy Graham crusades. In a congregation, singing becomes a co-operative act in which saints unite and thus create togetherness. It develops love and good will in the body of Christ.

Singing is also *a means of individual spiritual growth.* Our songs spell out our faith and doctrines which can fortify us. It also can be a spiritual exercise as we pray, praise, and give thanks. A study by Alexander J. Stoddard reveals that music "builds character."

We also find that it is *a means of satisfying our inner emotions.* James L. Mursell points out that "music establishes poise and stability." The psalms combine gladness and singing and we find Paul and Silas singing in prison. Too many Christians suppress some feelings instead of using the God-given method of song to release them. We need to express Christian gladness, victory, praise, faith, and hope.

Songs can be used as *a testimony to others.* We can use singing to teach others about God and Christian truth. Who knows what your "song in the night" might mean to an unknown listener? David sang to the emotionally disturbed and neurotic King Saul. Often songs are the answers in crucial moments when people finally turn heavenward and are born into the kingdom.

A reason we often overlook is that we *sing to make singing greater for God.* If healthy Christians need to be constantly growing, so we also need to grow in our singing. If singing truly becomes an act to praise God, then it needs to become a more noble and worthy expression to Him. Every time you sing as a Christian, you become a greater example of God's creative and redemptive work.

—The Pastor Chats.

Though the soule be in that bed which is alwayes green, in an everlasting spring, in Abrahams bosome; And the body but in that green-bed, whose covering is but a yard and halfe of Turfe, and a Rugge of grasse, and the sheet but a winding sheet, yet they are not divorced; they shall returne to one another againe, in an inseperable reunion in the Resurrection.—John Donne.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alwine, Paul V. and Charlotte (Foreman), Enola, Pa., third child, first daughter, Sherry Leann, March 11, 1960.

Bellar, John and Delores (Oswald), Beemer, Nebr., third son, Jeffrey Lynn, April 13, 1960.

Boshart, Delbert and Ardis (Schweitzer), Seward, Nebr., sixth child, fifth daughter, Rachele Jean, April 12, 1960.

Brunk, Truman H., Jr., and Betty (Shenk), Denbigh, Va., first child, Margaret Kathleen, born July 20, 1959; received for adoption, Nov. 17, 1959.

Bumbaugh, Martin L. and Isabel (Martin), Mauganswille, Md., third daughter, Elizabeth Marie, March 6, 1960.

Burkey, Lloyd and Faye (Roth), Beaver Crossing, Nebr., sixth child, third son, Lonnie Wayne, March 29, 1960.

Clugston, J. Paul and Rosella (Martin), Lititz, Pa., second child, first son, Jay Paul, March 7, 1960.

Cooprider, Donovan and Edith (Schrock), Haven, Kans., fourth child, second son, Barry Alan, April 9, 1960.

Derstine, Merrill M. and Jean (Langenwalter), Souderton, Pa., second daughter, Rebecca Lynne, March 18, 1960.

Diller, John H. and Frances (Martin), Waynesboro, Pa., second child, first son, Dale Jason, March 31, 1960.

Ebersole, Daniel S. and Esther (Risser), Lebanon, Pa., second child, first son, Curvin Daniel, April 18, 1960.

Garver, Ben and Polly (Hostetler), Sarasota, Fla., second daughter, Edna Mae, March 28, 1960.

Gehman, Abraham K. and Drollene (Mack), Bally, Pa., first child, Shari Lynn, March 5, 1960.

Gehman, Mark C. and Grace (Yoder), Zionsville, Pa., fourth child, second living son, Jon Philip, April 7, 1960.

Gerber, Titus and Esther (Baumgartner), Apple Creek, Ohio, fourth child, second daughter, Carol Ann, April 6, 1960.

Good, Claude E. and Alice (Longenecker), San José, Costa Rica, second daughter, Cecilia Joy, April 1, 1960.

Good, Velde and Arlene (Miller), Kouts, Ind., third child, second son, David Dean, March 20, 1960.

High, Christian H. and Edna (Ober), Manheim, Pa., second son, Roy, April 8, 1960.

Hofstetter, Milton and Fern (Gerber), Apple Creek, Ohio, a daughter, Barbara Lynn, March 30, 1960.

Hoover, Lester M. and Lena M. (Weaver), Pottsville, Pa., fifth child, second son (first one deceased), no name given, April 10, 1960.

Krantz, Paul H. and Emma (Nolt), Strasburg, Pa., second daughter, Emily Joan, March 28, 1960.

Kreider, Charles H. and Helen (Bollinger), Lititz, Pa., third child, first son, Charles Lynn, Feb. 5, 1960.

Lehman, Junior E. and Ella Mae (Lehman), Kidron, Ohio, first child, Galen Ray, April 12, 1960.

Litwiller, Stanley and Edna (Hertzler), Parnell, Iowa, second child, first daughter, Cynthia Ann, March 29, 1960.

Metzler, Robert and Minnie (Benner), Christiana, Pa., third child, second daughter, Sonja Ruth, April 2, 1960.

Miller, A. J. and Verda (Weaver), Bristol, Ind., first child, Terry Lee, March 22, 1960.

Miller, J. Robert and Irene (Peifer), Liberty, Pa., third son, Dean Laray, March 2, 1960.

Miller, Wendell and Luella (Brenneman), Elida, Ohio, first child, Keith Wayne, born March 8, 1960; received for adoption, March 16, 1960.

Mishler, Gerald and Esther (Yoder), Howe, Ind., second son, Joel Jay, March 25, 1960.

Myer, Wilmer E. and Martha (Herr), New Providence, Pa., second child, first daughter, Judith Kaye, April 11, 1960.

Reschly, Raymond and Wava (Troyer), Kalona, Iowa, second son, Michael Dean, March 22, 1960.

Ruhl, Lester G. and Ruth (Kreider), Mount Joy, Pa., second daughter, Janet Louise, April 3, 1960.

Shearer, Robert F. and Gladys M. (Beiler), Mount Joy, Pa., third child (second living), first son, Robert Dale, March 11, 1960.

Shenk, Henry G. and Irene (Leaman), Manheim, Pa., second son, Jay David, April 16, 1960.

Steckley, Kenneth and Darlene (Stauffer), Beaver Crossing, Nebr., first child, Randy Lee, April 9, 1960.

Stoltzfus, Leon A. and Nancy (Hess), Gap, Pa., first child, Lynette Joy, April 1, 1960.

Stutzman, Harold W. and Lela (Hershberger), Kinross, Iowa, fifth son, Donavan D., April 2, 1960.

Teague, Norman H. and Fannie (Troyer), Elton, Pa., third daughter, fourth child, Wanda Joy, March 20, 1960.

Ulrich, Elmer and Betty (Litwiller), Roanoke, Ill., third child, second daughter, Donna May, March 27, 1960.

Wipf, David and Elizabeth (Glanzer), Stirling, Alta., third daughter, Kathleen Joyce, March 3, 1960.

Yoder, Vernon D. and Marilyn (Burkholder), Grants, N. Mex., first child, Anita Denise, April 6, 1960.

Zehr, Vernon, Jr., and Freda (Wert), Wilmington, Del., second child, first daughter, Kathleen Joy, April 1, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Blosser—Brooks.—Donald Blosser, Columbiana, Ohio, Midway cong., and Carolyn Brooks, Goshen, Ind., Metamora, Ill., cong., by Harold Zehr at the Goshen College Seminary Chapel, April 10, 1960.

Brenneman — Kinsinger.—Irvin Brenneman, Hesston, Kans., College cong., and Mary Kate Kinsinger, Parnell, Iowa, West Union cong., by Herman E. Ropp at the West Union Church, Feb. 6, 1960.

Freed—Moyer.—Clarence M. Freed, Franconia (Pa.) cong., and Anna N. Moyer, Telford, Pa., Salford cong., by Arthur D. Ruth at his home, April 17, 1960.

Gehman—Fox.—Isaac H. Gehman, Ephrata, Pa., Denver cong., and Susie B. Fox, New Holland, Pa., Red Run cong., by Howard Z. Good at his home, March 26, 1960.

Godshall—Delp.—Arlen M. Godshall, Franconia (Pa.) cong., and Pauline C. Delp, Harleysville, Pa., Salford cong., by Henry L. Ruth at the Salford Church, April 9, 1960.

Herr—Musser.—Martin R. Herr, East Earl, Pa., Weaverland cong., and Dorothy Jean Musser, Narvon, Pa., Red Run cong., by Howard Z. Good at Bowmansville Church, March 19, 1960.

Hicok—Westlake.—Wilbur Hicok and Margaret Westlake, both of Burlington, Iowa, Iowa Valley cong., Lone Tree, Iowa, by Henry M. Yoder at his home, March 5, 1960.

Kauffman—Miller.—James M. Kauffman, Elkhart, Ind., Belmont cong., and Myrna E. Miller, Goshen, Ind., North Goshen cong., by Nelson E. Kauffman at the Goshen College Seminary Chapel, April 9, 1960.

Lehman — Russell.—Richard C. Lehman, Chambersburg, Pa., and Sue Russell, Maugansville, Md., by Lloy A. Kniss at the Goshen

Mennonite Church, Laytonsville, Md., April 17, 1960.

Martin—Weaver.—James R. Martin, Denver, Pa., Red Run cong., and Elizabeth M. Weaver, Denver, Pa., Bowmansville cong., by Howard Z. Good at the Bowmansville Church, April 9, 1960.

Mast—Troyer.—Eli D. Mast, Beach City, Ohio, and Clara Troyer, Millersburg, Ohio, both of the Pleasant View C.M. cong., by Levi Hershberger at the Calvary Chapel, March 11, 1960.

Mummau—Hershey.—Ernest E. Mummau, Mt. Joy, Pa., Elizabethtown cong., and E. Faye Hershey, Cochranville, Pa., Hershey cong., by Clair B. Eby at the Hershey Church, April 16, 1960.

Nofstier—Roes.—Grant Nofstier, Beaver Falls, N.Y., and Anna Mae Roes, Castorland, N.Y., both of the Croghan-Lowville C.M. cong., by Lloyd Boshart at the Lowville meetinghouse, April 2, 1960.

Tyson—Miller.—Erwin Willis Tyson, Hebron, Ind., Hopewell cong., and Elizabeth J. Miller, Nappanee, Ind., Salem cong., by Jency L. Hershberger at the home of Marvin Miller, April 9, 1960.

Yoder—Hostetler.—Abner A. Yoder, Baltic, Ohio, and Esther Hostetler, Sugarcreek, Ohio, both of the Pleasant View C.M. cong., by Levi Hershberger at the Pleasant View Church, April 17, 1960.

Yoder—Workman.—J. Ben Yoder, Belleville, Pa., Allensville cong., and Margaret Workman, Greensboro, Pa., Masontown cong., by Paul M. Roth at the Masontown Church, April 9, 1960.

Anniversaries

Jantz, Mr. and Mrs. John Jantz of Greensburg, Kans., now residing at 7260 Walnut Ave., Winton, Calif., celebrated their golden wedding anniversary on March 20, 1960, with open house for friends and relatives. They were married in the Mennonite Church near Tampa, Kans., by Henry Smith. About six months later they moved to Greensburg Kans., where they engaged in wheat farming and cattle raising. After their children were all grown and married, and several of them living in California, they also purchased a home in California where they have gone to spend the winter months when their health permitted them to travel. They have eight children, and all were present for the anniversary. They are Leona—Mrs. Jake Eason, Winton; Edith—Mrs. Lee Vern Unruh, Durham, Kans.; Betty—Mrs. Galen Otto, Bloomington, Ind.; Clyde, Hesston, Kans.; Clifford, Canton, Kans.; Chester, Greensburg, Kans.; Curtis, Livingston, Calif., and Clarence, Atwater, Calif. They also have thirteen grandchildren, and were privileged to attend the wedding of their oldest grandchild, Dale Eason, on March 9.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Becker, John H., son of Jacob E. and Anna (Hershey) Becker, was born Feb. 10, 1880, in Lancaster Co., Pa.; died Jan. 26, 1960, at the Mennonite Home, Oreville, Pa., where he had been a guest for over 30 years; aged 79 y. 11 m. 16 d. Surviving are 3 brothers (Amos V., Manheim, Pa.; Ira H., Ronks; and Samuel H., Manheim). He was a member of the East Petersburg Church. Funeral services were held at the Home, Jan. 29, in charge of Landis Brubaker; interment in Erisman Mennonite Cemetery.

Bixler, John D., son of David and Magdalena (Hofstetter) Bixler, was born Aug. 9, 1866, at Dalton, Ohio; died of a heart condition April 11, 1960, at Kidron, Ohio; aged 93 y. 2 m. 2 d. He was married on Feb. 28, 1891, to Bertha Gerber, who died Feb. 26, 1898. On May 21, 1903, he was married to Katie Lehman, who died Jan. 27, 1934. Surviving are 8 children (Allen, Reuben, Esther—Mrs. Paul Amstutz, Martha—Mrs. Sylvester Lehman, Clara—Mrs. Rufus Amstutz, Selma, Annie—Mrs. Fonza Evans, and Hilda), 2 sisters (Mrs. Elizabeth Hostetler and Mrs. Bertha Moser), 30 grandchildren, and 20 great-grandchildren. One son is deceased. He was a member of the Sonnenberg Church, where funeral services were held, Jan. 30, in charge of Harlan Steffen, Reuben Hofstetter, and Simon Sommer.

Buckwalter, Jason S., son of Amos and Magdalena (Hershey) Buckwalter, was born Nov. 3, 1882, in Paradise Twp., Pa.; died at St. Joseph's Hospital, Lancaster, Pa., Jan. 16, 1960, after an illness of 3 months; aged 77 y. 3 m. 13 d. On Oct. 23, 1906, he was married to Frances M. Hershey, who survives. Also surviving are 7 children (Elmer H. and A. Herman, Lancaster, Pa.; Lester R., Washington Boro; Leon R., Lancaster; Susan M.—Mrs. Mervin Nolt, Mt. Joy; J. Clyde, New Holland; and Marvin W., Lancaster), 23 grandchildren, 19 great-grandchildren, and 5 sisters. Three children, 2 brothers, and one sister preceded him in death. He was a member of the Paradise Church, where funeral services were held Feb. 19, in charge of Clair Eby and Amos Weaver; interment in Hershey Mennonite Cemetery.

Deffenbaugh, Homer C., son of Christian and Catherine Deffenbaugh, was born June 28, 1882, at Masontown, Pa.; died of a heart attack at his home, Scottdale, Pa., March 19, 1960; aged 77 y. 8 m. 20 d. On Nov. 17, 1909, he was married to Sarah Daugherty, who survives. Also surviving are 2 sisters (Zetta—Mrs. John Beiler, and Mrs. Rella Shoaf, both of Masontown). He was a member of the Mennonite Church of Scottdale. Funeral services were held at Murphy's Funeral Home, Dec. 22, in charge of Ralph G. Metzler, J. L. Horst, and Charles Trout; interment in Scottdale Cemetery.

Fries, Rhoda Ann, daughter of Frank and Ada Mae (Zook) Fries, was born Sept. 30, 1935, at Coatesville, Pa.; was killed in a car accident Aug. 22, 1959, in Mexico; aged 23 y. 10 m. 23 d. On Dec. 16, 1955, she was married to Jack Fries, who survives. Also surviving are 2 sons (John Nathan and Philip Eugene). She was a member of a nondenominational group. Funeral services were held at Leisure Lakes Tabernacle, Aug. 28, in charge of Gerald Derstine, Eugene Haas, and Robert Barkley; interment in Sarasota Memorial Park.

Harshberger, John F., son of Jacob and Mary (Eash) Harshberger, was born July 15, 1872, at Mattawana, Pa.; died at his home, Belleville, at his home, Scottdale, Pa., March 29, 1960; aged 87 y. 8 m. 14 d. On Aug. 11, 1901, he was married to Jessie May Kaufman, who died March 24, 1914. On Aug. 24, 1915, he was married to Amanda Shetler, who died May 24, 1955. He was ordained as deacon in May, 1909, at the Weaver Church, Johnstown, Pa., by James Saylor, and served the Stahl congregation for many years. Surviving are 2 sons and 2 daughters (Anna—Mrs. Frank Brilhart, Scottdale; Erwin L., Hollsopple, Pa.; John E. and Mary, Scottdale), 11 grandchildren, 9 great-grandchildren, and one brother (Reuben, Smithville, Ohio). He was a member of the Mennonite Church of Scottdale. Funeral services were held March 31 at the Kapr Funeral Home, Scottdale, and on April 1 at the Stahl Church, Johnstown, Pa., in charge of Urie A. Bender, L. S. Weber, David Alwine, and Paul M. Lederach; interment in Kaufman Cemetery.

Helmuth, Samuel E., son of Emanuel and Elizabeth (Weaver) Helmuth, was born Dec. 22, 1901, in Holmes Co., Ohio; died of a heart attack April 7, 1960, at Ladysmith, Wis.; aged 58 y. 3 m. 16 d. On Aug. 23, 1930, he was married to Geneva Klinkelsmith, who survives. In 1942 the family moved to Glen Flora, Wis., from Clarence Center, N.Y., to help start a Sunday school in the community. He donated the land for the church building, and has been a worker in the church since it started. Surviving are 6 children (Arthur, Madison, Wis.; Wilbur, Washington, D.C.; Vivian, Kansas City; Verda, Harold, and Glen, at home), 2 brothers (Jonas and Fred), and 3 sisters (Lydia Miller, Rebecca Hostetler, and Lizzie Miller.) He was a member of the South Lawrence Church, where funeral services were held April 9, in charge of W. W. Kauffman and Leroy Schrock.

Hershberger, Paula Sue, daughter of Floyd and Barbara (Miller) Hershberger, was born at Plymouth, Ind., Jan. 2, 1959; died at the Osteopathic Hospital, South Bend, Ind., April 8, 1960, after accidentally falling into a tub of hot laundry water; aged 1 y. 3 m. 6 d. Surviving besides the parents, are one brother (Floyd James) and grandparents (Mr. and Mrs. Jake Miller and Mr. and Mrs. Levi E. Hershberger). Funeral services were held at the Yellow Creek Church, April 10, in charge of James Christophel and Harold Myers.

Kreider, Elizabeth B., daughter of Daniel D. and Martha (Buckwalter) Leaman, was born Nov. 24, 1872, in Upper Leacock Twp., Lancaster Co., Pa.; died, after a brief illness, Feb. 19, 1960, at the Oreville Mennonite Home, Lancaster, Pa., where she had been a guest for five years; aged 87 y. 2 m. 26 d. She was married in 1900 to John C. Kreider, who died in 1942. They had no children, and she was the last of her immediate family. She was a member of the Rohrerstown Church. Funeral services were held Feb. 22 at the Oreville Home Chapel, in charge of Landis Brubaker and Landis Sherzer; interment in Rohrerstown Cemetery.

Kropf, Lydia, daughter of Joseph and Barbara (Gerig) Maurer, was born Jan. 6, 1885, in Davis Co., Iowa; died April 8, 1960, at the Albany (Oreg.) General Hospital; aged 75 y. 3 m. 2 d. Though having a heart condition, she had been in fairly good health until a week before her death when she contracted the flu, which caused a congestion of the lungs, resulting in her death. She was married on April 10, 1923, to Levi Kropf, who survives. Also surviving are one son (Wilbur D.), 4 grandchildren, one stepson (Elmer J.), 3 stepgrandchildren, and 5 sisters (Anna Maurer, Katie—Mrs. Nick Roth, Barbara—Mrs. Dan Ropp, Lena—Mrs. Nick Leichty, and Sarah —Mrs. Oliver Schmucker, all of Albany). One brother and one sister preceded her in death. She was a member of the Harrisburg Church, where funeral services were held, in charge of Wilbert D. Kropf and Willard Stutzman; interment in Alford Cemetery.

Liechty, Joseph C., son of Christian S. and Mary (Witmer) Liechty, was born March 29, 1892, near Leo, Ind.; died March 17, 1960, at his home, Archbold, Ohio, after a lingering illness; aged 67 y. 11 m. 17 d. He was married Jan. 3, 1915, to Emma Frey, who survives. Also surviving are 6 sons (Howard, Herman, Alvin, and Wesley, Archbold; Harold, Napoleon, Ohio; and Russel, Goshen, Ind.), 3 daughters (Mary—Mrs. Ernest Smucker, Evanston, Ill.; Lorraine—Mrs. Wilbur Wyse, Archbold; and Doris—Mrs. David Lehman, Elkhart, Ind.), 35 grandchildren, 2 brothers (Edward, Toledo, Ohio; and Chris W., Wauseon, Ohio), and 7 sisters (Malinda, who nursed him in his last illness; Mary—Mrs. B. H. Schneider; Priscilla—Mrs. Harve Driver, Wauseon; Sarah—Mrs. Elmer Meyer, Creston, Ohio; Ida—Mrs. Guy Graber, Stryker, Ohio; Dora—Mrs. Eric Bontrager, Vestaburg, Mich.; and Ruth —Mrs. Thurlow Nofziger, Archbold). One brother preceded him in death. He was a member of the West Clinton Church near Pettisville. Funeral services were held Church 20 at the Central Church, with D. L. Sommers and William Nofziger officiating.

Miller, Alfred Franklin, son of Mr. and Mrs. Isaac Miller, was born April 7, 1877, at Syracuse, Ind.; died of a heart attack March 27, 1960, at Goshen, Ind.; aged 82 y. 11 m. 20 d. On March 16, 1900, he was married to Susan Flager, who survives. Also surviving are 8 children (Eloise—Mrs. George Fry, Helen—Mrs. Guy McKinsty, and Winifred—Mrs. Leonard Chrispyn, all of Goshen, Ind.; Mrs. Sylvia Lindsley, Walkerton, Ind.; Bernice—Mrs. Claude Keetch, Spring Lake,

Mich.; Bernard and Francis, Goshen; and Carlyle, Cromwell, Ind.), 21 grandchildren, 27 great-grandchildren, and a brother (Marion). He was a member of the North Goshen Church. Funeral services were held March 30 at the Yoder-Culp Funeral Home, in charge of Russell Krabill and Vernon U. Miller; interment in Bainterstown Cemetery.

Miller, Floyd J., son of Jonas B. and Barbara (Swartzentruber) Miller, was born near Grantsville, Md., Feb. 22, 1903; died in the Memorial Hospital, Johnstown, Pa., March 31, 1960, of complications resulting from a blocked heart; aged 57 y. 1 m. 9 d. On June 19, 1924, he was married to Fannie Maust, who died Nov. 15, 1942. Ten children were born to this union (Daniel, Grantsville, Md.; Ivan—Mrs. Grady Doyle, Vassar, Mich.; Ivan, Greenwood, Del.; Barbara, Worton, Md.; Lewis, Accident, Md.; Jacob and Katharine, at home; Mary, deceased; Allen and Miriam, at home). On July 25, 1943, he was married to Fannie Bender, who survives, along with six daughters (Ida Marie, Loretta, Rhoda, Alice, Gertrude, and Rachel, all at home). Thus he is survived by 15 children; also surviving are 11 grandchildren, 7 sisters and 3 brothers (Alma —Mrs. Allen Maust, Evan, and Verna—Mrs. Harvey Maust, Meyersdale, Pa.; Annie—Mrs. Lee Scheffel, Salisbury, Pa.; Mabel—Mrs. Ervin J. Yoder and Edna—Mrs. Ben Maust, Meyersdale; Catharine, who arrived home from Luxembourg March 14; Ivan, Grantsville; Harvey, Thionville, France; and Rhoda—Mrs. Elmer Maust, Grantsville). He was a member of the Grantsville Silver C.A. Church. Funeral services were held April 4 at the Maple Glen Church, in charge of Daniel King and Erie Renno.

Miller, Orva D., son of Daniel and Melinda (Hostetler) Miller, was born May 12, 1930, at Middlefield, Ohio; died of a fatal blood disease (not leukemia) at the University Hospital, Columbus, Ohio, April 4, 1960; aged 29 y. 11 m. 23 d. On Aug. 24, 1950, at West Liberty, Ohio, he was married to Irma King, who survives. Occupation: mechanic at Holdren Brothers. Also surviving are 2 sons and one daughter (Edward Dean, Emerson Dale, and Eleanor Denise). He was a member of the South Union Church, where funeral services were held April 7, in charge of Roy S. Koch and Nelson Kanagy.

Moyer, Abram B., son of Daniel and Annie (Rohr) Moyer, was born Sept. 25, 1876, in Bedminster Twp., Pa.; died of a heart attack April 4, 1960, at his home near Perkasie, Pa.; aged 73 y. 6 m. 10 d. In September, 1910, he was married to Myrtle Mover, who survives. Also surviving are 2 sons and 2 daughters (Harley and Clyde, Perkasie; Myrtle—Mrs. Harold Mininger, Souderton; and Janet—Mrs. Kenneth Beer, Perkasie), 14 grandchildren, 6 brothers, and a sister. He was a member of the Blooming Glen Church, where funeral services were held April 9, in charge of David Derstine, Jr.

Mudispaw, Annie, daughter of Mr. and Mrs. John Honderson, was born June 30, 1906; died suddenly while waiting for the church bus March 27, 1960; aged 53 y. 8 m. 26 d. She was married to William Mudispaw, who died Sept. 21, 1959. She was a member of the Lynside Church, Lyndhurst, Va., where funeral services were held March 29, in charge of Vance and Silas Bivdge.

Oats, Virginia M., daughter of Washington and Nancy (Combs) Walker, was born May 12, 1887, at Kirby, W. Va.; died Jan. 31, 1960, at the Virginia Mennonite Home after an illness of six weeks; aged 72 v. 8 m. 19 d. Her husband, Thomas A. Oats, died in 1950. Surviving are one daughter (Mrs. Virgie Pyles), 9 grandchildren, and 22 great-grandchildren. Also preceding her in death were one son, one brother, and one sister. She was a member of the Mennonite Church. Funeral services were held Feb. 3 at the Asbury Methodist Church, in charge of S. A. Shank.

Painter, Mary Etta, daughter of Andrew J. and Bernice (Coffey) Bryant, was born Oct. 6, 1884, in Nelson Co., Va.; died of a heart attack April 19, 1960, at Waynesboro Va.; aged 75 y. 6 m. 4 d. She was married twice, but the name of her first husband is unknown. She was married to Charles B. Painter on Dec. 24, 1935; he died Dec. 27, 1950. Surviving are 3 daughters (Mrs. Ralph Harris, Mrs. Frey Coffey, and Mrs. Ernest Howdyshell), one stepdaughter, 7 stepsons, one sister (Mrs. Vernon Wright), 2 brothers (David and Cyrus), and a number of grandchildren and great-grandchildren. She was a member of the Greenmonte Church, Greenville, Va. Funeral services were held April 12 at the Etter Funeral Home, Waynesboro, in charge of Franklin E. Weaver and Roy D. Martin.

Petersheim, Ira N., son of Levi and Fannie (Neuhouser) Petersheim, was born Dec. 1, 1895, at White Horse, Pa.; died Feb. 28, 1960, in the Sarasota (Fla.) Memorial Hospital, following a heart attack; aged 66 y. 2 m. 27 d. He was married to Emma Bewley, who survives. Also surviving are 4 sons (Ivan, Earl, and Calvin, all of Elverson, Pa.; and Lester, Boonsville, Pa.), 3 daughters (Irene—Mrs. Joseph Carmelo, Reading, Pa.; Verna—Mrs. Leon Witmer and Pearl—Mrs. Leon Good, both of East Earl, Pa.), 13 grandchildren, one brother (Calvin N., New Holland, Pa.), and 2 sisters (Alice, Morgantown, Pa.; and Mrs. Viola Rice, Chino, Calif.). He was a member of the Zion Church. Funeral services were held Feb. 29 at the Maple Glen Church, Sarasota, Fla., in charge of H. Michael Shenk, and on March 5 at the Deibert Funeral Home, Elverson, Pa., in charge of Isaac Mast; interment in Conestoga Mennonite Cemetery.

Roth, Katie, daughter of Nichlaus and Mary Roth, was born Sept. 2, 1893; died at her home near Stryker, Ohio, Feb. 29, 1960, after an illness of 10 months; aged 66 y. 5 m. 27 d. Surviving are 5 sisters and 3 brothers (Lydia, Elizabeth, Lena, Fannie, Daniel N., and John N., of Stryker; and Mrs. Barbara Crossgrove, Archbold, Ohio). Two sisters and one brother preceded her in death. She was a member of the Central Church, where funeral services were held March 3, in charge of Jesse Short; interment in Pettisville Cemetery.

Sensenig, Clarence and Elam and Emma (Frey) Sensenig, was born Aug. 28, 1897, in West Earl Twp., Lancaster Co., Pa.; died of a heart attack at his home, East Petersburg, Pa., March 4, 1960; aged 62 y. 6 m. 5d. On June 15, 1922, he was married to Edith Kauffman, who died in 1955. Occupation: builder and contractor. Surviving are 5 daughters and one son (Violet—Mrs. Clyde Boose, Landisville; Betty—Mrs. J. Earl Nauman, Lancaster; Dorothy—Mrs. Mrs. Richard Ilgenfritz, York; and Donald K., at home), 6 grandchildren, and 7 brothers and sisters (Susan, Lena, Mabel, Lancaster, Pa.; James, Lititz; Elam, Lancaster; Ruth—Mrs. Hershey Balmer,—, Md.; and Ralph, Harrisburg, Pa.). He was a member of the Landis Valley congregation. Funeral services were held March 7 at the East Petersburg Church, in charge of Irvin Kreider, Mahlon Zimmerman, and Carl Isenberg.

Shaum, Sarah Alice, daughter of Charlie and Mary E. Shantz, was born Dec. 19, 1892; died April 6, 1960, at the Bethel Beaconess Hospital, Newton, Kans., where she had been a patient for 7 weeks; aged 67 y. 3 m. 18 d. On June 26, 1926, she was married to Charles N. Shaum at Elkhart, Ind. Surviving are her husband, 3 daughters (Ada, Indianapolis, Ind; Esther, Bremen, Ind.; and Mary Alice—Mrs. Wayne Whittaker, Rocky Ford, Colo.), one son (Earl, Chicago), 5 grandsons, and 2 sisters (Fannie—Mrs. Ralph Smucker, Goshen; Dora—Mrs. Will Gehman and Bertha—Mrs. Walter Roupp, Elkhart, Ind.). She was a member of the Hesston College Church, where funeral services were held April 9; interment in Pennsylvania Church Cemetery.

Weldy, Alva Etta, daughter of Melvin and Fannie (Martin) Loucks, was born at Wakarusa, Ind., Jan. 19, 1894; died of a coronary occlusion, at her home near Wakarusa, April 5, 1960; aged 66 y. 2 m. 17 d. On May 15, 1915, she was married to Samuel R. Weldy, who survives. Also surviving are 4 children (Dr. M. L., Wakarusa; Dale, Archbold, Ohio; Keith, Allegan, Mich.; and Miriam, Goshen, Ind.), 6 grandchildren, one sister (Mrs. Ruth Stauffer, Elkhart), and one brother (Howard, North Liberty, Ind.). She had an unusual musical talent and made an outstanding contribution in the Holdeman congregation, where she was a member, by participating in many special music groups as long as her health and voice permitted. Funeral services were held April 7 at the Olive Church, in charge of Clarence Shank and Simon Gingerich.

Winey, Samuel Graybill, son of Caleb and Mary (Graybill) Winey was born July 3, 1876, at Richfield, Pa.; died April 3, 1960, at the Goshen (Ind.) Hospital; aged 83 y. 9 m. On Jan. 26, 1905, at Peabody, Kans., he was married to Minnie Good, who survives. Also surviving are 2 daughters (Lois, Goshen College; and Mabel—Mrs. Paul Drinnan, Denver, Colo.), 6 grandchildren, and 5 sisters (Laura—Mrs. J. H. Newcomer, Peabody, Kans.; Mrs. Katie Good, Wichita, Kans.; Mrs. Frances Goodrich, McPherson, Kans.; Mrs. Ruth Potter, Concord, Calif.; and Celia—Mrs. Edd Landes, Colorado Springs, Colo.). He was a member of the Goshen College congregation. Funeral services were held April 6 at the Yoder-Culp Funeral Home, in charge of John Mosemann and S. C. Yoder; interment in Violett Cemetery.

Yoder, Cynthia Naomi, daughter of Edward R. and Norma (Miller) Yoder, Springs, Pa., was born Nov. 9, 1958; died in the Children's Hospital, Pittsburgh, Pa., March 8, 1960, several hours after heart surgery; aged 1 y. 3 m. 28 d. Surviving are her parents, 2 sisters and one brother (Ardith Marie, Dennis Ray, and Bernice Susan), and her grandparents (Mr. and Mrs. Evan J. Miller, Meyersdale, Pa., and Mr. and Mrs. Bert D. Yoder of Greenwood, Del.). Funeral services were held March 10 at the Maple Glen C.M. Church, Grantsville, Md., in charge of Ivan J. Miller.

Yoder, Ira N., son of Noah C. and Teresa (Stutesman) Yoder, was born at Plevna, Ind., Oct. 5, 1878; died at his home in Fairview, Mich., March 25, 1960; aged 81 y. 5 m. 20 d. He was married on Dec. 31, 1899, to Verna A. Rogers, who survives. Also surviving are 2 daughters (Nina—Mrs. Lloyd Wyman and Reathel—Mrs. Melvin Shantz of Fairview), 3 sons (Curtis and Glen, of Fairview; and Carl, Goshen, Ind.), 16 grandchildren, 14 great-grandchildren, one sister (Nettie—Mrs. Menno Esch), and one brother (Jesse, Chappell, Nebr.). One grandson and one great-granddaughter preceded him in death. He was a charter member of the Fairview Mennonite Church, where funeral services were held, in charge of Harvey Handrich and M. S. Steiner.

ITEMS AND COMMENTS

BY THE EDITOR

Although two applications for a Billy Graham campaign in Moscow have been refused by Russian authorities, Paul S. Rees, an American evangelist who worked with Graham in his Australia campaign, thinks that a Graham crusade in Russia is not impossible within three years.

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The next ten years could decide who will win the race for South Africa—Christianity, communism, or Islam—according to a leading Dutch Reformed pastor in the Union of South Africa. This churchman, who is noted for his liberal position on South Africa's race

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question, warned that if Christianity is to win out, "a complete change of the attitude of Europeans to un-Europeans is necessary." Another Dutch Reformed pastor says that nonwhite nationalism in Africa is not necessarily anti-Christian. He thinks that large Christian churches in such countries as Nigeria will have a healthy influence on the nationalism in those African countries.

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Billy Graham preached to audiences totaling about 350,000 during his two-month Africa crusade. Some 41,000 persons made decisions for Christ. In Cairo, he preached to a record crowd of 10,000 Egyptians, of whom 2,000 made decisions. It was the largest Christian audience ever gathered in that Moslem capital.

• • •

Off to a fast start, 1960 church construction set a new January record, says the Census Bureau in Washington. New construction totaled $78 million, a slight seasonal decline from December, but 5 million higher than in January, 1959. Government officials have predicted that 1960 will be the first billion-dollar year in history in construction of religious edifices in the United States. The January report bears out the forecast.

• • •

Martin Niemoeller says he saw "more Christian church life" in Communist East Germany than in West Germany. He told newsmen in New York that to be a Christian in East Germany "takes courage and faith." Therefore, he added, "religion is a much more conscious thing than in West Germany, where Christianity is easy, customary, and means money." In West Germany, he aswhere Christianity is easy, customary, and means money." In West Germany, he asserted, church life "has suffocated in prosperity."

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The solicitor for the Twin Valley School District at Honey Brook, Pa., rejected a proposal by Pennsylvania's superintendent of public instruction that it reopen the old Honey Brook elementary school for 17 Amish children whose parents will not allow them to attend a new junior-senior high school. He said the district will refuse to establish a "segregated parochial school" for Amish children, because such a move "would be unfair to Catholics and Mennonites who have set up their own schools."

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Among the cardinals recently named by Pope John are the first Negro, the first Filipino, and the first Japanese ever named to this position.

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Suicide is the most frequent cause of death in Japan in the 15-25 age group. Writes a missionary: "It seems to be the rational, logical way out of difficulty, or better than living with no purpose or hope in life."

• • •

California's Governor Brown, in his message to the state legislature, called capital punishment "a gross failure," often inflicted "upon the weak, the poor, the ignorant, and against racial minorities. Beyond its horror and incivility, it has neither protected the innocent nor deterred the wicked."

• • •

It is clear that Christianity, Islam, and communism are battling for the minds and hearts of Africa's uncommitted millions, says Billy Graham. At the moment, he thinks, Islam is making the greatest progress. There are about 40 million Africans who still worship their old gods. More of them are turning to Islam than to Christianity. Islam is less demanding, particularly in that it permits the African to remain polygamous.

• • •

If all the world would reach the standard of farming now prevailing in the Netherlands, it could support a population of 28 billion people, or ten times the present number, says a British economist. He pointed out that two thirds of the world's potential agricultural land is still unused. The bulk of this land is in Africa, South America, and Asia, and if properly cultivated with latest scientific methods could grow food for billions of people.

• • •

The president of the North Carolina Baptist State Convention declared that "the hour has arrived" when the convention and trustees of the Baptist colleges "cannot wait any longer in taking favorable action, looking toward admission of qualified Negro students into our institutions." He pointed out that, at present, no Negro students stay on the campus of any white denominational colleges in North Carolina and that only about 50 are resident students at state-supported schools. "We live in a new age," he said. "We cannot sweep our social problems of the day and the hour under the rug. We cannot tiptoe around the racial issue. We cannot run away. There is nowhere to run. We have been overtaken and we cannot evade our social, moral, and spiritual responsibilities."

• • •

A federal grant will be made to Duquesne University, a Catholic institution in Pittsburgh, to establish a language center in Swahili, a language spoken in a large area of Africa. Under the National Defense Education Act,' 40 language centers have been established for instruction in major modern languages.

• • •

The Greek ambassador in Paris was surprised when Soviet Premier Khrushchev saluted him as a "brother in Jesus." Mr. Khrushchev is reported to have added, "Yes, of course, we are. You brought Christianity to us and we are very grateful." Mr. Khrushchev also was reported to have told President Charles de Gaulle, a devout Roman Catholic, that he did not believe in God, but that he regretted it.

• • •

Evangelist Billy Graham warned, on his return to America from his eleven-week African crusade, that this country must solve its racial problem or face the loss of Africa's good will. Terming the anti-India integration struggle in the United States "an increasing embarrassment to Americans in Africa," he said: "We must pray that somehow God will help us to solve our racial problem. We must remember that 70 per cent of the world is colored and the world is totally different than it was 15 years ago. We live in a new world; the whole world has become a neighborhood."

• • •

A Jehovah's Witness in Australia, who refused on religious grounds to permit his dying infant son to be given a blood transfusion, was found guilty of manslaughter. The jury said that in the future, hospitals should be empowered in such cases to give babies whatever treatment was needed to save their lives regardless of the parents' religious objection.

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A co-operative project has placed Scripture verse cards on Ethiopia's 250 buses. A new text is used every month.—D. Carl Yoder.

• • •

This is the story of the hot cross bun. The Babylonians and Egyptians made offerings to the moon goddess in the form of cakes crossed with the horns of the sacred bull. The Greeks offered to Astarte in the temple, cakes of meal and honey marked with crosses symbolic of the four quarters of the moon and in some of the Roman ruins, small loaves of bread marked with crosses have been found. It is known that such cross bread was sold to worshipers in the portico of the temple. Possibly the cross bread traveled to Britain with Caesar's legions. The Saxons in Britain offered cross buns to their goddess of light and in the course of time Anglo-Saxon curates came to offer cross buns to their parishioners on Easter morning. Thus the tradition was carried to America by the early English settlers.

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What is reportedly the first class in the Arabic language at any public high school in the United States has recently been opened in Salt Lake City, Utah.

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In 1945 there were some 350 Americans alive who had been cured of cancer. By 1950, the figure had risen to 500,000. Today there are more than a million men, women, and children who have had cancer and have been cured. Fifteen years ago, one in four patients was saved. Today the figure is one in three. In other words, we are saving 40,000 Americans every year who would have died of cancer 15 years ago.—New York Times.

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Foreign missionaries were praised by the governor of Uttar Pradesh, the largest state in India, for their great services to the nation through Christian, social, and educational institutions.

Gospel Herald

In so far as the home achieves harmony and happiness, it is a basic unit in the colony of heaven.

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A Statement Adopted by Mennonite General Conference, August 27, 1959.

The Christian View of Marriage

In the face of serious disintegration of marriage and the home, the church is humbly seeking to intensify its protests against contemporary social evils. Realizing the great damage that follows marital discord and estrangements, it seeks to point the way to better living and stronger homes. It vigorously denounces the unbending self-righteousness and undisciplined self-indulgence that break open so many homes to illicit relationships and darkening hostilities. It calls husbands and wives back from their flights away from responsibility to creative leadership in bringing light and love into marriage and home. This message calls for the full recognition of marriage as having been instituted by God. It regards marital relationships as major channels of insight to achieve wholeness of life. In it, men and women can realize the relation of God to man and Christ to the church. It calls for a lifelong commitment of love that endures to the end. It provides the broadest context where duty, love, forgiveness, and sorrow teach the dearest lessons of life. The church must be ready to help married couples to be Christian in life's most intimate relationship, to achieve personal maturity in life's most delicate emotional expressions, and to assume full responsibility in family life and home.

Origin in God

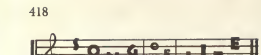
Marriage is the union of a man and a woman, as husband and wife. It was instituted at the beginning of the human race according to God's own plan and purpose. Originally the woman was taken from the substance of man and was given to him as a suitable complement (helper) to his nature and being. Gen. 2:18. They lived together in purity and honor, reflecting the very image of God. They fulfilled the divine thought and purpose in companionship, parenthood, and industry. From the very beginning, the pattern of human nature was so designed that a man and a woman united in love can realize complete satisfaction and happiness. This being the most intimate of all human relationships, it has always required mutual understanding and love.

Its Sanctity

Christ supported the original intent of marriage and reaffirmed its sanctity. Mark 10:6-9. He recognized the complementary elements of masculine and feminine natures and gave to each companion responsibility for a constructive contribution to marital unity and purpose. He restored the original intent of marriage to be monogamous and permanent. The union of two lives constitutes a separate social unit. Each is to leave his parents to be joined to each other with the full intention of living together until death separates. Each is to recognize the element of permanence and pledge faithfulness until death dissolves the union.

Jesus went beyond the human factors in His definition of marriage to emphasize the divine aspect. He refers to God as an active agent in effecting marriage; it is a God-joined union. In this context He confirmed the origin of marriage as having been initiated as a part of the creation. It came about by God's interest in man to propagate the race under favorable conditions such as can be

(Continued on page 437)



This is the song that I must sing
In the long, green days of spring:
Song of waters, newly risen
From the earth, their frozen prison;
Song of birds and song of bees,
Song of honey-locust trees;
Song of fields of bluebells blowing
In the drowsy time of noon;
Song of wild-plum blossoms glowing
In the silver of the moon.

Such a song I must be singing
Of the sun and of the earth
When the grass is sweetly springing
And the blossoms come to birth.
Through the pain which round
me hovers,
Through the fearsome threatening
Of the shade which my sight covers,
I will sing the song of spring.

Though life forsake me and death
take me,
Rest is good that follows strife.
God will wake me, perfect make me.
I will sing the song of Life.

Millersburg, Ohio.

Our Readers Say—

The GOSPEL HERALD means a great deal to us here in Haiti. The rest of the unit members make use of our subscription.—Mrs. Hubert Loewen, Saint Marc, Haiti.

* * *

"Unity on the Frontiers of Church Life" (March 22) by Paul N. Kraybill is excellent, one of the fine articles on the subject of unity recently appearing in the GOSPEL HERALD. Praise God, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Following the reading of this article one morning, I read Acts 13-15. I was impressed with the way God's Word and Bro. Kraybill's article fit together.

Blessed, indeed, is the church when she can pray, plan, and pull together instead of prating against one another and pulling apart. May God enrich the Mennonite Church and all of God's people as we rally around our Lord Jesus Christ and His doctrine, endeavoring to keep the unity of the Spirit in the bond of peace.

The editorial, "The Preacher Image" (March 22), is timely and well stated. May we not hesitate to challenge our youth to prepare themselves for the Christian ministry, assuring them "that they which preach the gospel should live of the gospel." May God grant us church, conference, and school administrators and leaders who will courageously and realistically chart and promote a healthy program to supply the growing need for a God-called, full-time, supported ministry.—Ross D. Metzler, McVeytown, Pa.

* * *

I want to take this opportunity to thank you for the good write-up you gave us regarding our work here and our anniversary services. The services were well attended and the Lord blessed with a number of souls for which we praise Him. —Enos Bearinger, Superintendent, Harbour Rescue Mission, Hamilton, Ont.

* * *

I just must give my comments on the timely article, "Divisive Forces in the Church Today," by John A. Hostetler (March 8). The many different cases in point, which are brought out, and only too true, are detrimental to our witness, and to the progress in evangelism. United we stand, divided we fall. We are made conscious of a lack of power. To the Spirit-anointed vision eternal things are tremendously real, and we can only see one thing worth while in life, souls for whom Christ died. It was the "good" people in Christ's day that caused Him grief and tears. "They [were] not grieved for the affliction of Joseph." . . . It's the Holy Spirit who inspires all true unity. The love of Christ constrains us, should be our testimony. May this article help us to hope and pray for the spiritual progress of the church in sacrificing the self in our lives, that God may help us to help others. I much appreciate the GOSPEL HERALD, and may God bless those who give of their time and talent, both the editors and the contributors, to make this paper possible.—Mrs. Ruth Souder, Telford, Pa.

* * *

. . . Thank you for including "She Joined the People of God" in the April 12 issue. Where Bro. Shenk says "Hebrew" we could well put "Mennonite" and use the article in sincere evaluation of why some "outsiders" joining us do not "hold out." It is usually more our fault than theirs, but Satan loves to keep us from self-criticism and confession of our own faults.— Howard W. Rush, Bristol, Pa.

* * *

. . . If our pastors call attention from the pulpit to some of the . . . articles [in the GOSPEL HERALD], it would help to boost the subscription list.—Fred Driver, Waynesboro, Va.

* * *

. . . We will be for at least four years in a non-Mennonite community while I am in a medical school, and the will of necessity and choice count the GOSPEL HERALD as a vital link concerning the activities of the Mennonite Church.—Loren J. Zehr, Goshen, Ind.

* * *

It is most unfortunate that an otherwise challenging article on Christian unity and international church partnership (P. Kraybill, March 22) should be tailored by the author for a denominational strait jacket. Herein lies the tragedy of much current conversation on this important subject. While granting that unity is Scriptural and necessary, we make genuine unity impossible by demanding it on our own terms. In this case it is desired within a denominational framework ("This is not interdenominational unity, but unity within the denomination . . ." says the author). Certainly MCC-Mission Board-foreign church co-operation is a step in the right direction, but it leaves us far from the heart of the problem. We can no longer speak of unity and ignore the Baptists down the street or the Pentecostals beyond the tracks. The young church overseas is wrestling with the question on this level. The price is high for the unity that is to convince the world —the unity for which Christ prayed. Could it be we consider ourselves too poor to pay it?— Elmer Miller, Saenz Peña, Argentina.

* * *

Much has gone out through papers, religious and other, about "planned parenthood." Is not this a matter between each married couple and God, considering the well-being of both and the teachings of the Bible? . . . Planned parenthood . . . has been a regular practice of prostitution of all ages. Might this be a source from where the idea stemmed? First it was condemned, then endured, and now it is crying for an "official statement." I have a notion that we need not worry about the "population of the earth having only standing room in years to come." . . . There are subjects that need our attention more. I like the thought of our editor (GOSPEL HERALD, March 8), "The emphasis should always be, we feel sure, on planning to have children, not on planning not to have them," and "We must not fall into the trap of being for whatever the Catholics are against." God said, "Be fruitful, and multiply," which means "increase greatly," and this has never been changed by the Creator. Maybe we have the weakness of believing that every popular subject needs to be dragged into the church.—D. D. Miller, Los Angeles 3, Calif.

* * *

I refer to the field note in the March 29 issue reporting "a special meeting held recently . . . in Nappanee." The report is not truly representative of that meeting. Of the number reported attending the meeting there were a number of us who were there merely as observers at various times throughout the three days. I along with others would be extremely happy if the meeting would have truly represented the concerns as reported in the field note. These concerns are the concerns of a great many of us, and though we are largely in sympathy with the reported concerns, we were not in sympathy with the meeting itself, its emphasis, nor its spirit. One of the reasons many others did not attend is that they did not want to be identified with that spirit.

In spite of the expressed concerns, we were impressed with its schismatic nature. It seems to me that people hearing about the meeting have a right to know that this was an unofficial meeting and that a large part of the planning committee and the chairman were persons whose names appeared in a recent field note of the GOSPEL HERALD as having withdrawn from their district conference. No doubt a main purpose of the meeting was the concern for the life of the church as these brethren understand it, but it seemed that a secondary purpose was to gain support for the movement which they represent. This movement is producing its own Sunday-school materials, which I understand are to offset what they feel are subversive influences in the materials produced by our own Publishing House. Those present were invited

(Continued on page 436)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS ROYO NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Out of the Pit

What a dreadful thing is human wickedness! Daniel in the Old Testament and John the Revelator in the New saw this wickedness in visions of horrible beasts. Paul spoke of spiritual wickedness in high places. Again and again in sacred history the depravity of the human heart broke out in expressions that amaze and terrify us. The sex perversion of Sodom, the sacrificing of children in the fiery arms of Moloch, the cruelty of the Assyrian and Babylonian conquerors, the murderous hatred which hounded Christ to death—these are a few examples.

Our own times bear abundant testimony to the beastly character of men. We have seen the ghastly wholesale slaughter of the Jews by the Nazis, the roasting alive of multitudes in the rain of bombs during the World War, the delirious joy with which the children of communism call for the death of their parents. We see the callous selfishness of apartheid in South Africa and of lynchings and race riots in America. We see men and women who because of the profits involved are willing to poison the minds of youth through the awful traffic in pornography.

In the Book of Revelation we are told of men who, while gnawing their tongues in pain because of the torment of their punishment, yet continue to pour out blasphemies against God. There are men and women who in their stubborn pride would rather go to hell than to surrender to the will of God. The fact of eternal damnation is an awful proof of how far man's defiance of God will take him. It is the blast of wickedness issuing from the pit which blows men into the pit.

But no one need look far to find evidences of depravity. Anyone with a Scripturally enlightened conscience has seen his own heart as a bottomless pit of iniquity. Who has not been frightened by the potentialities, if not actually the accomplishment, of wickedness in his own life? Jesus said that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, . . . [envy—Phillips], blasphemy, pride, foolishness" (Mark 7:21, 22). And we have known this foul brood, nesting in our own hearts. But for God's overcoming grace, the worst of human conduct might have been charged against us.

Small wonder, then, that the sins of the unregenerate, those who do not know the restraint of the Holy Spirit, should swarm forth in such awful profusion. This is the spirit of the world, so clearly described in the Scriptures, and so shamefully manifest in the world of men.

These terrible sins of the spirit and the flesh become manifest from time to time in the governments of the world. Machiavelli, an Italian of Renaissance times, argued that the Prince was justified in any means that his purposes required. And so Machiavellianism has come to connote the evil policies to which rulers often stoop. Heads of government have in history a sorry record of self-seeking, of scheming deceit, of graft and trickery, of revengeful executions, of revolutions and rebellions, of war and conquest. Those who know best the inside workings of government are usually the most cynical and skeptical of those professing lily-white political conduct. There are, we feel sure, some men of integrity in public office. But how many there are who take power only to abuse it!

Even the church is not free from manifestations of the evil from the pit. Members who bear the name of Christ sometimes act like the devil. The worst deeds of lust and ambition and hatred and dishonesty are sometimes committed by members of some church. Religious leaders, as in Jesus' day, become the haters and persecutors of true righteousness. The church has often allied herself with the state in the perpetration of hellish deeds. She has justified war and slavery. Today racial suppression is defended by churches. One of the chief handicaps of mission work at the present time is the identity in people's thinking of the proclamation of the Gospel and the conquests of European (and American) civilization.

The very structure of church organization tends to become suffused with evil. Power corrupts, no less in the church than in the state. Hierarchies often harbor selfish ambitions. The accumulations of ecclesiastical policies and processes often become hardened with the deposit of the unholy. Vested interests may be in contradiction to the voice of God's Spirit, and may refuse to hear the divine Word.

Yes, "the heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9)? Shall we not be eager that the Lord, who searches the heart, may show us what we really are, and then cleanse and sanctify and control? If it is true that in life we are only one step from death, it is also true that we are only one step from the most diabolical, soul-searing, God-dishonoring sin. What if the beast from the pit should be—myself?—E.

On Getting to Church on Time

Yes, it can be done. Recently we saw it done—a whole congregation present for the beginning of the service. Let us tell you about it.

The visiting preacher was some twenty minutes ahead of time. He went up and sat on the front seat to meditate until it was time for the service to begin. Through the minutes which followed he heard sounds of the arrival of other people. But not much. There was no buzz of conversation as is usual in so many pre-service situations. And so the preacher was thinking that the crowd that night would probably be small. A large crowd could not make so little noise.

Now it was time to begin, and the pastor signaled that they would go up to the pulpit platform. When the guest took his seat there, what was his astonishment to see that he was facing a church nearly full of people. They had arrived before time to begin, and come in quietly, and were waiting for the service to begin. But they were already worshiping in reverent silence. When the song service began, they were all ready to participate.

Oh, the situation was not quite perfect. A few people, possibly emergency cases, did come in after the service began. But they were so few that their being seated by the ushers, even during the singing of the hymns, was not a serious disturbance. And there was not a large group to break, by their coming in at the end of the first song, the continuity of the service.

No one was able to explain to us afterward just how this congregation had developed this good habit of coming to church on time. But surely somebody must have set a good example, and encouraged those who were on time, and perhaps told the laggards how good it

Questions of Social Concern for Christians

By Guy F. Hershberger

8. *What should Christians say to the state about the death penalty?* In view of previous discussions of the death penalty in this column our witness to the state should be that:

1. Having been created in the image of God, the person and life of man are inviolable. God alone can give life, and He alone may take it away.

2. Inasmuch as every man is answerable to God, the opportunity for repentance and acceptance of His mercy may not be taken from him by the deliberate act of any man, including the state.

3. Human courts are fallible; occasionally an execution is followed with proof that the victim was innocent of the charge brought against him. Any error in the administration of justice is serious; but the sentence of death is so extremely serious in its consequences that it may be entrusted to no one but infallible God Himself.

4. The Christian teaching of love and justice which speaks out against war, divorce, slavery, and other social evils must include a witness against capital punishment as well.

5. The influence of Christianity has brought about the abolition of the death penalty in most western countries. The United States and Canada ought not to be among the few states which retain it.

6. Criminal statistics give ample proof that the death penalty is not a deterrent to crime. It does not serve as a protection to society.

7. On the other hand, it has the opposite effect, since juries sometimes refuse to convict guilty persons for fear that doing so will result in execution. If the penalty were imprisonment rather than death, conviction in such cases would be more certain.

8. Imprisonment, with opportunity for conversion, repentance, and rehabilitation of the criminal, is more in harmony with the practices of a society which has come under the influence of Christianity.

9. Outstanding cases of parolees, such as that of Nathan Leopold, now working in Puerto Rico under the auspices of the Brethren Service Committee, are a verification of the fact that rehabilitation even of murderers can occur.

10. In view of these considerations the death penalty should be removed from the statute books in all jurisdictions of the United States and Canada.

Goshen, Ind.

Strengthening New Churches

By Paul A. Wittrig

"Strengthening New Churches" was the title of our Sunday-school lesson a few weeks ago. Fortunate the congregation which is helping along in a mission outpost, and just as fortunate the mission outpost to have the support of a congregation, both moral and financial. The Mennonite Church needs more new, growing congregations in order to bring the Gospel to needy fields in the homeland. This in turn will make it possible to help along in the over-all program of the church: missions, relief, education.

The Beth-El Mennonite Church of Colorado Springs, Colo., was formed by a small group of believers who desired to reach out in another part of a fast-growing city. They were organized and admitted into the South Central Conference about three years ago as an independent congregation. The Board of Trustees soon located a suitable site on which to build a church. This tract consists of approximately six lots and proved to be a good investment. The congregation owns this property today free of debt and has a couple thousand dollars in the building fund.

A few months ago the congregation decided to undertake the building of a church that would meet the standards of the city building code, and yet not be extravagant. They felt it should be a brick veneer structure, capable of seating 150 people. At the same time the congregation authorized the Board of Trustees to negotiate with the Broadway Plan Finance Company in regard to issuing a Church Building Bond issue for us. After careful investigation they informed the trustees that we would qualify for a loan as indicated of $25,000.00. Subsequently, the Broadway Plan people printed the bond issue for us in the form of 145 bonds, numbered consecutively, aggregating the sum of $25,000.00 in denominations of $500, $250, $100, and $50. The bonds mature over a period of 14 years. The bonds pay interest at the rate of 5 per cent per annum, interest payable semiannually on the first day of February and August. Each bond carries a maturity date, and interest coupons are attached to date of maturity.

In order to insure the payment of the bonds as they mature, and the interest each six months, the church treasurer is legally bound to deposit in the paying bank "out of the first revenues of said church a sum sufficient to pay the interest and retire all bonds of this series at maturity." A stated sum has been assigned and will be deposited in a separate account in said bank each week to be used for no other purpose. This means that out of each Sunday's offerings this sum must be taken out and deposited in our Bond and Interest Account, before any funds are kept out for any other purpose.

Members and friends locally have purchased approximately one half of the bonds. We are giving the brotherhood at large the information, hoping that there will be those who read this article and have funds to invest who will give this project serious consideration. You will not only receive a good return on your investment, but will be aiding in the extension of the Lord's kingdom. We trust the Lord will lay it upon your heart to help us out at this time. We might also add that contributions would be appreciated towards furnishings, such as pews, chairs, and office furniture. The bond issue is for the building.

Make your checks out to the Beth-El Mennonite Church, and mail to Joseph C. Cooke, Box 140, R.R. 1, Colorado Springs, Colo. Or for further information you may write to Bro. Cooke, who is our church treasurer, or Pastor Paul A. Wittrig, 1919 E. Van Buren, Apt. 4, Colorado Springs, Colo.

Ground-breaking services were held last August, and actual construction began April 4. Your assistance at this time will be greatly appreciated. Thanks be unto our Lord for being "labourers together with God."

Colorado Springs, Colo.

75 Years Ago

(from Herald of Truth, April 15, 1885)

As the spring is approaching the time for the opening of the Sunday schools will be at hand again.

(from Herald of Truth, May 1, 1885)

The brethren of the Paradise Church, in Lancaster Co., Pa., have taken down their old building preparatory to building a new and larger one.

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feels to be in place ahead of time. We noticed they always began on the minute.

Sometimes we get discouraged, thinking it just impossible to have everybody on time to sing the first word of the first hymn. Even if it seems to us an unattainable ideal, it may be good to know that someone has done it. Almost, at least.

Oh, yes, the place is the Shore congregation, Shipshewana, Ind. They deserve the honorable mention here given.—E.

As far as man is immortall, man is a married man still, still in possession of a soule, and a body too.—John Donne.

Cuba Today

By John E. Lapp

Having just returned from a fifth visit to our Mennonite mission in Cuba, the writer, who serves as chairman of the Foreign Mission Council of the Franconia Conference, wishes to share with others some observations made and reactions heard in this most questioned republic in the Western Hemisphere. During the time of our visit the Russian exposition was being held in Havana and Mr. Mikoyan was speaking on many occasions and having frequent meetings with government leaders.

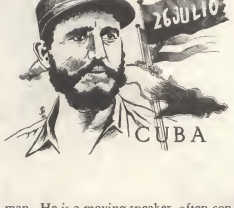
Cuba is a most interesting country. The natural resources are very great. Independence was attained only six decades ago. The Spanish background and culture is quite pronounced. The Negro population, who until the time of independence were slaves, have been quite well integrated and assimilated, although many Cubans still pride themselves on their pure Spanish background. Interestingly, there is considerable discrimination between these Spanish and the Negroes, even though through integration the races have become mixed, and it is difficult to find pure whites at many places.

The country is rich. Mikoyan made some most interesting statements during his visit to Cuba. He said, "I don't believe in God." In almost the next breath he said, "God gave you Cubans a beautiful paradise." The latter statement is true.

Throughout the year the extremes of wealth have been very evident. A few wealthy individuals owned the land and the masses of the people owned nothing. The poor people simply obtained permission from the absentee landowner to build a flimsy shack on his land. Sometimes these "houses" were built of a few poles with banana leaves for siding and palm thatches for roofs. Another very small building nearby served as the hurricane shelter.

That one third of the country's total population of approximately 7 million live in Havana demonstrates the wishes of these people to dwell together in cities. The houses join each other with only a thin board for a partition and in some cases these partitions are open above the ten-foot level. This makes privacy impossible. The noise on the city streets is peculiar to Latin countries and culture. Automobile drivers proceed on their horn. Traffic rules seem to be nonexistent. Trucks have no mufflers. Buses drive over rough highways at the speed of Greyhound buses in the States. Horse-drawn vehicles with their noisy bells often wake one during the night. Late at night one hears noisy conversation and laughter outside his open window and early in the morning is awakened by the cry of the vendor.

The purpose of this article, however, is not to describe the country but to attempt an interpretation of the feelings of the people toward their revolutionary government. This government under the leadership of Fidel Castro is now a bit more than a year old. Castro has demonstrated the leadership of a strong impassioned National. He is an idealist. He must still prove to the Cubans and to the whole world that he is an administrator and a capable politician-statesman. He is a moving speaker, often continuing as long as three hours, speaking at a very rapid pace. People are swayed as they see and hear him on television.



Many Cubans are thoroughly loyal to their leader Fidel. Many autos and homes have a sticker "26 Julio-Viva Fidel" (July 26—Long live Fidel). He has promoted many reforms which could not help winning the hearts of the Cubans. The former government of dictator Batista did not seem to have the interest of the people at heart at all. It was very corrupt. Two years ago the writer experienced taking baggage through customs into Cuba and was advised that if given $5.00 the customs inspector would put his stamp upon it. When the writer said he didn't do business that way, it cost him more than $30.00 to take the items into the country legally. Today this is different. Customs inspectors cannot be bribed. They work according to the letter of the law. So this idealist is at least attempting a reform, and honesty in government replaces the former corruption.

It is true that Fidel is hard on the landowners and capitalists. But one must ask, Did they not have their day? Batista had many sugar-mill owners in his government. Batista himself was a sugar-mill owner. During the sugar season the cane cutters earned a couple of dollars per day. But cane season always ended after three or four months of work. So the rest of the year the income of the workers was practically nothing.

Some of the mills have been taken over by a government agency called INRA (National Institute of Agrarian Reform). One of the larger sugar mills called Ramona, near the town of Rancho Veloz (reported to have been owned by the Batista family), was taken over by INRA, as well as a number of others. The immediate results of this confiscation is that workers have received quite substantial increases in wages. Wages of common laborers are reported to have been increased from 50 cents per day to more than $3.50 per day. One young man who is employed in a building supply yard reports an increase of $25.00 per month in salary. An employee in a bank reports an increase of 20 per cent in his salary. Sugar cane growers report no increase in prices received for cane at present but have been promised increases in the future.

The new government provides for the cleaning of the city streets, regular garbage collection, and spraying of the cities each week for mosquitoes and flies. Pigs are no longer allowed in the cities.

The wealthy landowners whose holdings have been confiscated by the government are allowed to keep 1,000 acres of land, if they use it. Property owners with income from rent exceeding $200.00 per month were compelled to reduce their rents by one half. Some business enterprises were taken by the government and were reconstituted as co-operatives.

One can readily see that this immediately makes the wealthy people angry and the poor people glad. Since so many of the people are in the latter class, Fidel has the masses with him.

This has, however, not made Cuba a modern Utopia. The new government has its problems. Its primary task is to develop the financial ability of the country. The problem is illustrated in the operation of a co-operative tomato-packing house by INRA. Workers are supposed to be paid every 15 days. However, with Cuba's financial difficulties, they have had to wait as long as 33 days for their pay. In contrast, a tomato-packing house operated by a Yankee pays the workers every Saturday.

In order to develop the financial ability of the country, there is a strong campaign to sell Cuban products. Imports from the States are being reduced. Tariffs are being increased by 30 per cent; duty on automobiles costing less than $4,000.00 is 30 per cent. For cars costing over $4,000.00 the duty is 100 per cent. Taxes on liquor have been doubled. Fidel does have his financial problems!

The big question asked by the Cubans and all the world is this: "Is Fidel and his government communistic?" One hears this question repeatedly in Cuba, raised by the Cubans, workers, and wealthy property owners alike. While it is certain that he is establishing socialistic practices, most of the people are not ready to admit that Fidel is a communist. They say he is such a strong Nationalist that he would take orders from no one outside of Cuba, including Moscow. Some say that if he attempts to thrust communism on Cuba, a new revolution will begin immediately. The student president of a Cuban university recently said, "We are not communists, nor imperialists; we are Cubans." The olive-green uniformed men with their long beards and long hair are still a familiar sight in the cities and rural areas.

Most Cubans lament the strained feelings between their country and the United States. It does appear that the United States has missed her opportunity with Cuba today. The U.S. government had supported the Batista government well, but has not recognized and supported the new government equally. While it is true that some U.S. investments are at stake, one must wonder whether a more friendly and understanding relationship with Cuba's new revolutionary government might not have forestalled the inroads made by Russia and the pact between these two countries. The writer heard a news report from Miami during his stay in Sagua la Grande. The commentator reported much soul-searching in Washington because of the recent deals between Cuba and Russia. Should not this soul-searching continue in Washington?

Some planes have flown over Cuba dropping bombs on the ripe cane fields. Cubans usually believed they come from a base in the States. The fact that one plane exploded in the air and two Americans were discovered to have been operating it is most unfortunate. It is too bad when U.S. enthusiasts or those well paid by Batista supporters think they can do something as individuals against a neighboring country. We U.S. citizens are most grateful that our president offered an immediate apology that was acceptable to the Cuban government and people. We are also pleased with the expressions that he makes that we want to be friends.

The Mennonite missionaries in Cuba are from Eastern Pennsylvania. They are Mr. and Mrs. Aaron King, formerly of Souderton; Esther Detweiler, formerly of Sellersville; Margaret Derstine of Souderton; and Mr. and Mrs. Lester Blank of Elizabethtown. Mr. and Mrs. Henry P. Yoder, Boyertown, Pa., are presently on furlough and are living at Harrisonburg, Va. They will return to Cuba about July 1.

Some people have raised questions about the safety of these missionaries and other travelers from the States in Cuba. While there was a state of uncertainty in their minds during the absence of an ambassador from the States, and there is uncertainty about the future policies of the government, we experienced no difficulties in our travels, while living in Sagua la Grande for ten days, and visiting many Cuban homes. We, therefore, believe that our missionaries are in no immediate danger if they remain neutral in the midst of the uncertain Cuban situation and if we keep praying for them. Our God can surely provide for their protection through His overruling providence.

Lansdale, Pa.

When Two Agree on Earth

BY LESTER T. HERSHEY

Our Master told the disciples, "I also in truth tell you that if two of you here on earth agree together concerning anything that they shall ask, the prayer shall be granted by my Father who is in heaven." And the Holy Spirit inspired Matthew to record it in Holy Writ (Matt. 18:19, Weymouth).

I would like to give testimony to the truth of this verse. Some of my readers will remember the following story which I have told in several places, but at that time I was not able to complete the story. Now I can. And I can testify that God in His own time, and in His own way, answers our faithful prayers.

Dr. Pedro Ramos-Casellas was a retired medical doctor living in Aibonito, Puerto Rico. Sometime in 1958 he secured the professional services of Dr. John Grasse, physician at our Mennonite General Hospital in Aibonito, as his private doctor. These two men had many hours of talks about salvation, the hereafter, and the need for a simple faith and trust in Christ as the only means of salvation.

Now our friend at one time was on the medical staff of Chicago Medical School, and had met many famous doctors and specialists from America as well as from Europe. His circle of friends included Jews, Catholics, and Protestants. Some forty years ago, don Pedro (as we called him at times) had renounced Catholicism, and had become a liberal thinker. He loved to play a recording entitled "One God." This told the theological tenets of each of three religions: Jew, Catholic, and Protestant, and played hymns and anthems of each group. It all ended with the idea that each is searching for one God, but by different roads. Nevertheless, there is but one God. This thinking pretty much pervaded his thinking.

Stricken with coronary thrombosis in November, 1958, he was expected to die. The oxygen administered to him by Richard Fahndrich, from Ehret Service, kept him alive, but he did not improve. Finally when the family thought everything was lost, because the local priest would not come out to give him the extreme rights, the Catholic daughter through Dr. Grasse called for me to visit him. Dr. Grasse and I went on a Saturday afternoon. We conversed, and I tried to lead him to a saving knowledge of the Lord, but when I left I felt that the man had not understood. I felt low, as I realized that here was a man dying, without being saved.

That night at our weekly men's fellowship, I presented Matt. 18:19 to them as a challenge to their faith. The fourteen men present took up the challenge. No other request was presented to our Father that night. We only petitioned this one thing, unitedly: That our heavenly Father would grant Dr. Ramos sufficient health so that he would have an opportunity to hear the Gospel.

And He did.

I learned the next Tuesday (I had tried to see him twice on Monday but he was sleeping) from his daughter, that he had begun to improve Saturday night between 9:00 and 9:30. Our men's prayer meeting had ended at 8:45! When I talked to Dr. Ramos, he told me he had learned I had visited him the previous Saturday afternoon, but that he had not been aware of it, even though we had conversed freely. I told him of our men's prayer. He was deeply impressed, and tears filled his eyes. He thanked me over and over again for this personal interest in his soul.

Weeks and months went by. I visited him every week—sometimes more. We spoke of many things as we sat around the kitchen table sipping coffee. He had many doubts about salvation, and kept thinking of his good Jewish and Catholic friends. If salvation is only received through faith and trust in Christ, who paid the debt on the cross to satisfy God's justice, what about these friends of his? This and other questions were difficult for him to answer. Yet there was one thing that bothered him: How could a professional man like Dr. Grasse, for whom he had a high regard, show such simple faith in Christ? Once don Pedro had asked Dr. Grasse: "Do you believe the Genesis account of creation?" The answer had been a simple, yet convincing "Yes." Dr. Ramos told me he could not doubt his sincerity, but for a medical doctor to admit this was almost too much for him.

When we read the Scriptures and prayed in his presence, the doctor would become silent and his eyes would fill with tears. There was a sort of tender-

ness about the Word and prayer which he could not shake off. Oh, how hard it is to shake off unbelief! Many ministers visited his home with me. The Gospel was presented to him in different ways. Groups went to sing for him. The senior quartet from Christopher Dock School, while touring Puerto Rico in the summer of 1959, visited him and sang some very beautiful hymns that testified to God's mercy and salvation through Christ.

August, 1959, was time for our furlough. The day had come for us to leave, and still I had not seen my dear friend accept the Lord. In fact, he had told me he couldn't believe that only Christ could save him. The night I shook his hand for the last time he told me, "You know, I have asked Dr. Grasse to take good care of me so when you return to Puerto Rico in a year I can shake your hand and then I will be ready to go!"

"Where will you go?" I asked him. There was no answer, only tears trickling down his cheeks, and a tight handclasp. "Doctor," I said, "I am expecting to see you in glory if I don't meet you again in Aibonito. Will you be there?" No answer, but tears and a tighter handclasp. It was hard to leave a man whom I had come to regard as a very close friend. For when you pray for a man's soul, and work toward the salvation of his soul, you become very close to him. He becomes part of your very soul. You travail for him, and long for his enlightenment!

Today, March 16, I read the news: "I do not know whether anyone wrote to you about the death of Dr. Ramos-Casellas or not," wrote Dr. Grasse. I hurried to read on! Had he accepted the Master as Saviour before his death? After describing the last days he spent with this friend, Dr. Grasse wrote: "The Saturday preceding our singing for him, he spoke of wanting to become a Mennonite, of how he really had come to know Christ and that he had peace with Him." Praise the Lord! Yes, praise Him again and again! Dr. Grasse continued, "God was merciful to him, and I do feel he did accept Christ and was actually ready for the end. He had much wanted to see you and spoke of you many times. . . . He spoke many times of how much he appreciated the record you sent and we listened to it many times together." This record was one of the "Scottish Festivals of Male Voice Praise." I had hoped he could get an understanding from the hymns, "'Tis Marvelous and Wonderful," "I Gave My Life," "All That Thrills My Soul Is Jesus," and "We'll Be There." He had loved music a great deal.

Now our friend is with our Lord, the One he accepted late in life (he was 77 years old). I have written this, that the Lord's Word might be seen as true: Where two agree on earth. Faithful is our heavenly Father. Can we be faithful and try to stand on His eternal Word? God will honor it.

Goshen, Ind.

"What Wilt Thou Have Us to Do?"

By Doris E. Schrock

What is our responsibility to the community in which we are located? This has been the burden of the prayers of the Waterford congregation since the day of its inception a little more than a year ago.

This young church, located in a rapidly developing area just south of Goshen, Ind., has recently begun an active, cooperative effort with God to discover an answer to their prayers. Under the able leadership of Pastor Virgil Brenneman the congregation has just completed a religious census of the Waterford area, comprising about 400 homes. Almost every member of the church was either directly or indirectly involved in this undertaking.

The census was begun on a Sunday afternoon. Several of the sisters, who could not take part in the calling itself, met together for fellowship and to care for the young children of those who were participating in the census. Others spent time in prayer for those who were going out. The actual calling was done by sixteen teams, who first met together for fellowship, instruction, and prayer.

Each team was given a designated portion of the area to be covered. This information was taken from a map which had been carefully prepared by two brethren of the congregation. Instruction was given as to how to fill out the census cards properly. Points that were to receive special emphasis were made clear. Several methods of approach were discussed. The pastor had prepared a brochure introducing the church, outlining its purposes, and offering its services to the community. There were also cards announcing special pre-Easter services and a program of these services. Each team was given a supply of these materials with instructions on how they were to be used.

The homes that were not contacted that afternoon, either because of the absence of the residents or for lack of sufficient time, were called on later.

Each team returned their census cards in an envelope, on which was a carefully drawn map showing the location of each home for which they felt the congregation had a specific responsibility. Those households which reported regular attendance at some other church were noted but recognized as being outside our congregation's immediate concern.

These cards are now being carefully studied and evaluated. Those who participated in the census are taking a personal interest in the needs of those homes they contacted. They invite the unchurched and provide transportation for those who are willing to accept the invitation to worship with us.

With the results of the census before them, the members of the Waterford congregation feel better able to provide a meaningful witness in this community. May the Lord bless these efforts with real fruitage in the months and years to come.

Goshen, Ind.

A Prayer

FOR THIS WEEK

Dear Father,

We thank Thee for the beautiful, sunlit days of spring. But more are we thankful for the sunshine of Thy love. We thank Thee for Thy rays of mercy, forgiveness, grace, and revelation through the Holy Spirit which have penetrated our hearts.

We pray for forgiveness for the times we have not allowed Thy love to fulfill its work in our lives.

Teach us to drink deeply at the fountain of Thy love that through us:

Little unloved children,
Mixed-up teen-agers,
Sorrowing, brokenhearted parents,
Neglected neighbors and sinners,
And lonely, forgotten old people

May feel and know the meaning of Thy love.

In Jesus' name,
Amen.

—*Gladys Ropp.*

Prayer Requests

(Requests for this column must be signed)

Pray for a possible Christian Rural Center in Japan. A village is offering 75 acres of land to be used as a Christian training center for farming and everyday Christian living.

Pray for Amelia Lopez,' Pico Rivera, Calif., who lives near the mission workers there and has been friendly to them, in spite of the warnings of the Catholic priest.

Pray for the outpouring of power for the Greater Allentown Crusade for Christ, May 15-29.

Pray for the various district conference annual meetings, that there may be clear direction of the Spirit, and a willingness to confer in the true spirit of brotherhood.

OUR SCHOOLS

A Protest

By Nancy Fisher

Dick had just exited with a cheery, "Good night, Miss Manning. See ya Monday." Sue sighed deeply, not a sigh of relief, but one of relaxation. She sat staring at twenty-six empty seats before her. They suddenly seemed to become alive, resembling the wiggling, squirming occupants who had just vacated them.

Sue softly repeated to herself, "Which way shall I take?" That article she had read in the GOSPEL HERALD [March 8, 1960] last evening had reoccurred to her often during the day. "Which way shall I take?" Sue took several minutes at her cluttered desk (a Friday's clutter) to thank God that she had not chosen the way of least resistance. She sat with chin cupped in hands, just thinking. There had been so little time just to think that week.

In her community Mennonites have almost made it a law that qualified Mennonite personnel shall teach in Mennonite Christian day schools. She had resisted this pressure, and chosen the world in general as her mission front, rather than the Mennonite world where each parent is a Christian educator. Sue felt sure that she had chosen the right way, the Lord's way for her, but how could she communicate this idea, this knowledge, to her brethren and sisters in the church?

Just last week she had met Sister Loring in the bookstore while she was browsing around for a good book to use during her morning devotions with her pupils. She hadn't seen Sister Loring since she had begun teaching. They exchanged pleasantries. When Sue informed Sister Loring where she was teaching, her friend arched an eyebrow, and in a condescending tone of voice said, "Oh, in a public school."

Sue easily read her thoughts. She had read them many times before. "Less work . . . staggering pay checks . . . no opportunities to witness and teach Christian principles . . . not completely dedicated to the Lord's work." Sue yearned for the opportunity to broadcast throughout the Mennonite world the fallacies of some of these ideas about public school teaching!

"Less work?" Her schedule was so jam-packed that she doubted the possibility of a tighter schedule in any Christian day school. Every minute of the day was spent with her pupils—supervised lunch periods, supervised play. There was absolutely no time during which she could "get a hold of herself."

"Staggering pay checks?" True, her pay check was larger than that of a Christian day school teacher. Sue remembered her Christian day school teacher friends who had either bought or were planning to buy new stereophonic hi-fi's. She wanted one, too, for the enrichment it would bring to her, but she felt that she just could not afford it.

"No opportunity to teach Christian principles?" Just today they had had a stimulating discussion on "What is conscience?" They had discussed seared and well-trained consciences and God speaking to man through conscience. This aroused questions about the soul. Francis had commented, "Miss Manning, sometimes I wonder and wonder what would happen to my soul if I would die right now."

If we fail to send out missionaries, we will become a mission field. This is not prophecy; it is history.
—Bach.

Just before Thanksgiving Day Sue had taken the group to a nearby home for the aged. The children had really enjoyed giving of themselves through song and a choric reading of Psalm 147. Often during the year Sue had caught herself saying, "This is normal and natural. This is the way God has created or made us," or, "Who but God could have made anything so intricately?"

All year Sue had taught nonresistance on an elementary level. Dick excitedly testified yesterday to the whole group, "It works! When my brother tried to fight me last evening, I didn't fight back and he was so surprised he didn't know what to do." Sue had taken a few minutes' time to write the word "nonresistance" on the board and discuss it. "No opportunities to witness?"

What way should she take next year? Should she choose the way of least resistance, stay within the bounds of her own cultural group, and help nurture youth in the Mennonite world? Or should she choose again to step outside the security of her group, and take a breath of Christianity to the love-starved drunkard's daughter, to the boy from a broken home, to the child whose parents do not know Christ? Sue prayed.

After she had communicated with God she knew it would again be the latter. Let people question her Christian integrity, dedication, and maybe even her rebirth experience. She would consider this her opportunity in which she could experience joy in suffering. This was not the financial suffering experienced by many Christian day school teachers. This was a suffering caused by misunderstanding, perhaps a more painful suffering. A smile flitted across Sue's face, transforming her wearied expression. Christ had been misunderstood by His own people, too. Thoughtfully Sue set about to clean the clutter from her desk.

Gap, Pa.

HESSTON COLLEGE

The last six weeks of the semester of the 1959-60 school year began on Thursday, April 21. Students returned from a one-week Easter recess which included three work days. In the Friday, April 22, chapel period, the work days' earnings and gifts were gleaned and totaled. The figure has reached $10,383.93 of which the first $10,000.00 is being matched by a generous friend of the college. Another friend has agreed to match dollars in excess of the $10,000.00 up to $500.00. Kenneth King, the chairman of the work days committee, is quite confident the proceeds will total $21,000 00.

Faculty work days' tasks were varied in kind and location. President Smith held four meetings in the Hutchinson Mennonite Church on Sunday-school teaching and administration; Dean Bender and Mrs. Bender visited the Voluntary Service Center and the nurses' classes in training in Kansas City; J. P. Duerksen conducted a singing school in the Hydro, Okla., church; Gideon Yoder gave lessons on Christian education in Kalona, Iowa; Calvin Redekop spoke on "Peace" in a series of meetings at the Grace Church in Kansas City and in two conjoint meetings of the Mennonite churches in the city; Clayton Beyler conducted a Bible conference in Shickley, Nebr.; John Koppenhaver preached in Harper, Kans.; M. A. Yoder preached in Yoder, Kans.; Marvin Miller conducted a music conference in the Argentine Church in Kansas City; Loren Reusser did bookkeeping for a business firm; Sara Ann Claassen directed a choir in Burrton, Kans.; Evan Oswald wrote articles on Christian recreation for the Youth's Christian Companion. Other faculty members by their jobs showed that teachers are quite apt at tasks other than speaking and writing. Ianeth Nichols, Myrtle Hamilton, and Melva Kauffman did house cleaning; Mr. and Mrs. Kenneth King cleaned house and grounds for Mr. King's mother in Hutchinson; Mrs. Eigsti did sewing for her daughter in Denver; D. D. Driver worked for a lumber company; Tom Yoder and Freedley Schrock built and installed kitchen cabinets; Kenneth Steider and Willard Conrad worked on Nebraska farms; Clifford Amstutz painted houses; and Reynold Sawatzky, Daniel Kauffman, and Leonard Lichti were employed by their wives, paid themselves, and gave their wages to the college.

From April 15 to 25 John L. Koppenhaver, religious counselor and Spanish instructor, was in Idaho and Oregon in the interest of student recruitment.

In the regular weekly faculty meeting at 4:20 p.m. on Thursday, April 21, Paul M. Lederach of Scottdale, Pa., executive secretary of the Curriculum Committee of

(Continued on next page)

TEACHING THE WORD

Arousing Interest and Holding Attention

BY GLADYS ROPP

Is the child or pupil wholly to blame when the problems of poor interest and little attention come up? Why do pupils misbehave? What is to be done if they do? Are interest and attention important? What factors enter into the problems of inattention and disinterest in our Sunday-school and Bible school classes?

Consideration of the following six points should be helpful:

1. *To interest the pupil is of vital importance.* One of the tasks of a teacher is to interest his pupils. Lee says, "It is every teacher's job to develop and broaden interest in all the children." There must be good order, interest, and attention if there is to be good teaching, followed by the process of good learning. Without interest a pupil cannot learn. The ability of the pupil will soar above our expectations if good interest can be secured. I know that if my pupil has no desire within himself to learn, I can teach nothing, for one only teaches when there is a learner, and one only has learned if the knowledge has become a part of his life.

2. *To know the pupils is a necessity.* If a pupil is a learner, it follows that he has come to feel his needs, and the solutions of his problems have been supplied. This is basic for success in life. As his teacher, before I can help him see his needs, I must know his needs myself. I must have a knowledge of the laws governing the growth of a personality. I must not only know boys and girls, and men and women, but *my* boys and girls, and *my* men and women, the ones with whom I work and deal.

A pupil's mind cannot be entered by force; we must learn the natural way of approach. If we are teaching juniors, we must know juniors are eager to learn, active, alert, interested in what is going on; they are interested in things to do and make; their world is full of new and enlarging problems. If we are teaching little ones, we must know they like action, and keep things moving. They are literal-minded, full of how's and why's and where's. They like sensory impressions. Knowledge of our pupils and their needs and characteristics must be applied if, as teachers, we want to attract the attention and hold the interest of our class members.

3. *Well begun is half done.* This old saying is packed with a bushel of truth. Much of the success of the class depends upon the beginning.

How do we begin the class session? Do we always start in the same drab, hackneyed way? Do we ask too simple questions which are answered with an embarrassed silence? Perhaps we have forgotten to keep the element of surprise in our introduction. Often a short and well-told story, well adapted, serves to catch the attention of the class. One can go on from there. No general rule can be laid down for beginning the class session. But there is one very important principle: get the attention of the pupil in the beginning.

4. *To prepare properly is a must.* Every church worker, every teacher will want to make the most of his service to Christ through the church. The greatest preparation the teacher must have is the preparation of the heart before God. Ask yourself these questions: Do I love? Do I have faith? Do I seek God's will in every detail of my life? Is there anything in my life that I would not give up for Christ? Do I commune with God?

Far too often as teachers we stand before our classes with little preparation. We have procrastinated in lesson preparation until late, spending only a short time with sleepy eyes and nodding heads over our materials. During the class session our eyes must be glued to our notes and helps, and so we lose the personal eye-to-eye contact. Teachers should also follow a tentative plan of lesson procedure. If one is alert to the student's words, expressions, and actions, one can analyze what is happening to the pupil.

5. *Pupil activity is desirable.* What is the value of pupil activity? Perhaps if you have succeeded in getting Joan to talk about life, ambitions, ideals, problems, lesson application, it does not seem as if you have been teaching. Let us remember that teaching is not what the teacher does, but what happens to the pupil. When Joan participates actively, she is more likely to apply Christian principles and ideals to her life than if she is continually bombarded by lectures.

How do we get pupil participation? By interest, you say. How do we get interest? Activity helps. Class projects, using class suggestions, thought questions, lesson assignments, informal sharing of thoughts, all help.

But first of all, the teacher must realize that each class member is important and has his place to fill!

6. *Other factors may enter in.* Improper facilities add to the problem of gaining interest and holding attention. Poor seating arrangements affect interest, attention, and the discipline problem.

There may be times when the teacher has done all that seems possible, yet because of other factors—previous training and habits of life—there will be those who have little respect for God, His Word, and all those in authority. These are the teacher's challenge. Even Christ, the Master Teacher, did not always have perfect interest, attention, and response.

Wellman, Iowa.

A Happy Home

A happy home is a devout home where Christ is honored and His teachings applied. Albert Schweitzer is convinced that the very best thing his devout family did for him was to expect him, even as a very young boy, to share in a dignified and serious public worship of God.

He says: "I cannot support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. . . . The important thing is that they shall feel something of what is serious and solemn."

We would not think of waiting until a child could intellectually analyze his mother's love before showing it to him. What will he think of the church if, for ten or twelve years of his life, he is denied the experience of high and solemn church worship?—Selected.

OUR SCHOOLS

(Continued from page 424)

the Mennonite Commission for Christian Education, explained to the faculty the planning, organization, and labor involved in the production of the Herald Graded Sunday School Series.

Three teachers of high-school sophomores—Vincent Krabill, Paul Friesen, and Clayton Beyler—co-operated in taking tenth-grade classes on a field trip to Wichita on Friday, April 22. The group visited the Jewish Temple Emanu-El, the airport and Weather Bureau, and the Department of Health.

On Friday, April 22, at 7:30 p.m. a youth-planned program was given in Hess Hall. Under the sponsorship of the Speech Club readings were given by Lee Lowery, Curtis Burrell, and Jim Jones. A skit by the MYF on "Modern Church Weaknesses" followed the readings. The admission proceeds will be used for a missionary project.

FAMILY CIRCLE

Debtors to Our Homes

By Milo Kauffman

The Apostle Paul said, "I am debtor. . . . So, as much as in me is, I am ready." What a noble, unselfish, magnanimous attitude on the part of the great apostle! If any man were ever free from the blood of all men, it was Paul. By what stretch of the imagination could he be called debtor? He had sacrificed position, friends, wealth, and home for the sake of Christ. He had suffered floggings, stoning, imprisonment, shipwreck, and untold hardships to take the Gospel to the Jew and Gentile. Surely, the Christian Church and the pagan world—Jew and Greek—stood indebted to Paul. Yet he makes the astounding declaration, "I am debtor. . . . So, as much as in me is, I am ready."

How different the world would be today if more people shared the attitude of this man of God—if management and labor, white and colored, the Western world and the Eastern world, parents and children, humbly considered themselves debtors! Race riots, labor strikes, world wars, broken homes, would be quite unlikely.

What a dynamic influence the church would wield upon this needy world if more Christians shared Paul's conviction and burden of responsibility! If we too saw ourselves as debtors, half the world would not be going to bed hungry at night. Three fifths of the world would not be without the Gospel of salvation. Ten per cent of the world's population would not be receiving 75 per cent of the world's income and lavishing much of it upon themselves.

What transformation would be wrought in the homes of America if each member of the family would humbly admit, "I am debtor," and with determination would say, "As much as in me is, I am ready"—ready to serve, to sacrifice, and to assume the responsibilities of a loyal member of the family. The doors of our divorce courts could be closed. Juvenile delinquency would no longer be a problem. Our homes would become fortresses of happiness, peace, and security. Home would be what God intended homes to be—a little bit of heaven on earth.

Selfishness is a major enemy of home life. Selfishness says, "You are debtor to me. This is my right." The selfish husband demands his wife to be constantly at his beck and call. After all, isn't she his "helpmeet"? The selfish wife is peeved if her husband is not always paying attention to her and to her wants. Selfish parents are everlastingly nagging and scolding their children and making them suffer for the frustrations and troubles of their parents. Selfish children insist that parents owe them a living, an education, all the clothes and spending money they want, and a red convertible or Thunderbird on their sixteenth or eighteenth birthday.

At the noon meal a mother found a note beside her plate which read something like this: "Mother owes Johnny for allowance, twenty-five cents; for baby-sitting, fifteen cents; for running an errand, ten cents; for pulling weeds, ten cents—total, sixty cents." At the evening meal Johnny found the sixty cents beside his plate with a note. The note read, "Johnny owes Mother for cooking his meals, nothing; for washing and mending his clothes, nothing; for caring for him when he was sick, nothing—total, nothing." The attitude, "Others owe me," plays havoc in the home. It is essentially an attitude of ungratefulness and selfishness.

Following are a few examples that have come to my attention. A father insisted on the family eating Jonathan apples while he was enjoying a Red Delicious. A wife habitually lay in bed while the husband prepared breakfast, and brought hers to her on a tray. A daughter had a number of overnight guests and the next morning left the making of beds, cleaning the room, and washing the breakfast dishes to Mother. You can think of many more. They may seem quite insignificant, but multiplied become quite annoying. They are some of the "little foxes."

With the "I am debtor" attitude the husband makes his wife happy and grateful by a concern for her desires and welfare—by the attention he shows her in many small matters, as well as by providing the necessities of life and being a considerate head of the home. The unselfish wife responds by endeavoring to please her husband and to be the loving companion that he needs. Husband lives for wife and wife lives for husband. Each is pleased when the other is happy.

Fortunate are the children who are born to such parents, for the father and mother will assume the attitude of debtors to their children. The best that a Christian home can give will not be too good for their children. As much as in them is, the parents will be ready to sacrifice for, to live for, and to share with their children. Such parents will bring up their children in the nurture and admonition of the Lord, and their children will rise up and call them blessed.

The children of that home will respond to the love, training, and discipline of their parents. They soon will feel that they too are debtors—debtors to their parents, to their home, to God, and to each other. In such a home children will find the security and happiness that is essential in the making of good citizens and of loyal Christians. Such parents and children will realize that they are debtors to their church—the church that Jesus purchased with His blood and commissioned to evangelize the world. They will be ready, as much as in them is, to pray, to serve, to witness, and to give that the church may go forward, and that the Gospel may be preached to every creature.

How refreshing to hear someone say, "I am debtor," when the spirit of the age says, "The government owes me a living (employment, security, price supports, loans); the church owes me fellowship, religious instruction for my children, service; the family owes me a place to stay, food, attention." These institutions become so burdened by ungrateful "hitchhikers" that they cannot perform effectively their God-ordained tasks. Surely, if Paul was debtor to his world, none of us can escape the fact that we too are debtors.

We are debtors to God and man. We are debtors to saved and unsaved. In a special way we are debtors in our homes. Husbands and wives owe each other love, respect, companionship, loyalty. Parents owe their children love, security, nurture, guidance, discipline. Children owe their parents gratitude, obedience, cooperation, respect. If each member of the family is ready, as much as in them is, to render this love, co-operation, helpfulness, and service, home would be all that the word implies. That home will be a sanctuary to its members, a blessing to the community, a power in the church, and a glory to God. How challenging to be debtors, when that debtorship is readily acknowledged!

Hesston, Kans.

EXPRESSIONS OF APPRECIATION

Words fail to express our sincere appreciation for the many expressions of sympathy, the prayers offered, the many cards, letters, gifts in kind, and the many kindnesses shown to us during the long illness and passing away of our dear father and grandfather. It is our sincere desire that God will richly bless each one of you.—The Benjamin B. Bowman family, Ephrata, Pa.

* * *

We as a family wish to express our sincere thanks and appreciation to those who remembered us in prayer, with cards and flowers at the time of the illness and death of our husband and father. Please accept this as our personal thanks to each of you. May the Lord bless each one of you is our prayer.—Mrs. Frances Buckwalter and family, Lancaster, Pa.

* * *

I wish to thank my many friends and relatives for their prayers, cards, and visits during my stay in the Chambersburg Hospital; also for the cards and gifts I received on my birthday. May the Lord richly bless each of you.—Amos F. Lehman, Chambersburg, Pa.

TO BE NEAR TO GOD

Spiritual Seed Thoughts from Philippians 1:5, 6

Sunday, May 15

"For your fellowship"

Fellowship is a precious gift from God. The term refers to what we share in common with others. As Christians we have the Lord Jesus in common. We partake of His love and grace, victory and holiness. As Christians we share not only in a common humanity, but in a common Lord. The bond which holds us together is not affinity (how we are alike) but reconciliation (how we have been related to God in Christ).

When we find our reconciliation with God, we realize our reconciliation with men. We can't do much good in the world until we recognize this potential fellowship with our fellow men. We can't do much good in the church unless we really experience this fellowship with our brethren.

Sing—"People of the Living God"

Monday, May 16

"In the gospel"

When we realize true fellowship with our brethren, the content of such fellowship is always contained in the Gospel. For this fellowship is based on spiritual truth, not on good or kindly feelings. The Good News is the message of reconciliation with God. This is the testimony we preach and the life we live. This is the word which is able to save those who believe—"God was in Christ, reconciling the world unto himself."

To share in the proclamation of this story is the greatest work in the world; to participate in the spreading of this Good News is to share in things of eternal value.

Sing—"Leaning on the Everlasting Arms"

Tuesday, May 17

"From the first day"

In the processes of time, there is always a first day for everything: the first day of physical life; the first day of vocational life; the first day of married life; the first day of redeemed, spiritual life. Those who stand by may rejoice in these "first" experiences of their friends and loved ones.

So it is with spiritual life. Those who help to bring about the "birth of a soul" may rejoice in that first-day experience. How well Paul could visualize and remember that little gathering of worshipers on the bank of the Gaggitas River at Philippi, when Lydia opened her heart to the Lord!

That was the first day of a new spiritual experience at Philippi. That was the day the church was born at Philippi. May it happen again today in many hearts around the world.

Sing—"The Light of the World Is Jesus"

Wednesday, May 18

"Until now"

Salvation is a starting point. The Christian life is a process of growth in holiness, and love, and obedience. God continues His work of grace in our lives all during our earthly pilgrimage. We are to grow in grace. We are to grow up into Christ in all things. The One who began a good work in us will finish it.

How had the Philippians shared in the Gospel with Paul from the first day until now? Had they walked with him along the weary miles to Berea, Thessalonica, Athens, Corinth, and Ephesus? Had they shared in the literal, physical task of bringing the Good News to the people along Paul's long and laborious journeys?

The Philippians shared in the Gospel from the first day until now, through prayer support, gifts, communications, and spiritual concern and interest. So too we may share in faraway places today.

Sing—"Christ's Everlasting Gospel"

Thursday, May 19

"Being confident of this very thing"

The Christian's view is always ahead. The Christian's outlook is always the upward look. Confidence is a way of life for the believer. He rests on the promises of God. Hope, trust, and confidence are the fruit of the faith relationship and a faithful followership.

Confident assurance is the backbone of Christian living. This attitude toward the Lord makes it possible for the saint to forge

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Sincerity in Religious Practices

Sunday School Lesson for May 22

(Matt. 6:1-18; Luke 18:9-14)

We come now to the study of the doing side of being a citizen in this new kingdom. Here there is always danger. What is the danger in religious practices, implied in the title of the lesson?

Notice again how Jesus emphasizes the being side, and He will continue to do so all the time He preaches. Let your pupils recall the characteristics of a Christian—in his heart of hearts he is humble, for he has nothing to be proud of; in Christ he is always reaching out for more and more understanding of God's way of life for him; he has the compassionate spirit of Christ; he is pure in motives and thoughts; he is easy to get along with; he suffers for Christ's sake; he is salt and light to the people he lives with.

"Take heed," says Jesus. Heed to what? To your doings. "Alms" refers to more than giving gifts—perhaps to all our righteous deeds. Remember, we are to be more righteous than the Pharisees. Yet we are to watch in all our good deeds that Satan doesn't get pleasure from them rather than God get glory. What makes the difference? Undoubtedly your pupils know by experience the temptations to be insincere, to be play actors (hypocrites) rather than be real characters. Deal with the temptations of your pupils. Why do we give money each Sunday? Habit? Isn't it a good habit? Why do we visit the sick? Why do we help the poor? What God sees is the motive. Insincerity never really builds us up, no matter how good the deed appears to be. God looks on the heart.

Take heed to our prayers, is the next admonition. What is the danger in communicating with God? Consider together the motives for prayer. Why do we use vain repetitions? What is the danger of long prayers? Did Jesus give the so-called Lord's Prayer for us to use again and again as we do? Why should public prayers be short? Jesus' prayer is fifty-four words in RSV. The Jews to whom He was speaking offered many petitions three times daily, and some were ten times as long.

Perhaps a short time should be given to the study of the Lord's Prayer but only to see the pattern. Jesus began with adoration—when we say "Dear God," are we adoring Him? Petition—is our petition for His glory or for our sakes? Confession—do we feel the great need for forgiveness at all times (consider here the publican's and sinner's prayers)? Intercession—do we feel that if one suffers we all suffer?

How can we keep our religious practices sincere, without hypocrisy? We dare not play at being Christian. We must be.

This suggests the greatest help we can give ourselves. We need more time to sit at His feet to get pure motives for our practices. Routine is very dangerous, yet we must have it, praying at stated times, going to church regularly, reading the Bible daily. If we truly desire, God will convict us of insincerity. We are told to keep ourselves pure. We can help ourselves. Don't use memorized prayers; don't let people see your good works; give more to get the blessing of giving; reckon you are always unworthy for all God has done for you. We can never get merit with God for any righteous act. Let's not teach our children that Jesus likes them because they do so and so. Our blessings come from being like Christ, having His Spirit, loving as He did, serving because of compassion, praying because of felt need to talk to God. They that worship God must worship in spirit and in truth.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

Dedication Service Held for New Hospital

By Miriam Beachy, Missionary to India

We drove toward Daltonganj from Latehar, Bihar, India, following a curving one-lane black-top road. March brought to the jungle the orange red of flame-of-the-forest, the green leaves of the rosewood tree, and the waxy red of the "kusum" tree. In the midst of this beauty, surrounded by mountains, we came to Satbarwa, the location the mission has obtained for building a hospital. Near two mango trees is envisioned a doctor's bungalow. Beyond, in a level field, is the ideal site for the hospital.

Because of the many prayers and years of waiting for a building permit and for a visa for the doctor to enter the country, much emotion and expectancy have accompanied each step toward the beginning of the hospital.

Work has already begun on the workers' houses, two wells had been dug, and bricks had been made. Bungalow and hospital blueprints were still being finalized.

Before proceeding further with building, a dedication service was held on March 17. Attending were J. D. and Minnie Graber, Bihar missionaries, members of the Mennonite Church, and local community people. About 150 people sat on grass mats in front of a temporary storeroom in the shade of a wild plum tree.

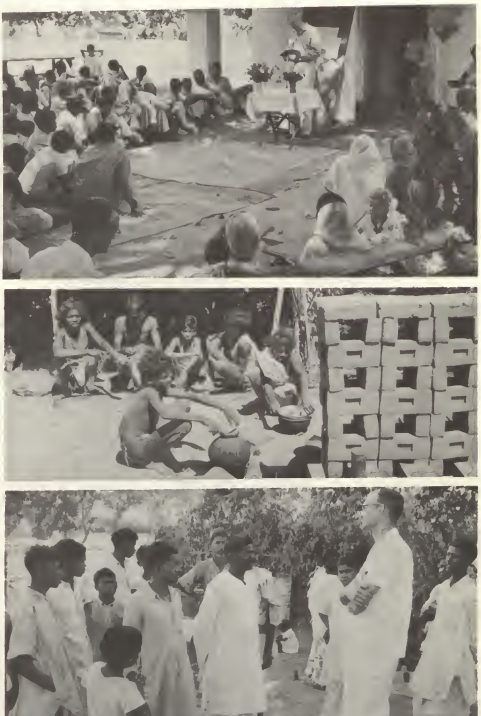
After the welcome, opening prayer, and singing, Dr. Mark Kniss told of plans and objectives, and of his aspirations for the hospital. Bro. Graber then spoke, stressing that the test of a true religion is love and service to one's fellow men. He visualized the hospital bringing the true religion to the community. D. M. Lakra, giving a response for the Bihar Mennonite Church, said, "This hospital will serve all alike, rich and poor, people of title and ordinary villagers—because we know and love God."

According to Indian custom, local people were also asked to speak. Those responding included the subdivisional land revenue officer, circle inspector, tax collector, lawyer, and head man of the village. All expressed appreciation, promised their support, and encouraged villagers to help in every possible way.

Bro. Graber led in a dedicatory prayer, seeking God's blessing and giving the land to God for His glory.

We continue to look forward to the completion of this hospital as a means of serving God.

Latehar, Bihar, India.



TOP: At the dedication service J. D. Graber speaks of the hospital bringing the true religion to the community. MIDDLE: The brickmakers, here preparing bricks for the hospital, live on the site in a temporary shelter of branches. BOTTOM: People of the Satbarwa area are becoming acquainted with Dr. Mark Kniss.

"And Lord, Please . . ."

By Carl Beck

He sat there, a big bony hulk of a man, kneeling before a low writing table, busily putting the idea down before it should escape him. Earlier he had come out to the genkan-entrance at the sound of the put-put of our scooter as it had made its way up the winding alley leading to their home, and had graciously ushered us into their main room—a combination kitchen-living-study-bed-room.

One by one the five younger Kimura children had come in from an adjoining room, where they had been doing their lessons, and, with thumbs and forefingers of both hands forming a perfect triangle on the straw-mat floor, had bowed low in welcome. Now they were backed up into the corners, bashfully quiet, but soaking in every nuance of the interchange among the **bokushi**-pastor and his wife, and their parents and older sister, Hiroko.

Hiroko-san had just completed a week-long siege with school exams and a cold and was now enjoying the exhilarating release from both. And so the chatter was light and jolly. Hiroko and Mother Chiyoko were vying with each other in their eagerness to tell of the good time the church group had had after services the night before as they had trudged the 29 long blocks to their home, singing hymns from memory. "Why, when we got to Yamamoto-san's house, even though he had this bad boil and should have been in bed, he said, 'This is too enjoyable. I'll walk with you all a few blocks further.'" And roly-poly Mother Chiyoko chuckled heartily as she recalled the fun.

Now Father Kimura laid down his pen and, with an apologetic smile, begged pardon for his rudeness, adding, "I must have this ready for tomorrow. We had a little room left in our Hokkaido Teachers' Union magazine, and I am writing a testimony for my Lord." And then, with a sly boyish grin that belied his 53 years, added, "My friends will be interested in knowing that I was baptized yesterday." Yes, his friends in the strong leftist teachers' union certainly would be interested, and he had decided to use this "opportunity" to get the matter out in the open.

I looked at his broad forehead, crowned with graying hair. There was an aesthetic dignity in his erect frame. On other occasions it had reminded my wife and me that he was a onetime opera singer who had suddenly lost his voice completely and was now the monotone-voiced dean of one of the city's larger schools. But now it spoke of a greater dignity—"temple of the Holy Ghost" was the phrase which flicked through our minds.

Hiroko-san's anxious look at her watch and her "She'll soon be here," reminded me. "She" was the older sister, Yoko-san, who was due home from work any minute now.

Then suddenly there was her "I'm here" greeting from the entrance and a chorus of "Please return" from parents and small fry, who now began tumbling out of their corners, forgetting the shyness that had tethered them there. And now the two older sisters sat side by side round the low little coal burner that was both heater and rice-cooker—Yoko, the older, quieter one with the nightingale voice, and Hiroko, the bubbly one whose effervescence hid a keen artistic sense that gave rise to the sketchings and intricate needlework displayed here and there. As we looked at these two girls, we

The Kimura family. The prayers of the two Christian daughters for their father and mother were answered.

knew why Father and Mother Kimura had become Christians and why he was writing his testimony for a teachers' union magazine. And later, when the family of eight joined their voices in raising hymns of Christmas joy in three-part harmony, the wonder of the miracle would not leave us.

When Yoko and Hiroko-san had begun sharing the burden of their hearts in Wednesday evening prayer meetings, "And, Lord, please save Mother and Father," their prayer seemed almost preposterous. Father was a kindly man, it was true, but he also had a social position to think of. He had his place in the communist-controlled teachers' union to consider. Motherly Mrs. Kimura might become a Christian, but Mr. Kimura—well, hardly.

Then one day he was at church with his daughters. He came, and then he didn't come, and then he was coming regularly. In the summer evangelism campaign both he and she were there every evening and made their decision "to walk with Christ" early in the series. At once he was urging younger comers to follow their steps. And last Sunday in his baptismal testimony he thanked us all for what we had done in leading him to his Lord. But we knew then and we know now that the bulk of that thanks belonged to that oft-repeated prayer, "And, Lord, please save Mother and Father."

Obihiro, Japan.

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The Evangelical Church of Pueblo Nuevo in greater Barcelona, Spain, closed by order of government authorities in September, 1958, has been reopened.—EPS, Geneva.

The Church in Shibecha

By Charles and Ruth Shenk

The frustrations of the first few months in our new location in Shibecha, Japan, are now over and we feel very much at home among our new neighbors and friends. One of the Christians here said, "We feel so much closer to you already than we do to the people we have lived beside for years." And that in spite of our different nationality and poor use of the language! But in Christ we truly are one and the fellowship we have with each other is above mere human reasoning.

We have had so many rich experiences in our fellowship with other Christians here and in witnessing to the community. After nearly every meeting we cannot help praising God for His continued blessings to us. The attendance at our adult meetings has gone down considerably since Christmas, but we have a good, stable corps of Christians to work with. We wish you could meet them in person, but since you can't, let us give you a brief introduction here.

Ueda-san is a respected member of the town council and responsible for the seed department of the public service center. A 74-year-old grandpa and a widower, he is the oldest Christian here. He became a Christian through the teachings of Uchimura Kanzo and, although a part of the nonchurch movement, he was baptized and has his membership at a church in Tokyo. He has kept up his Christian faith since he came to Shibecha 25 years ago, but by his own testimony he scarcely let anyone know that he was a believer. He humbly expresses his regret now for this long period of silence. His revived spirit, evidenced in his prayers, testimonies, earnest Bible study, and almost one hundred per cent church attendance (in spite of being the oldest and farthest away), has been one of the great rewards in our early work in Shibecha.

Oshigiri-san in her teen-age days learned of Christ through Salvation Army teachers and has maintained her faith in spite of difficult years and little Christian fellowship. She is a midwife, having to date delivered 1,300 babies, and is understandably well known and respected in the town. Her husband is not a believer, but her renewed zeal and joy in the Lord is having an effect on him. To add to her joy and ours, at Christmas time her high-school son, **Shinichi-san**, made his decision to become a Christian and is showing steady growth.

Mr. and Mrs. Oba, middle-aged parents of two children, are two more faithful supporters of the church. Mrs. Oba has been a Christian for a number of years and has been praying for her husband. So you can imagine her joy when at Christmas time he gave his life to Christ. An outward result of his faith was victory over the tobacco

habit. He is a railroad office worker and can only come to a little over half of the meetings. He was moved by the spiritual revival in the lives of his wife and Oshigiri-san (above), and this undoubtedly contributed to his own decision in December.

Kishino-san, a young man in his twenties, employed as a janitor at the city office, was baptized and became a member of the Pentecostal church. He has been attending every meeting and lately helping in the Sunday school, too.

Otaki-san, our helper, first learned of the Christian faith during her high-school days when she attended a Catholic church. She registered a clear decision here in December, has been diligently studying the Bible, and with Oshigiri-san and Oba-san, teaches the Sunday-school children. She has been seeking the Lord's will for her life and if plans carried, she entered school in April to study two years in preparation for Christian kindergarten teaching.

It is with these folks that we are working to bring the message of salvation to the people in Shibecha. As the need for church organization was felt, we discussed with the group our desire for giving a continued united witness in this town of nearly 10,000 that was without any church. They all realized the importance of this and with the exception of Ueda-san, who does not feel the need to change his membership at this point, they are studying in a special class in preparation for baptism and church membership.

For some time we've been discussing together the possibility of starting a **Christian kindergarten** here; the town folks have been requesting it since the day we arrived. Last Sunday evening, after weeks of consideration and prayer, we came to the common enthusiastic mind that we should go ahead. Ueda-san stated our purpose clearly when he said, "We want to do this only for the honor and glory of God. If we can teach the children from little on up, we have the best possibility of leading them to the Christian faith."

In discussing the type of building we'd need, Oshigiri-san pointed out, "We want first of all to build a church; that's the most important thing—then secondarily we can use it for the kindergarten."

We believe that your faithful prayers have done much to activate the Spirit in behalf of ourselves and the Shibecha folks. May the Lord bless you for this support. But don't stop now! We've just begun. For every soul here who causes us to sing praises, there are 2,000 who know or care little or nothing about our message.

Shibecha, Japan.

Of 15 missionary radio stations throughout the world, nine are located in Latin America.

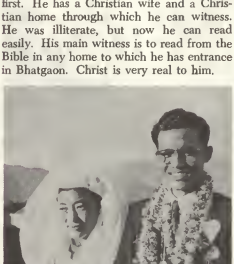
MISSIONS

Nepalese Friends

By Lena Graber and Anna Lois Rohrer

Itmanan and Daniel

Itmanan is a Christian nurse from Kalimpong. Her husband, Daniel, was a coolie from East No. 1. He left home and went to Kalimpong to find work. His main purpose in life was to get rich. While there he was attracted to a group of people from whom, he had heard, he could find out how to get rich. He began attending meetings, and soon the Spirit of God took hold of his life. Now his witness is that he surely has become rich, but not in the way he had thought at first. He has a Christian wife and a Christian home through which he can witness. He was illiterate, but now he can read easily. His main witness is to read from the Bible in any home to which he has entrance in Bhatgaon. Christ is very real to him.



Itmanan and Daniel on their wedding day in November, 1958

Colonel Sahib

Colonel Sahib is the first Nepali Christian. He was baptized in India about ten years ago. He then asked a missionary what he could do as a thank offering. He was told that he could send a little money to some South Indian men who were thinking of answering God's call to serve Him in Nepal. So he sent a small sum to them. This was the decisive factor in Mr. Athioly's and Mr. John's coming to Nepal.

Colonel Sahib now spends part of his time in Bible translation work for the Bible Society. The whole Bible in good Nepali won't be off the press for some time, but the New Testament and Psalms should be published by the end of 1960.

Anamola

Anamola was very sick when she was admitted to the female ward in Shanta Bhawan Hospital, Katmandu, Nepal. Within two or three hours after her admission she was taken to the operating room for emergency surgery. She was quite sick for a week. Her husband and friends came regularly to be with her, while others cared for her small baby somewhere in the city. Anamola had come all the way from Tansen for medical help. While in our Christian hospital Anamola experienced the care and kindness of Christian nurses, and something of the love of God was communicated to her.

After she returned to Tansen, she was pleased one day to have a visit from Ingeborg, a Swedish visiting nurse from the United Mission Hospital in Tansen. Anamola listened attentively to the health talk of the nurse but was really eager to hear more of what she experienced and heard at Shanta Bhawan Hospital. She is one of a number of inquirers in the Tansen area.

Poet Laureate

This past year when a Hindu poet, the poet laureate of Nepal, came to Shanta Bhawan hospital, he seemed to be seeking a shelter or a refuge. He was suffering much, having had an operation a year previous but was now in the terminal stages of cancer. From his emaciated face and body one would have thought him to be 75 years old, but he was not yet 50. Many times he spoke of suffering the torments of hell and wished for something to end all his suffering.

The kindness and consideration of the Christian nurses and doctors made a deep impression on this poet. He saw Christianity in action. In his troubled heart there was a deep longing—for peace and for forgiveness. Often he spoke of his great sins, and we were able to tell him of the Great Physician who could heal his soul. Dr. Edgar Miller gave him a Testament to read, and the poet frequently asked the Christians who visited him or nursed him to read something comforting to him from the Bible. We are sure it was his deep desire to become a Christian, but the closely knit family unit of which he was a part, would not consent. A number of us read the Scriptures to him and prayed with him in those last days, and we cannot help feeling that deep in his heart he had surrendered himself to the spirit of our Christ.

Katmandu, Nepal.

Indian Church Leader Passes Away

By John A. Friesen

The Mennonite Church in India experienced a loss when Bro. Sukhlal, a church leader for many years, died in the Dhamtari Christian Hospital on March 28. He had suffered a stroke several days before while at home and was brought to the hospital in a semiconscious, paralyzed state. After several days it pleased the Lord to take this beloved servant of His to be with Himself.

The funeral represented something of the spirit in which the entire church held this senior pastor. There was good representation from the nearby congregations—Balodgahan, Sankra, Shantipur, and Dhamtari. It was especially fitting that it was possible for Bro. John Haider to be present and to take part in the service. Bro. Malagar, the local pastor, could not be present since he was away taking examinations; so the service was in charge of Bro. John Victor, the deacon.

Bro. Sukhlal served the church faithfully for many years and was the first ordained deacon in the Mennonite Church in India. According to annual report records, he was ordained deacon for the Sunderganj congregation in 1913-14. He also served as schoolteacher and supervisor of primary schools for many years and later joined the ranks of evangelists. In 1929 he was called to the ministry and served as pastor of the Balodgahan congregation until his retirement in 1955.

Bro. Sukhlal was not a brilliant scholarly type of leader, but a steady, practical farmer-preacher who wore well and symbolized good practical Christian living in a country village. He was a man of brilliant spirit and during his ministry was successful in guiding the Balodgahan community into true Christian fellowship. He led the church during a time when stable leadership was at a premium. In retrospect one cannot thank God enough for these first leaders who dedicated themselves to a cause new to them and which needed greatly the kind of help they were able to give.

Bro. Sukhlal leaves behind him a faithful companion, Sukhma Bai, and two sons and three daughters. Our prayers are with them.

Shantipur, India.

The Story of Barnabas

BY ESTHER VOGT

When Barnabas was a boy, his entire family was Christian and his father was a paid evangelist in the British Disciples Church. After the father's death, the family went back to the worship of evil spirits. A furlong from Barnabas' house is the three-foot-high stone wall of an unfinished church building—the only reminder that Christ was known among them in earlier days.

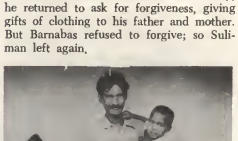
Barnabas and his son, Suliman, were baptized eleven years ago. They have spoken at times of finishing this church building, but as yet his family are the only Christians in the village. The wife, Salomi, waited a year to be baptized, saying, "I must first see if my husband remains true. If I come to Christ, there will be no turning back."

Many of you have been praying for Barnabas. These prayers have brought him back when he has fallen into drunkenness and fighting or a desire to put his wife away for another. He has been sorry, and has come back, saying, "I want to be a Christian."

About two years ago Barnabas and Suliman had such a bad fight that the son beat his father, pulled down the door of the house, and, taking his own wife and two babies, left the home.

Barnabas said, "He will repent and return." The neighbors said, "He dare not return for five years: that must be his punishment for beating his father."

About six months after Suliman ran away, he returned to ask for forgiveness, giving gifts of clothing to his father and mother. But Barnabas refused to forgive; so Suliman left again.



Barnabas with his wife and two younger sons.

Two months ago Suliman really repented, fell at his father's feet with tears, and received complete forgiveness. Before Suliman returned to his good job of brickmaking near Dhanbad, he prayed, "O God, O Thou Holy Spirit, the knower of our thoughts and hearts, help me to do Thy will." He went away with the promise that when the farm work begins, "I will return and live with Father."

That will be a real test. Pray that there will be a Christian relationship between them at that time.

Two weeks ago Somra, Barnabas' older brother, lay dying from a siege of fever. The priest of the evil spirits was summoned and offered sacrifices of chicken, but the evil spirits did not respond. So Barnabas came and said, "I will call on my God to answer by fire and water." He read a portion from the Bible and prayed, then put a pan of hot coals under his dying brother's bed. He massaged his body well with oil.

The Lord heard his prayer. Somra perspired so profusely that water could be wrung from his clothes. His fever left him. He felt good enough to sit up and called for food—the first he had eaten since the fever had begun ten days before.

Somra and the priest said that night, "Your God is greater than the evil spirits."

However, Somra still is a very sick man. We thank God for making Himself known in response to Barnabas' prayer of faith.

We are thankful that Barnabas was willing to stay at home recently to be taught for seven days by Bro. Lakra, an evangelist from Chandwa. On the next to last day Bro. Lakra went with Barnabas to the Sibla Mela. Bro. Lakra saw that some of Barnabas' relatives there were friendly with him and suspected that they would try to get him to drink. Lakra tried to protect Barnabas by getting him to go along home. This did not work; so Lakra returned and could only pray that the Lord would help Barnabas.

Barnabas returned while they were having evening devotions and how they all rejoiced that he was sober. He said, "I have promised that I will not drink."

How many things the Lord needs to teach him yet! Pray for victory for Barnabas.

Balumath, Bihar, India.

WMSA Weekly Notes

Tradition

Various letters in the Pacific Coast's WMSA Newsletter mention the annual custom of sending dried fruit to the India missionaries. It is a mutual pleasure for senders and recipients, and it creates a special bond of friendship which is renewed each year. We are reminded of the Pennsylvania Sunday-school class who annually sends each Japan missionary family their first reminder of the coming Christmas season—a well-chosen, well-packed, much-appreciated food box. Do more of you have such traditions? Write and tell us about them.

Faithful in Little Things

These are weeks of receiving reports in the WMSA world, and District and General officers are expressing appreciation or consternation, depending on how punctual their reporting officers are. Reports are time-consuming, but they are important for what they reveal, and the making of them is a part of the responsibility we assume with our offices. Make your next year's resolutions right now!

Why?

One district treasurer writes on March 4 that only six of the 21 WMSA groups in her district have sent in their contributions for the General Fund of WMSA. This is a discouraging bit of news. What does it mean? We really want and need to know. Are local groups not informed, or are they just slow? Are they too busy with local projects (something we much encourage!), or are they not interested beyond their own area? Do they still need to be "sold" on WMSA? Please, some written responses to this item.

Another Member for Our Family

Irene (Mrs. Ed) Weaver writes from Nigeria that the Christian women there are very anxious to have group meetings; so they will soon begin a WMSA there. Few of the women are literate; so Irene will have to translate and adapt anything she uses from our prepared materials. The new work in Nigeria is our Special Project this year, you remember. Let us make it a special project in prayer as well, as the Weavers are making the decisions which will in great part decide the direction and nature of this new effort.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

RELIEF AND SERVICE

VOLUNTARY SERVICE

VS Contacts—VS-ers at Glenwood Springs, Colo., enjoy their service in Valley View Hospital and Mountain View Nursing Home very much. The girls who serve as nurse aides appreciate the opportunity of meeting patients and keeping in touch with those who seem interested and in need of spiritual encouragement. Esther Baird, Salem, Ohio, recently led an elderly lady to the Lord. Pray for this new Christian and for the VS-ers in their contacts with the unsaved.

Missionary Speaker at VS Unit—The New York City VS Unit planned a Sunday afternoon tea for the community on April 24. Weyburn Groff prepared Indian tea and various Indian dainties were also served. Bro. Groff gave a very informative talk on "Indian Customs of Interest."

Plus Service in Puerto Rico—A group of VS-ers helped make a shuffleboard court at Aibonito on March 19. This court will be used by Puerto Rican young people and church members, as well as VS-ers.

Is This Your VS Opportunity?

Chicago, Ill.—The Second Mennonite Church needs a young couple for a year of service as youth worker, boys' and girls' club leader, bus driver for the school children who go to a Christian grade school, and MYF helper. Here's your chance to serve in this thriving Spanish American congregation where Mario O. Snyder is pastor. If you feel that this is the Lord's call to you, write to Kermit Derstine, Secretary for VS Personnel, 1711 Prairie St., Elkhart, Ind.

VS-ers Serve in the Local Church—Several VS-ers have enjoyed staying with an invalid who lives in the community so that her husband could attend church services at the Kansas City, Mo., Mennonite Fellowship. Fellows helped an ex-patient, who is a polio victim, with his wheel chair when he attended services. This young man has expressed interest in becoming a member of the church.

Report from Florida

Howard Witmer, minister of the Erisman congregation, Manheim, Pa., and his family spent a short time with the VS-ers at Redland Camp, Homestead, Fla., recently. On April 10, he brought the message at the evening services and also spoke to the unit during the devotional period.

The nurseries at Redland Camp and South Dade averaged an attendance of between 25 and 35 during the first few weeks of April.

Three more persons were saved at People's Chapel, Immokalee, Fla., on Easter Sunday. Pray for the mother and two men (one 21 years old and the other 35) who came to the Lord then. The younger man has a brother who is a member of the Immokalee Mennonite Church. The Lord's leading has been evident in his life in the past weeks. Easter season brought other special blessings of Christian experience and fellowship to VS-ers and their friends at Immokalee. During the week before, special services were held, ending with an Easter sunrise service on the school ball field. Sunday-school attendance that morning topped this year's record, with 173 present. Many of the families remained after Sunday school to join in a covered dish fellowship dinner in the newly constructed building. Teen-agers whose parents do not attend services brought food and joined in the fellowship.

I-W SERVICES

Representatives Meet at White Pigeon, Mich.—On April 4, representatives of the Conservative Mennonite Conference groups held a meeting at White Pigeon, Mich., to discuss the responsibilities the conference has to her I-W men. Committees represented and members present for this discussion were as follows:

Peace Witness Committee, represented by Elmer Jantzi, Au Gres, Mich.; Orie Kauffman, White Pigeon, Mich.; and Calvin Bontrager, Middlebury, Ind. Peace Section, represented by Frank Dutcher, Hartville, Ohio, Mission Board, represented by Mark Peachey, Plain City, Ohio; Albert Miller, Goshen, Ind.; and Ray Miller, Lexington, Ohio.

Robert Miller Addresses NRRO—The annual meeting of the Nonresistant Relief Organization was held at the Mennonite Church, Elmira, Ont., on April 26. Robert Miller, Relief Director, Akron, Pa., served as guest speaker.

OVERSEAS SERVICES

Holsteins to Honduras—Twenty-eight Holstein heifers, donated by Mennonite farmers in the Hagerstown, Md., community, have arrived by air in Belize, British Honduras. MCC representative Adam Martin, Maugansville, Md., initiated the shipment and is now in Belize arranging for placement of the cattle among Mennonite settlers from Mexico who are attempting to establish homes there.

NEWS BRIEFS

The semiannual meeting of Mennonite Mental Health Services was held at Brook Lane Farm, Hagerstown, Md., on April 29, 30.

Menno Travel Service is making plans to establish a branch office at Leopoldville, Belgian Congo, late in 1960. Action to take over operation of the Union Mission Board Home in connection with the Congo office was taken by the Board of Directors on April 14 after hearing reports from Managing Director Paul Ruth and President O. O. Miller, who had just returned from Africa. The Mission Home is owned and maintained by six co-operating mission boards serving in the Congo.

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The Synod of the Reformed Churches in Algeria has approved the establishment of a Protestant study center, which will concentrate on the question of Islam. The Synod appealed to the churches to realize that they had a special task of evangelism because of their situation in a Moslem society.—EPS. Geneva.

More than forty unit leaders and prospective unit leaders and their wives (who serve as hostesses) met in Elkhart, Ind., for the sixth annual unit leaders' conference on April 20-22. They converged from fifteen MRSC Voluntary Service units to share problems and ideas. Talks included an opening address, "Voluntary Service in Review and Prospect," by Ray Horst, VS Director; "Improving Our Unit Devotions," by Eugene Herr, Scottdale, Pa.; "Helping Others Help Themselves," by Howard Kauffman, Goshen, Ind.; and "Improving Our Club Programs," by Winifred Mumaw, Elkhart, Ind. (now club chairman at the Kansas City, Mo., VS Unit). This period of discussion and planning is always a high light and sends unit leaders back to their various posts with new inspiration for the task of guiding VS-ers and the VS program.

MISSION NEWS

E. P. Bachan and Daniel Dasru were appointed by the Executive Committee of the Mennonite Church in India to attend the board meeting of the United Mission to Nepal. The Mennonite Church in India is planning to send a member to serve as a missionary in Nepal.

Six **persons** were baptized and one received by confession of faith at Milwaukee, Wis., on Easter Sunday, bringing the membership to 13. Five of the persons baptized and the one received by confession of faith belong to one family—a father and two sons and their wives. Organized as a congregation in October, 1959, after nearly a year of work by the Mario Bustos family, the Milwaukee work began in November, 1958, when the Bustos family moved to Milwaukee for this purpose. They were sent out by the Second Mennonite Church in Chicago. Bro. Bustos has been supporting his family by working full time in addition to developing the church program.

The Illinois Mission Board at its April 22, 23 meeting agreed to undertake the administration of the work at Milwaukee with the financial help of the General Mission Board, and Bro. Bustos will give full time to the work in the near future. He reports many opportunities with seekers and those who have desired to move toward baptism. Pray for the Bustos family as they follow up these opportunities, for the small congregation which is meeting regularly in the chapel of a Methodist church, for the 55 who meet in the Bustos home and are looking for a hall to rent, and for the thousands of Spanish-speaking people in Milwaukee that they might respond to the Gospel.

Six **young adults** were baptized into the Tokyo, Japan, congregation on Easter Sunday. Two others were received on confession of faith, Don Reber reports.

James Bomberger, Mount Joy, Pa., has been appointed editor of the **Missionary Messenger** to succeed Paul Kraybill. He will assume this responsibility on June 1. At this time Paul Kraybill will become associate editor. J. Lester Brubaker, Harrisonburg, Va., who has been connected with the **Missionary Messenger** for five years as editor and nine years as associate editor has resigned as associate editor.

Four **young men** were **baptized** Easter Sunday morning at Bethesda Mennonite Church, St. Louis, Mo. May has been designated as Family Emphasis Month, and each Sunday evening families will participate in the services.

Three young men in Stroudsburg, Pa., prison have professed a saving faith in Jesus Christ. They have requested prayer in their behalf as they seek to live for Christ in the prison. Soon they will be transferred to other prisons.

Nearly all the **members** of the Literature and Publication Committee of the Mennonite Church in India attended sessions of the Hindi Christian Literature Council at Raipur on March 9 and 10. Talks on creative writing, reports on and displays of new books published in Hindi, and a panel discussion of publishing problems sparked new enthusiasm for local literature programs.

New address for John Stoltzfus, missionary in Japan, is Asia Center, 37 Shinakamachi, Akasaka, Minato Ku, Tokyo, Japan.

Evangelist Asslam Abraham of Itarsi was the guest speaker at the Thirteenth Annual Youth Retreat of the Mennonite Church in India, scheduled to be held at Balodgahan May 2-7. Local church leaders taught classes and spoke in daily chapel on the retreat theme, "All of Life for Christ." Funds for the youth retreat were made available from special offerings contributed by the churches on April 3, Youth Sunday.

J. W. Shank, missionary on retirement from the Chaco, Argentina, is spending some time with the Spanish-speaking churches at Alice and Corpus Christi, Texas. He will be showing slides and also conducting Bible studies with the workers.

Sixty-seven children were enrolled in the first Bible school held at the Foyer Fraternel, Paris, France. Bernard Klopfenstein, Theo Hege, Elisabeth Lugbull, and Liliane Widmer, with the aid of five of the young people of the church, were the teachers of the school held during the Easter holidays.

Special Easter meetings were held in many of the congregations of the Mennonite Church in India. In the Dhamtari church Pastor O. P. Lal, Jacob Flisher, and Stephen Solomon shared the pulpit during the six special services. Attendance at the meetings reached an all-time high.

One of the members of the Obihiro, Japan, Church has been in the hospital for nine years with tb. She always has a joyful testimony to give to those who visit her. Her son lives with her in the tiny hospital room (this is common in many Japanese hospitals—a family member is expected to care for and cook for the patient). It is not a pleasant life for this 18-year-old, who works all day in a drug store and then does their cooking and laundry at night. If the other nearby hospital beds are filled, he must sleep on the floor. Pray for this woman and her son.

Thirty people from the Spanish-speaking church in Milwaukee, Wis., were guests at the Second Mennonite Church, Chicago, on May 1. After sharing in a fellowship meal, Mario Bustos, pastor of the Milwaukee Church, spoke at a vesper service.

Bro. Uehira, one of the believers from Obihiro, Japan, has migrated to Brazil. Each year large numbers of Japanese migrate to Brazil, where the work is hard and life is lonely. Pray for this Christian brother, that he might be used of the Lord in witnessing there.

A meeting of the French-speaking Mennonite churches in Europe was scheduled for April 18 at Valdoie, France. Members of the Foyer Fraternel, Brussels, Belgium, who attended the meeting made it a four-day family excursion, traveling by bus, staying with Christian families in the region, and doing some sight-seeing.

The Roy Kreiders' visa has been renewed, after having been expired for six months. Thank God for this answer to prayer.

Six high-school students were welcomed as adults at the church in Nakashibetsu, Japan. These are young people who have been coming to church regularly since they were second- and third-graders. They are now ready for instruction in Bible doctrine, and it is hoped that they will then be baptized and come into full fellowship in the church.

The 72-year-old neighbor of the Kenneth Seitz family, Mexico City, Mexico, recently suffered a stroke. He had been very cynical, but lately had been coming to church services regularly. Bro. Seitz has been visiting him in the hospital, and Mr. Vargas seems to be opening his heart to the Gospel. Pray that the Spirit will complete the work in him and that he will live to give testimony of a changed life.

Enrique Ortiz, former president of the Coamo Youth Fellowship in Puerto Rico, recently began a two-year VS term in Casa de Salud, Aibonito, P.R. This is a home for undernourished and underprivileged children. Irma Cruz and Alice Kehl visit this home each Saturday morning to present flannelgraph missionary and Bible stories and to have a period of recreation with the children.

The intermediates of the various Puerto Rico congregations have been taking an active part in the church program. "Making Crosses" was an Easter drama presented by three of the intermediate fellowships. On April 22 this evangelistic drama was presented at the Guavata prison camp along with a message by Aldona Nissley. The intermediates have also been engaged in a Bible contest.

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Moslems living in West Germany will erect a mosque with an attached cultural center and hostel in Munich. The site for the new building will be donated by the Bavarian State government. It will be the fourth mosque in Germany. Others are located in Hamburg, Frankfurt, and Berlin. —EPS, Geneva.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Paul W. Shank had a display of Herald Press materials at the annual convention of the Indiana Sunday School Association which met on May 5, 6, at the First Mennonite Church, Berne, Ind.

Bro. Raymond Peachey, Allensville, Pa., is resting to recover from a recent heart attack.

Bro. John Smucker, New York City, spoke in the monthly Jewish Evangelism meeting at Salunga, Pa., on May 9.

Speakers in the annual meeting of Lancaster Mennonite Hospitals held at East Petersburg on April 28 included Abner Stoltztus, James Shank, Lois Erb, Dr. Marjorie Morrison, and Hospital Chaplain Melvin Barge.

Bro. John Lederach, as a member of the outreach committee of the Pacific Coast Conference, investigated prospects of purchasing a church in Tacoma, Wash.

Bro. John Rudy was licensed to the ministry and installed as pastor at Gettysburg, Pa., on May 1. Bro. O. N. Johns officiated.

Prison Worker Harold Hoeflinger told his life story at Iowa Mennonite School the afternoon of May 1.

Bro. Ron Kliewer, a representative of the Navigators and a Mennonite from Reedley, Calif., preached at First Mennonite, Colorado Springs, Colo., on April 24.

Sister Ella May Miller, Heart to Heart speaker, was the visiting speaker of the Allegheny WMSA meeting, held at Blough, Hollsopple, Pa., on May 7.

Bound volumes of the GOSPEL HERALD covering most of the period since 1906 have been placed in the library of the Paradise Mennonite School near Hagerstown, Md.

Bro. Ralph Palmer distributed tracts at Winchester, Va., during the Apple Blossom Festival, which 300,000 people were expected to attend.

Mrs. John Roth, Morton, Ill., was the speaker at the Mother-Daughter Tea at Peoria, Ill., on May 6.

Bro. Victor Stoltzfus, North Lima, Ohio, spoke on church vocations at the Goshen College chapel on May 3. On May 4 the Bethel College Chorus from Mishawaka, Ind., sang there.

Bro. Carl Kreider, dean at Goshen College, will edit the **North Central Association Bulletin** for the coming school year.

Bro. J. Lawrence Burkholder, Goshen, Ind., met with the Mennonite Student Fellowship at Boston, Mass., on April 15. He preached at New Bremen, N.Y., April 25-28.

Bro. S. C. Yoder, Goshen, Ind., preached at Bay Shore, Sarasota, Fla., on April 17.

Sister Mary Royer, Goshen, Ind., spoke in a Mother-Daughter Tea at Zion, Archbold, Ohio, on April 30. She also spoke at Zion morning and evening of May 1.

Excellent interest marked the Conference on Christian Community Relations held at Lowville, N.Y., April 29 to May 1. Preachers in the various churches on May 1 were Millard Lind, Scottdale, Pa., at Croghan; Edgar Metzler, Kitchener, Ont., at New Bremen; J. Lawrence Burkholder, Goshen, Ind., at Lowville; Victor Stoltzfus, North Lima, Ohio, at Pine Grove; and Paul Erb, Scottdale, Pa., at Woodville.

Bro. David N. Thomas, Lancaster, Pa., spoke at Woodville, N.Y., in an all-day Mother's Day Conference on May 8.

Western Mennonite School hopes to complete requirements for accreditment within the next two years. The A Cappella Chorus of the school recently made a tour through California and Idaho, giving programs at Winston, Grants Pass, Winton, Los Angeles, Upland, Twin Falls, Filer, Indian Cove, Boise, and Nampa. They were accompanied by Mr. and Mrs. Aeschliman and Mr. and Mrs. Berkey.

Iowa-Nebraska city and mission pastors met at Wayland, Iowa, on April 23 to discuss the work of the church in urban areas.

Bro. Paul G. Landis, Salunga, Pa., spoke in a youth conference at Landisville, Pa., April 27 to May 1.

Bro. J. Otis Yoder, Harrisonburg, Va., spoke to the annual meeting of the Christian Worker bands of the Lancaster Conference at Bossler's, Elizabethtown, Pa., May 8.

New Subscription Plan

Since May 1 there are two different subscription plans for GOSPEL HERALD—

Single subscriptions—$4 25—1 year
11.25—3 years

Every - Home - Plan subscriptions through the local congregation
—$3.50 per year.

To qualify for enrollment in the Every-Home-Plan (EHP), any Mennonite church sends a list of names and addresses of every member family. The GOSPEL HERALD will then be sent through the mail directly to each of these homes each week.

Each congregation will be billed after the lists are entered at the rate of $3.50 for a full subscription year (May 1, 1960, to April 30, 1961) or at the rate of 30¢ per month for those subscriptions expiring during the subscription year and being renewed for a partial year only.

All EHP subscriptions will expire each year on April 30.

New lists can be entered or new names added to existing lists at any time during the subscription year at the rate of 30¢ per month.

Each present subscriber who transfers to the EHP will be issued a credit memorandum which can be: (1) given to congregation to be used in payment of its EHP account, (2) used to pay for a gift subscription, or (3) redeemed for cash.

Write today for further details on starting the Every-Home-Plan for your congregation. GOSPEL HERALD, Scottdale, Pa.

Bro. Maurice Landis, Lancaster, Pa., preached at Wooster, Ohio, on April 24.

Bro. Richard Kissel described the work at Araguacema, Brazil, at Oak Grove, Grantsville, Md., on May 1. On May 8 Sister Ella May Miller, of the Heart to Heart radio program, was the Mother's Day speaker there.

The ninth printing of Mennonite Life has recently come from the presses at Scottdale.

Bro. Robert Keller, Gardner, Kans., preached at Mission, Kans., on April 24.

Bro. Jess Kauffman, Divide, Colo., preached at Manson, Iowa, on May 8.

Bro. Samuel Miller, Harrisonburg, Va., was guest speaker at Plains, Lansdale, Pa., on May 1.

Bro. Harold Bauman, Goshen, Ind., spoke at Blooming Glen, Pa., the morning of April 24, and in a hymn appreciation service at Perkasie, Pa., that evening.

Bro. J. Otis Yoder, Harrisonburg, Va., preached at Lansdale, Pa., on May 1.

Calendar

Annual meeting, Ohio and Eastern Conference, Kidron, Ohio, May 10-12.
Annual meeting, Indiana-Michigan Conference, Bethany Christian High School grounds, Goshen, Ind., May 31 to June 2.
Annual meeting, Pacific Coast Conference and associated meetings, Western Mennonite School, Salem, Oreg., June 1-4.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
North Central Sunday School Workers' Conference, Mission Board Meeting, and Church Conference, Detroit Lakes, Minn., June 10-14.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 15-19.
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 16-19; American S.S. Union, June 20-24; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior High I, July 9-16, Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 6-13; Missionary-Bible Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-24.
Camp Luz: Brethren Camps, June 18 to July 2; Boys' Camp, July 2-9; Girls' Camp, July 9-16; Junior High, July 16-23; MYF, July 23-30; Boys' Mission Week, July 30 to Aug. 6; Girls' Mission Week, Aug. 6-13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp for Juvenile Delinquents, Aug. 21-26; YS Reunion, Aug. 26-28.
Little Eden Camp: Boys and Girls, June 27 to July 6; Junior High, July 6-16; Senior High, and Teen Age, July 16-23; Home Builders, July 23-30; Christian Business and Professional, July 30 to Aug 6; Christian Fellowship and Family Week, Aug. 6-13; Farmers' Week, Aug. 13-20; Rest, Relaxation, and Meditation, Aug 20-27; Senior Adult Camp, Aug. 27 to Sept. 1.
Camp Menno-Haven, Tiskilwa, Ill.: MYF Retreat, July 1-3; Junior, July 4-9; Junior-Hi, July 11-16; Junior, July 18-23; Junior, July 23-30; Adult Week Aug. 15-21.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings of General Conference organization as host, at United Missionary facilities at Didsbury, Alta., July 10 to 17.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29.
Annual missionary meeting, Lancaster Conference, Allensville, Pa., July 29, 30.
Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.
Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, South Union, West Liberty, Ohio, Aug. 21-23.
Church School Day, Aug. 28.
Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

An illustrated lecture on Russia was given at Moorepark, Mich., on April 20 by J. E. Hartzler, Goshen, Ind.

Bro. Ernest Lehman and wife, on furlough from relief work in Jordan, spoke at Fairview, Mich., on May 1 and at Pigeon, Mich., on May 3.

Bro. Orval Shoemaker, Hesston, Kans., spoke in a Home Interests Conference at East Goshen, Ind., May 7, 8.

Bro. Lester Hershey, on furlough from Puerto Rico, spoke at East Goshen, Ind., on May 1.

The installation of Bro. Richard Yordy as pastor at Arthur, Ill., was postponed to May 8 on account of the dedication of a new church building by the Conservative Church of that community on May 1.

Bro. Walter E. Yoder, Goshen, Ind., spoke and conducted song service at West Clinton, Pettisville, Ohio, on May 1.

Bro. Stanley Shenk and wife were speakers in a youth conference at Steinman's, Baden, Ont., May 6-8.

Bro. J. Paul Sauder, Elkridge, Md., preached at Warwick River, Denbigh, Va., on April 10.

New officers of the South Pacific Mission Board are Galen Buckwalter, President, and Melvin Mast, Secretary.

Ground was broken for a new retirement home at Wayland, Iowa, on April 10. The home will be under the Wayland Mennonite Home Association, Inc., in which the six Mennonite churches of the area are participating. There will be thirty-three living units in brick structure to accommodate approximately forty persons. There will also be accommodation for guests in need of nursing care.

Lidia Vargas, manager of the Protestant bookstore in Santiago, Chile, recently spent some time observing the Souderton, Pa., bookstore. This was at the suggestion of the Committee on World Literacy and Christian Literature.

Bro. A. J. Metzler, Scottdale, Pa., preached the conference sermon at the Franconia Conference on May 5. On May 6, 7 he was in Chicago attending committee meetings of the Protestant Church-Owned Publishers' Association, of which he is president.

Church School Day was observed at Oak Grove, West Liberty, Ohio, on May 1 with Bro. Roy Umble, Goshen, Ind., as speaker.

New members: two by baptism at Moorepark, Mich., on April 17; four by baptism at Huber, New Carlisle, Ohio, on May 1; two by baptism at Hudson Lake, New Carlisle, Ind., on April 17; thirteen by baptism at Shope's, Middletown, Pa., on April 30; five by baptism at Perkasie, Pa., on April 17.

Bro. Ross Goodall, Jewish missionary at Tampa, Fla., spoke at Bay Shore, Sarasota, Fla., on May 1.

Bro. Chester K. Lehman, Harrisonburg, Va., spoke in a special Easter service at Bay Shore, Sarasota, Fla.

Pastors V. M. Gerig and Lester Graybill of the Oak Grove and Orrville churches in Eastern Ohio exchanged pulpits on May 1.

Sister Ruth Bauman, formerly a missionary in Africa, had a cornea transplant in one eye in Chicago. Reports are encouraging.

Bro. Harold Lehman, Harrisonburg, Va., spoke at Perkasie, Pa., on May 1.

Bro. Ernest Gehman, Harrisonburg, Va., was the preacher at Barrville, Pa., on May 1.

Bro. John R. Kraybill is soliciting funds in the Lancaster Conference to liquidate the debt on the new chapel-dining room building and to start a fund for a needed classroom building at the Lancaster Mennonite School.

Bro. David Derstine and young people from Blooming Glen, Pa., conducted a service at the Farview State Hospital, Waymart, Pa., and at the Estella Church on May 1.

Sister Ollie Roth, wife of Minister Oliver Roth at Milford, Nebr., died of a brain tumor on April 23.

A congregation was organized recently at Brownsville, Oreg., with seventeen charter members. Bro. N. A. Lind officiated in the organization service.

Bro. Paul Bender, Hesston, Kans., was one of the speakers in the International Student Conference held at Bethel College, North Newton, Kans., April 29 to May 1. Students from all of our colleges attended.

Announcements

Walter Schlabach, Johnstown, Pa., missionary speaker at Springs, Pa., May 15.

John Klassen, Bluffton, Ind., at men's fellowship banquet, Orrville, Ohio, May 17.

Don Augsburger, Harrisonburg, Va., in Youth and Home Conference, Chestnut Street, Lancaster, Pa., June 25, 26.

Adam R. Martin, Maugansville, Md., who was recently in British Honduras helping the Mennonite settlement there, at Bethel, Gettysburg, Pa., evening of May 22.

Norman Bechtel, Spring City, Pa., in Christian Life Conference at Rockhill, Telford, Pa., May 15-22.

J. D. Graber, Elkhart, Ind., in quarterly mission meeting at West Liberty, Ohio, May 14, 15.

Western Mennonite School: baccalaureate sermon by John M. Lederach, May 29; commencement address by Milo Kauffman, May 30.

Anna Mae Charles, Goshen, Ind., attending nursing workshop at Catholic University, Washington, D.C., June 19-22.

Dedication of new church at Peoria, Ill., May 29.

Church Music Conference at Goshen College, May 20, 21, sponsored by members of the music and seminary faculties, who will be participating in the program along with local music groups. C. K. Lehman, Harrisonburg, Va., is guest speaker. Those interested in attending address Mary Oyer, Goshen College, Goshen, Ind.

Panel discussion on prison parolees at Goshen College Church, 7:30 p.m. May 11.

Annual Missionary and Inspirational Song meeting with George T. Miller as instructor and Martin Longenecker and Martin Ressler as song leaders, Columbia, Pa., all day May 15.

Myron Augsburger, guest speaker for Indiana-Michigan Conference, May 31 to June 2, at Bethany High School, with North Goshen as host. Theme: New Life and Outreach.

Postponed District WMSA meeting at Beemer, Nebr., with Mrs. Roman Stutzman as speaker, May 11.

Unity of the Spirit is the theme of the Ohio Christian Workers' Conference to be held at South Union, West Liberty, Ohio, Aug. 21-23.

The article in our April 19 issue, page 348, was slightly inaccurate. The Russian translation of "Pilgrim's Progress" was not by Bro. Ivan Magal but was made by U.D.Z., some forty years ago. The new edition was planned by Bro. Magal and was printed at Scottdale.

Mennonite Broadcasts' "Faith Comes by Hearing" will be shown at the following places by Charles Hostetter or Kenneth Weaver: May 13, Wauseon, Ohio; May 14, Clarence Center, N.Y.; May 15, Waterloo, Ont.; May 17, Memorial Hall, Tavistock, Ont.; May 18, St. Jacobs, Ont.; May 19, Breslau, Ont.; May 20, Floradale, Ont.; May 21, Baden, Ont.; May 22, Scottdale, Pa.

Appointments of B. Charles Hostetter: May 15 a.m., Bloomingdale and Kitchener, Ont.; May 22, Hildebrand, Waynesboro, Va.; May 26, Kauffman, Manheim, Pa., May 27-30. Sandy Cove Camp, Philadelphia, Pa.

B. Charles Hostetter and Kenneth Weaver will meet with ordained men of the Ontario conferences to share ideas in making the Mennonite Hour more effective in serving local churches.

J. Lawrence Burkholder, Goshen, Ind., on "The Christian and His Work" at Beech, Louisville, Ohio, May 14, 15.

Bible Topic Meeting with LeRoy S. Stoltzfus, Held in Hand, Pa., and Boyd Kauffman, Richfield, Pa., as instructors, at Stauffer's, Edgemont, Md., June 6.

Change of address: Virgil M. Gerig from Smithville, Ohio, to P.O. Box 183, Pandora, Ohio. **Elmer P. Weaver, Jr.**, from La Plata, Puerto Rico, to Holtwood, Route 2, Pa. Glen A. **Richard** from Wayland, Iowa, to Mt. Pleasant, Route 5, Iowa.

The children of Bro. and Sister I. K. Metzler will honor the golden wedding anniversary of their parents (May 12) with open house on May 14, 2:00 to 4:00 p.m. and 7:00 to 9:00 p.m., at the Metzler home in Accident, Md.; also at the home of Elwood Metzler, Conrville, Pa., on July 3, 2:00 to 5:00 p.m. Friends and relatives are invited to either place or both.

Church Music Conference, with Walter E. Yoder conducting, at Freeport, Ill., May 14, 15.

Evangelistic Meetings

William R. Miller, North Liberty, Ind., at Mancelona, Mich., May 8-15. **Ethril J. Leibach**, Moorepark, Mich., at Hudson Lake, New Carlisle, Ind., May 2-8. Ray **Keim**, Goshen, Ind., at Bancroft, Toledo, Ohio, April 27 to May 1. **Wilbur Yoder**, Middlebury, Ind., at Casselman, Grantsville, Md., June 20-26. **Rudy Borntrager**, Lima, Ohio, at Pinckney, Mich., June 8-12. **Paul R. Weaver**, East Earl, Pa., at Pondsville, Smithsburg, Md., June 11-19.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Between God and Satan, by Helmut Thielicke; Eerdmans, 1958; 84 pp.; $2.00.

This theological treatment of the temptation of Jesus views Christ the tempted as a battler for the souls of men in a struggle that finally led to the cross. Relating Christ's temptation to man's temptation gives profound insights into the nature of man, sin, and temptation. The author treats Christ as personal and historic; the devil also as personal, not just a symbol for the world's evil tendencies. There are many illustrations from literature.—Victor Stoltzfus.

OUR READERS SAY—

(Continued from page 418)

to support this venture. The brethren present were invited to return to their congregations to help raise up to $50,000 (some understood $70,000) to pay off debts incurred this fair, to purchase equipment, and to launch a youth paper. Is this movement a new Mennonite denomination? If it is, it of course has a perfect right to its own meetings and publishing ventures and following.

The charges that were leveled at the church, its leaders, its institutions, and its publications are very serious. Whether these men say these things out of strife and contention or out of sincerity and love (Phil. 1:15-18), I would leave to the Judge of all earth. But I do believe that if we become involved in schismatic or divisive action, our souls stand in jeopardy. Whatever else in the life of the church is in need of repentance, such a spirit also comes under the judgment of our Lord Jesus Christ. The warnings are severe. "Mark them which cause divisions . . . and avoid them" (Rom. 16:17). "Now I beseech you, brethren, by the name of our Lord Jesus Christ . . . that there be no divisions among you" (I Cor. 1:10). "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions . . . " (I Cor. 3:3). The Apostle James raises the question of motives when he asks the question, "From whence come wars and fightings among you." My understanding of the warnings of Scripture is that schism is one of the most serious forms of worldliness, or at least the fruit of worldliness. When the Bible speaks of unity, it does not mean that all agree on every detail, but it does mean charity out of a pure heart. Thus in any failure we all share and need to willingly seek correction.

It is with joy that I remember the many fine experiences with the brethren in prayer, in searching the Scriptures, and in conversations of sharing the life of the Spirit in my years in the ministry.—Virgil J. Brenneman, Goshen, Ind.

TO BE NEAR TO GOD

(Continued from page 427)

ahead in the midst of frustrations, and even persecutions. Paul lived daringly and glowingly. Let us live our lives with confidence today.

Sing—"My Faith Looks Up to Thee"

Friday, May 20

"That he which hath begun a good work in you"

The Bible starts with the account of the beginning of God's creative work in the physical universe. In the Bible we read about the beginning of sin in the human family; about the beginning of races, civilizations, cities. In the Bible we read about the beginning of Jesus' earthly life in Bethlehem; about the beginning of His special public ministry; about the beginning of His last trip to Jerusalem.

In the Bible we read how Paul was turned from the darkness of a persecutor to the light of a Christian evangel. In every believer's experience there was a beginning of faith, a turning point where he received the Gospel of God's grace and where God began a good work in his life. The Christian ought always remember that beginning, and thank God for it.

Sing—"Pass Me Not, O Gentle Saviour"

Saturday, May 21

"Will perform it until the day of Jesus Christ"

God goes on working until the day of Jesus Christ. The Lord of the universe is in control day and night. He slumbers not nor sleeps. We can lie down in peace because the Lord watches over all.

Our God is vitally concerned about the progress of each of His children. He wants to see us bear fruit, more fruit, much fruit. He did not start the processes of the universe and then detach Himself unconcernedly from their continuation and culmination.

The consummation of all things will be the day of Jesus Christ—the second coming of our Lord. May we look for Him, long for Him, work for Him, today.

Sing—"Face to Face"

—Roy D. Roth.

Korean Christians are commemorating the fiftieth anniversary of the translation of the Bible into Korean.

One of the disturbing elements in South Africa is the multiplication of religious groups. The Union government has already recognized 100 different sects in the townships, but a recent survey disclosed that there are at least 1,600. Their appeal lies in their indigenous character, whereas Christianity is often in the African mind, "the white man's religion." In their new enthusiasm for their own culture, Africans have come to resent all foreign influence. Considerable resentment is directed against 800,000 Asians, mostly from India and Pakistan, who now dominate the economy throughout much of Central, East, and South Africa. Pray for a solution to the problems of the Asian minority in Africa; pray for more missionaries to the thousands of Africa's Indian citizens.

Church Camps

LITTLE EDEN CAMP

Family camps are gaining in popularity at Little Eden Camp in northern Michigan near Onekama. Beginning with Home Builders' Camp on July 23, there are six camps for family groups this summer. Many parents prefer to spend a vacation with their children.

The youth camps continue to draw young people. Several changes were made in the 1960 schedule. The Boys' and Girls' Camp and the Junior High Camp are each scheduled for ten days instead of one week.

The Boys' and Girls' Camp begins on Saturday, June 27, and ends Wednesday morning July 6. The Junior High Camp begins on the same day and ends on Saturday, July 16. Camping for these groups is more than a vacation. It is a time for instruction, inspiration, and challenge. A camp director and his staff can more effectively achieve the fourfold accomplishments of Luke 2:52 in ten days than in a one-week period. Another change is that ninth graders may choose either Junior High or the Senior High Camp.

The Senior High Camp has been enlarged to include teen-agers no longer in high school. The program is planned to interest MYF-ers. Again this year nurses, teachers, office and factory workers, in fact all professional people, are encouraged to register for the Christian Business and Professional Week Camp. This is a camp where professional people enjoy the fellowship of those of like interest. Dean Kreider knows how to make this week a profitable one for all.

Little Eden has always been interested in the health of its campers. Mrs. Robert Frey, Goshen, has been engaged as camp nurse for the summer. In co-operation with the state of Michigan all children attending the youth camps must be examined by a physician within a week prior to attending camp. A form will be mailed to youth campers when they register.

Daniel Diener, Elkhart, Ind., camp Manager for 1960, reports that all directors of the individual camps have been chosen and are at work planning the summer program. Edith Herr, Physical Education Professor at Goshen College, is working with the youth camp directors in preparing a curriculum and program of activities to cover a three-year period. This way youth coming to camp will receive instruction and direction according to a planned program.

Camp Manager Diener warns that family camps were filled during August last year and many applicants were disappointed. He urges families to choose one of the first adult camps and to send in their applications early. Reservations or requests for information should be sent to Olen Britsch, Secretary, Archbold, Ohio, until June 15. After this date they should be sent directly to Little Eden Camp, Onekama, Mich. Applications for youth camps are to be mailed to Little Eden Camp, Goshen College, Goshen, Ind. Mrs. Royal Bauer, Goshen, is serving as secretary for the youth camps again this year.

Following is the list of Little Eden Camps for 1960, giving the dates and camp directors for each:

Youth		
Boys' & Girls'	June 27 to July 6	Mr. & Mrs. Kenneth Holderman
Junior Hi	July 6 to July 16	Mr. & Mrs. Richard Yoder
Senior Hi & Teen-age	July 16 to July 23	Ray Bair
Adult		
Home Builders	July 23 to July 30	Bill Mason
Christian Business & Prof.	July 30 to Aug. 6	Carl Kreider
Christian Fellowship & Family	Aug. 6 to Aug. 13	John C. Wenger
Farmers' Week	Aug. 13 to Aug. 20	Glenn Yoder
Rest, Relaxation, & Meditation	Aug. 20 to Aug. 27	Howard Zehr
Senior Adult	Aug. 27 to Sept. 1	Mr. & Mrs. Jacob Erb
Goshen College Faculty	Sept. 1 to Sept. 5	Faculty Committee

CHRISTIAN VIEW OF MARRIAGE

(Continued from front page)

achieved only by a properly "joined" man and woman. He identified the union of two lives as having been instituted by God. This means that marriage cannot be properly understood apart from its relation to God. It is more than a civil institution or a secular contract. It is a divine and, therefore, holy and sacred institution.

Mutual Consent and Commitment

The teachings of the New Testament are all in agreement with the importance and sanctity of marriage. The very nature of this union speaks of permanence. Marriage involves the intention of both parties to "leave father and mother" and to cleave to each other. This mutual consent and commitment forms the basis of a lifelong relationship. The unity of spirit it represents is a mutuality sustained by powers of the will and love. The self-giving of each to the other involves the spirit as well as the body. It rests on the principle of absolute fidelity, in which there is no reservation of human affection and no division of personal devotion. Love binds the union with a faith and loyalty that makes marriage a rich and happy experience. It is a oneness of spirit, soul, and body. The two persons are so completely open to each other in every aspect of life that they are no longer two but one.

Physical Union

The physical union in marriage is a sex relationship to be expressed in mutual consent. As a physical expression of love, sex experience forms a bond which ties the whole partnership living into one. Complete physical unity, when it represents marital harmony, becomes a vital source of sustained happiness and mutual respect. In addition to procreation, sex experience has other functions in which the husband and wife express to one another their exclusive and mutual love. When it is an act of mutual agreement and enjoyment, it becomes a symbol of success, a means of deepening love, and a perpetual source of marital happiness. It sustains confidence and commitments confessed in the marriage vow. Within the Christian ideal it becomes a definitely spiritual experience.

Sex union can achieve its full purpose only between two people who are already committed to each other for all of life on all levels of human experience. Coming together with no prolonged interest in each other is a mere animal pattern and fails to achieve any spiritual significance. It attains spiritual meaning only to two people who feel they belong to each other, who have exclusive claims upon each other in deeper and wider dimensions of human experience. For this they have entered into the exchange of vows to each other with the full intent of living together in a permanent union. They are one in spirit, outlook, dedication, and purpose.

Spiritual Values

Christian marriage is a growing experience sustained by divine goodness and mercy and maintained by a committed purpose to succeed. Both husband and wife are so yielded to each other and to the will of God as to make of all marriage experiences a series of refinements and enrichments known only within an indissoluble union. The spiritual aspects of marriage are deeply implied by requiring all marital unions to be effected "in the Lord." The relationship between husband and wife is to be a living symbol of the relationship between Christ and the church. The husband demonstrates the self-giving spirit of Christ in real expressions of love. The wife shows respect for and agreement with her husband as a pattern of the church's loyalty and devotion to Christ.

The integrating forces of Christian faith and living have a vital bearing on the marriage relationship. In addition to personality adjustment and physical compatibility, the husband and wife need equal assurance of spiritual affinities. The strongest elements in marital unity are those derived from satisfactory Christian experience. Marriage is essentially a divine union and therefore finds the genius of its nature in the Christian ideal.

A strong desire to live life at its best is a good assurance of marital happiness. Religious satisfactions do not come automatically; they are achieved by faith, commitment, and action. In marital experience the growth and enrichment in spiritual matters must be mutual. Husband and wife learn together how to give Christ pre-eminence in their private and family living. They are "heirs together of the grace of life."

Christian Parenthood

The Christian approach to parenthood accepts responsibility for children as gifts from God. They are accepted for what they are—to be loved and to be trained. Christian parents are careful to surround them with wholesome and good influences. They will keep their love free from possessiveness so that their children can be their real selves and become responsible persons. They will sacrifice willingly to promote the best interests of their children without expectation of reward. The training will be characterized by responsible discipline in which children are led to the exercise of self-control and obedience. Parents make no attempt to force decisions, such as require self-determination, but will seek to influence acceptance of Christ with understanding and concern. They are concerned to have the children qualify for usefulness in the kingdom of God. Properly guided in a Christian home, children grow up to perpetuate a saving witness for Christ and the church.

Family Living

Children bring into the experience of their parents a new enrichment of personality and new dimensions of love. In return, parents influence their children by the quality of marital relationships they bring into the family. The mutual affection and understanding between husband and wife sets the tone for all other family relationships; the happiness of all who share in the home is at stake. A marriage strained by tension and maladjustment creates a bad atmosphere. Parents who accept and understand each other can develop in the home a spirit of co-operation where domestic issues are resolved with confidence. When family relationships are basically sound, problems will be met with imagination and resolution.

Worship in the Home

A simple but regular period of worship in the home is another means of achieving family unity. It blends the aspirations and ideals of husband and wife and confers upon children a sense of divine calling. It integrates marital living with the elements of prayer and praise where there is a true search for the will of God. It tends to simplify emotional adjustments in the family and to unite hearts in real peace and contentment. The home is the best channel through which the church can conserve its spiritual values. When husband and wife have a common mind and conviction about the Bible and its teachings, it is easier to develop a family loyalty to the Christian ideal. It is always important that both parents be members of the same denomination and preferably of the same congregation. Agreement in matters of church attendance, creed, practice, and work is of great importance. Of all things on which marital agreement is needed, there is none more significant than a common mind on religion.

Mission of the Home

The Christian family is not only a worshiping group, but a serving group. The Christian home has a mission to fulfill. It is so uniquely different that it has a redemptive influence upon every aspect of society. The parents encourage, by teaching and example, the spirit of good will, helping others and sharing family joys and privileges with those who are less fortunate. A marriage based on the principle of purity not only yields deep satisfaction and happiness within the family, but it is a positive moral influence in the community. Christian parents by their life of stewardship promote the ideals of thrift, economy, vocation, industry, simplicity, and giving. In so far as the home achieves harmony and happiness, it is a basic unit in the colony of heaven. By its worship and witness it propagates the essential elements of Christian community.

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Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beidler, Clyde and Addie (Landis), Harleysville, Pa., third child, second son, Clyde L., Jr., April 22, 1960.

Blosser, Paul C. and Herma (Hostetler), Scottdale, Pa., third living child, second daughter, Nyla Ruth, April 26, 1960.

Bowman, Clayton and Vera (Knarr), Elora, Ont., second daughter, Loretta Fay, April 14, 1960.

Brenneman, Kenneth and Emmalene (Nafziger), Newton, Ont., third child, second daughter, Mary Elizabeth, April 16, 1960.

Buckwalter, Robert and Faith (Steffy), Wellsville, N.Y., tenth living child, Steven Clair, April 18, 1960.

Butler, Wayne C. and Esther (Herr), Mount Ayr, Iowa, second child, first daughter, Wanda Jean, Feb. 29, 1960.

Derstine, Roy C. and Mary Jane (Landis), Souderton, Pa., fourth child, third daughter, Rachel, April 2, 1960.

Earnest, Donald and Elaine (Miller), Crawfordsville, Iowa, second child, first son, Kenton Dean, April 11, 1960.

Eberly, Clarence and Luella (Neuenschwander), Washington, D.C., first child, Roger Lynn, April 19, 1960.

Eckman, Clair and Miriam (Landis), Quarryville, Pa., fourth child, second son, David Landis, April 9, 1960.

Gingerich, Alvin R. and Lydia F. (Ropp), Kalona, Iowa, seventh child, fifth son, Kenneth Lavon, April 10, 1960.

Gingerich, Eldon M. and Judith (Miller), Kalona, Iowa, first child, Reagan Lee, April 8, 1960.

Grasse, Dr. John M. and Betty (Stover), Aibonito, Puerto Rico, third daughter, Sandra Ruth, Sept. 24, 1959.

Halteman, Russell and Kathryn (Moyer), Souderton, Pa., second child, first son, Gary Dean, April 8, 1960.

Helmuth, Emery and Irene (Byler), Bovey, Minn., fourth child, second daughter, Beth Ann, April 11, 1960.

Herr, Warren E. and Doris (Ream), Lancaster, Pa., second child, first daughter, Joan Marie, Feb. 21, 1960; received for adoption, March 29, 1960.

Hooley, Maurice and Marjorie (Hostetler), Lagrange, Ind., fourth son, Randall Lee, April 21, 1960.

Kuhns, Clarence and Mabel (Diller), Newville, Pa., a son, Nathan Ray, April 20, 1960.

Landis, Ross and Vesta (Witmer), Orrville, Ohio, third child, second daughter, Joyce Eileen, Jan. 16, 1960.

Martin, Sidney and Lovina (Shantz), Elmira, Ont., third daughter, Dorcas Darlene, April 5, 1960.

Mast, Elmer A. and Barbara (Stoltzfus), Parkesburg, Pa., fifth child, second son, Elvin Ray, April 16, 1960.

Miller, Orvan J. and Dolores Ann (Smith), Beaver, Oreg., third child, second son, Daniel Lynn, Dec. 11, 1959.

Nafziger, Carl J. and Maribell (Brown), Archbold, Ohio, first child, Linda Marie, Jan. 5, 1960.

Nice, Clair and Mildred (Hackman), Harleysville, Pa., first child, Dale Allen, April 20, 1960.

Nissley, Clair R. and Ruth (Leaman), Middletown, Pa., third child, first daughter, Sylvia Ruth, April 20, 1960.

Oberholzer, Richard E. and Lois (Miller), Washington, D.C., second daughter, Kathleen Lois, April 8, 1960.

Rapke, Don and Irene (Bontrager), Denver, Colo., first child, Stephen Charles, April 10, 1960.

Reeser, Robert and Patricia (Woolli), Albany, Oreg., third child, first son, Dennis Leon, April 21, 1960.

Ruth, Merle and Faye (Moore), Chalfont, Pa., second child, Durrell Eugene, April 2, 1960.

Schlabach, Daniel and Retha (Miller), Winesburg, Ohio, fifth child (fourth living), third son, James Dean, March 19, 1960.

Sherer, Lon and Kathryn (Summers), Goshen, Ind., third child, second son, Michael Ray, April 9, 1960.

Snyder, Duane M. and Annie Irene (Shlabach), North English, Iowa, a son, Larry Leon, Dec. 21, 1959.

Stutzman, Delmar and Maggie (Miller), Littleton, Colo., eighth child, fifth daughter, Pamela Elizabeth, April 6, 1960.

Swartz, Roger C. and Janet (Perry), Detroit, Mich., second son, Mark Allen, April 14, 1960.

Yoder, Delbert Dean and Betty (Miller), Middlebury, Ind., first child, Carl Leston, Feb. 3, 1960.

Yoder, Don and Hazel (Leidig), Sarasota, Fla., second child, first son, Douglas Gordon, March 10, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating min.ster.

Foncannon—Biglow,—John Foncannon, Limon (Colo.) cong., and Opal Pauline Biglow, First Mennonite Church, Colorado Springs, Colo., by Valentine Swartzendruber at the First Mennonite Church, March 30, 1960.

Geiser—Christner.—David Geiser, Sonnenberg cong., Apple Creek, Ohio, and Mary Christner, Harrisonburg, Va., Pigeon River C.M. cong., Pigeon, Mich., by Willard Mayer at the Sonnenberg Church, April 10, 1960.

Horst—Rohrer.—Clyde W. Horst, New Holland (Pa.) cong., and Barbara Ann Rohrer, Strasburg (Pa.) cong., by Jacob T. Harnish at the Strasburg Church, April 16, 1960.

Kropf—Thomas.—Orvin Kropf, Millersburg, Ind., and Lorene Thomas, Middlebury, Ind., both of the Townline C.M. cong., by Eli D. Miller at the Griner C.M. Church, April 3, 1960.

Metzger—Garber.—Donald Eugene Metzger, Silver Lake, Ind., German Baptist cong., and Mae Ileen Garber, Montgomery, Ind., Berea Mennonite cong., by Ralph Yoder at the Berea Church, April 9, 1960.

Selzer—Stutzman.—Robert Lee Selzer, Protection (Kans.) cong., and Judith Marlene Stutzman. Littleton, Colo., First Mennonite of Denver, by Marcus Bishop at the First Mennonite Church, April 16, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bair, Emanuel S., son of Reuben and Malinda (Sherick) Bair, was born Jan. 8, 1889; died Feb. 12, 1960, at the West Side Osteopathic Hospital, York, Pa.; aged 71 y. 1 m. 4 d. He was married to Bessie F. Lehman, who survives. Also surviving are 5 children (Alma L. Ruppert, New Oxford, Pa.; Paul R., Alexandria, Va.; Anna Mae and Frances M., at home; and David L., Chicago, Ill.), 4 grandchildren, and one brother (Reuben S., York, Pa.). He was a member of the Hanover Church for many years, and in later years was a member of Bair's Codorus Mennonite Church. Funeral services were held at Bair's Church, with Joseph Martin, William Martin, and Amos Shenk officiating; interment in York Road Cemetery.

Bast, Moses, son of Jacob and Hannah (Schwartzentruber) Bast, was born June 9, 1888, near New Hamburg, Ont.; died at the Stratford General Hospital Oct. 18, 1959; aged 71 y. 4 m. 9 d. He was married to Magdalene Moyer, who died in 1955. Surviving are one son (Ervin, New Hamburg), 3 daughters (Mabel—Mrs. Willis Gingerich, New Hamburg; Edna—Mrs. Ivan Gingerich, Preston; and Dorothy—Mrs. Ivan Wagler, New Hamburg), 5 brothers (Jacob, Wellesley; Daniel, Tavistock; Norman and Elmer, of New York state; and Emanuel, Kitchener), 2 sisters (Mrs. Michael Bender, Kitchener; and Mrs. Noah Bender, London), and 10 grandchildren. One sister preceded him in death. He was a member of the Steinman A.M. Church, where memorial services were held, Oct. 21, in charge of Orland Gingerich and Elmer Schwartzentruber.

Brenneman, Lydia, daughter of Christian and Barbara (Jutzi) Steinman, was born Oct. 9, 1878, near New Hamburg, Ont.; died Oct. 25, 1959, at Kitchener, Ont.; aged 81 y. 16 d. She was married to Joseph Brenneman, who died in 1933. Surviving are 2 sons (Christian, New Hamburg; and Joseph, Haysville), 2 daughters (Viole—Mrs. Ralph Jantzi, Kitchener; and Ruth—Mrs. Joseph Gingerich, Baden), 17 grandchildren, 18 great-grandchildren, 2 brothers (Simeon and Emanuel, Baden), and 5 sisters (Mrs. Ben Gingerich and Lavina Gingerich, New Hamburg; Mrs. Noah Bender, Tavistock; Mrs. John Gingerich, Baden; and Mrs. John Wagler). Preceding her in death were one son, 3 daughters, and 2 sisters. She was a member of Steinman's A.M. Church, where funeral services were held Oct. 28, in charge of Peter Nafziger and Elmer Schwartzentruber.

Drudge, Annie H., daughter of Peter and Mary (Hoover) Burkholder, was born July 17, 1896; died at her home, Markham, Ont., March 27, 1960; aged 63 y. 8 m. 10 d. On Jan. 19, 1926, she was married to Levi Drudge. To this union were born 2 children, Mary Frances and Carl Willis, both at home). One sister and 2 brothers preceded her in death. She lived her entire life in Markham Twp., and was a member of the Reesor Mennonite Church, where funeral services were held March 30, in charge of Abraham Smith and Fred Nighswander.

Houck, Christian W., son of Andrew and Savilla (Lowery) Houck, was born in Salisbury Twp., Lancaster Co., Pa., April 14, 1880; died April 21, 1960, at his home, Paradise, Pa.; aged 80 y. 7 d. On March 10, 1903, he was married to Annie Metzler, who survives. Also surviving are 2 sons and 3 daughters (Myrtle—Mrs. Howard McGinnis, Blue Ball, Pa.; Mrs. Mary Usner, Gap, Pa.; Omar L., Paradise; Anna—Mrs. Harold Eby, Kinzers; Ursula—Mrs. Martin Bucher, Lititz; Esther—Mrs. Paul Herr, Quarryville; and Willis M., New Holland), 28 grandchildren, 13 great-grandchildren, and one sister (Mrs. Minnie Harnish, New Holland). Two sons preceded him in death. He was a member of the Paradise Church, where funeral services were held, in charge of Clair Eby, Martin Hershey, and Amos Weaver; interment in Hershey Cemetery.

Jantzi, Michael, son of David and Catherine (Gascho) Jantzi, was born March 27, 1890, near Wellesley, Ont.; died of a heart attack at the home of his daughter in Lees Summit, Mo., Feb. 9, 1960; aged 69 y. 10 m. 13 d. Because of poor health, he and his wife had left their home at Adams, N.Y., on Nov. 9 to visit their daughter and family for several months. He was married on Jan. 8, 1917, to Alma Zehr, who survives. Also surviving are 2 sons (Donald, Castorland, N.Y., and Glendon, Philadelphia, Pa.), one daughter (Lonabelle—Mrs. James Yoder), 8 grandchildren, 3 sisters, and 2 brothers. One son preceded him in death. He was a member of the Woodville (N.Y.) Church. His body was taken to Adams, N.Y., where funeral services were held Feb. 13, in charge of Andrew Gingerich.

Kennel, Albert, was born March 10, 1878; died March 6, 1960, at his home, Petersburg, Ont., after a long illness; aged 81 y. 11 m. 25 d. He was married to Catherine Erb, who survives. Also surviving are 3 sons (Reuben, New Hamburg; Edgar, Kitchener; and Anson, Petersburg) and 5 daughters (Adeline—Mrs. Joseph Brenne-

man, Haysville; Fannie—Mrs. Reuben Gingerich, New Hamburg; Eileen—Mrs. Edward Calvert, Preston; Mabel and Lillian, at home). He was a member of Steinman's A.M. Church where funeral services were held March 9, in charge of Orland Gingerich and Peter Nafziger.

Miller, Kenneth Lee, son of Levi J. and Sara (Schrock) Miller, was born April 4, 1951, in Stark Co., Ohio; was killed instantly on April 18, 1960, when his chest was crushed between a power shovel and trailer; aged 9 y. 14 d. He was preceded in death by 2 brothers, who died in infancy. Surviving are his parents, 3 brothers (Richard, Loren, and Donald), 2 sisters (Patricia and Polly Edna), and grandparents (Mr. and Mrs. John N. Miller). Funeral services were held April 21 at the Hartville Mennonite Church, in charge of Lester A. Wyse.

Miller, Ruben M., son of Manas J. and Mary (Yoder) Miller, was born Sept. 11, 1917, at Kalona, Iowa; died from infection following an appendectomy at the Mercy Hospital, Iowa City, Iowa, Feb. 28, 1960; aged 42 y. 5 m. 17 d. On June 6, 1940, he was married to Lovina Bontrager, who survives. Occupation: farming. Surviving are 6 children (Marvin Ray, Marilyn Jean, Rita June, Perry Lynn, Mary Jane, and Susan Janette), 5 brothers (David, Lewis, Dennis, Chris, and Ivan), and 4 sisters (Lizzie, Mary, Anna, and Katie), all of Kalona. He was a member of the C.M. Fairview congregation, where funeral services were held March 1, in charge of Morris Yoder, Mose Gingerich, and Morris Swartzendruber.

Miller, Suzanne, infant daughter of Robert W. and Jean (Carper) Miller, Akron, Pa., was born March 30, 1960, at the Ephrata (Pa.) Community Hospital; died April 11, 1960, at St. Joseph's Hospital, Lancaster, Pa.; aged 13 days. Surviving are her parents, one sister (Jennifer), one brother (Jeffrey), her grandparents (Mr. and Mrs. Reuben Carper, Ephrata, Pa.; and Mr. and Mrs. O. Miller, Akron, (Pa.), and her maternal great-grandparents (Mr. and Mrs. Henry S. Weber, Willow Street, Pa.). Funeral services were held at the Strading Funeral Home, in charge of Glenn Esh.

Nissley, Emma M., daughter of Ephraim N. and Mary (Meckley) Nissley, was born Dec. 4, 1878, in East Hempfield Twp., died March 27, 1960, at the home of her sister, Mrs. Christian B. Brubaker, Manheim, Pa.; where she had resided since becoming ill 9 weeks earlier; aged 82 y. 4 m. 23 d. She had been a resident of Mt. Joy, Pa., for 55 years. She is survived by a brother (Joseph M., Sarasota, Fla.) and a sister (Mary-Mrs. Christian B. Brubaker). She was a member of the Kraybill Church. Funeral services were held March 29 at the Mt. Joy Church, in charge of Henry F. Garber, assisted by Amos L. Hess, Henry W. Frank, and George W. Leaman; burial in Kraybill Cemetery.

Nitzsche, Bertha Barbara, daughter of William and Mattie (Erb) Oswald, was born May 12, 1918, at O'Neill, Nebr.; died of a heart attack during her sleep at her home near West Point, Nebr., April 10, 1960; aged 41 y. 10 m. 29 d. On Aug. 10, 1944, she was married to Delmar Nitzsche, who survives. Also surviving are 5 children (Carol Jean, Larry Lloyd, John David, Joyce Ann, and Wayne Arthur), all at home; 4 brothers and 3 sisters (Harold, Albany, Oreg.; Dan, Kouts, Ind.; Edna—Mrs. Melville Halsey, Albany, Oreg.; Margaret—Mrs. Reuben Schantz, Beemer, Nebr.; Robert, West Point; Arthur Jr., Pomeroy, Iowa; and Doris—Mrs. Robert Jantzi, Shedd, Oreg.). Her parents and an infant brother preceded her in death. She was a member of the Beemer Mennonite Church, where funeral services were held April 13, with Sam Oswald and J. W. Birky officiating; interment in Beemer Cemetery.

Shoup, Lottie Pearl, was born Dec. 4, 1887, at North Lima, Ohio; died of coronary thrombosis March 20, 1960, at Los Angeles, Calif.; aged 72 y. 3 m. 16 d. She was married on Nov. 19, 1911, to Harry E. Shoup, who survives. Surviving are also 3 children (Elma—Mrs. Reeser and Mary Ellen, both of Los Angeles; and Robert, Denver, Colo.), 3 brothers, and 2 sisters. She was a member of the Calvary Mennonite Church, Los Angeles. Funeral services were held March 24 at the Englewood Park Chapel, in charge of George H. Beare; interment in Englewood Park Cemetery.

Spurlock, Jonathan David, son of M. C. and Mattie (Marcum) Spurlock, was born Feb. 27, 1960; died April 13, 1960, at the Oneida Mountain Hospital; aged 6 weeks, 5 days. Surviving are his parents, 3 sisters and 2 brothers (Phoebe, Donna Gail, Howard, Thomas, and Ida Mae), and his grandparents (Nathan and Emily Spurlock, and George and Ida Marcum). Graveside services were held at the family cemetery, Wikliff, Ky., with Melvin Good officiating.

Weber, Louida M., daughter of Mr. and Mrs. Simon Martin, was born Oct. 3, 1888, at Conestoga, Ont.; died at the K-W Hospital, Kitchener, Ont., Jan. 27, 1960; aged 71 y. 3 m. 24 d. On Dec. 8, 1915, she married Irvin Weber, who survives. Also surviving are 4 sons (Willis and Maurice, Blair; Royal, Kitchener; and Arnott, Edmonton), 2 daughters (Elva—Mrs. Simon Gascho, Imlay City, Mich.; and Alice—Mrs. Mervin Bowman, Waterloo), 15 grandchildren, 2 brothers (Angus, Baden; and Rufus, St. Jacobs), and one sister (Mrs. Lucinda Shantz, Plattsville). One daughter preceded her in death. She was a member of the Weber Church, Strasburg. Funeral services were held Jan. 30 at the First Mennonite Church, Kitchener, in charge of J. B. Martin and Lester Bauman.

Witmer, J. Abram, son of J. Earl and Ruth (Shearer) Witmer, was born Nov. 29, 1923, in Rapho Twp., Lancaster Co., Pa.; died Feb. 26, 1960, at the Lancaster (Pa.) General Hospital; aged 36 y. 2 m. 28 d. On Nov. 29, 1947, he was married at Landisville, Pa., to Anna Herr Musser, who survives. Also surviving are 2 children (Lois Jean and Jay Robert, Manheim, Pa.), one sister (Mrs. C. Richard Miller, Mt. Joy, Pa.), and one brother (H. Edward, Manheim, Pa.). He was a member of the Erisman Church, where funeral services were held Feb. 29, in charge of Homer Bomberger, Martin Metzler, and Jacob Harnish.

Witmer, Jesse, of Hespeler, Ont., son of Mr. and Mrs. Isaac Witmer, died Feb. 14, 1960, after a long illness; aged 80 y. 8 m. 18 d. He was married four times and his wives predeceased him: Almeda Hallman, Selina Knechtel, Ada Bechtel, and Minnie Brooks. A son, Morgan, also preceded him in death. Surviving are 5 sons (William and Eldon, Kitchener; Vernon, Waterloo; Edward, Hespeler; and Melvin, Waterloo), 4 daughters (Lydia—Mrs. Vernon Schott, Kitchener; and Grace—Mrs. Lloyd Sieber, Wainfleet), one brother, 3 sisters, 37 grandchildren, and 50 great-grandchildren. He was ordained as deacon for the Latschar Church at Mannheim in 1916, and in 1922 as minister. He served here as pastor until 1938; later he moved to Hespeler and served as pastor of the Wantner congregation for eleven years. Later the conference appointed him as pastor of the Fairview Home for the Aged at Preston. During this lengthy period of service, Bro. Witmer served in the Ontario Conference for many years on the Bible School Board and on the Rural Mission Board, which is now known as the Mission Board of Ontario. Funeral services were held at the Erb Street Church, Waterloo, Ont., in charge of Osiah Horst and J. B. Martin.

Yoder, Bena B., daughter of John K. and Lizzie N. (Byler) Smoker, was born in Lancaster Co., Pa., Aug. 24, 1890; died March 19, 1960, at her home, Gap, Pa., after a long illness; aged 69 y. 6 m. 24 d. On Nov. 19, 1914, she was married to Orie B. Yoder, who survives. Also surviving are 4 children (Willard, Gochanville, Pa.; Elmira—Mrs. George Esch, Atglen, Pa.; Ruth Anna, Belleville, Pa.; and Bessie, at home), a foster daughter (Anna Drayton, at home), 2 grandchildren, and 6 brothers and sisters (Linnie —Mrs. Park Buckwalter, Atglen, Pa.; Priscilla—Mrs. David Smoker, Lancaster, Pa.; Lillie—Mrs. Ammon Stoltzfus, Gordonville, Pa.; Alfred, Ronks, Pa.; Sylvanus, Drumore, Pa.; and Ruth—Mrs. J. Evan Wiker, Christiana, Pa.). Two sons preceded her in death. She was a member of the Maple Grove Church, Atglen, Pa., where services were held, in charge of Herman N. Glick and Abner G. Stoltzfus.

Anniversaries

Miller. Joseph Miller and Elizabeth Schweitzer were married April 14, 1910, at the home of the bride's parents near Beaver Crossing, Nebr. They lived at Milford, Nebr., for 45 years before moving to Wayland, Iowa, in 1955. On April 10, 1960, they celebrated their golden wedding anniversary. A dinner was served to 65 relatives and friends followed by open house from 2:00 to 4:00 p.m. at the Sugar Creek Church Fellowship Center, Wayland, Iowa. The Millers have one daughter and four sons: Velma—Mrs. Harry Roth, Milford, Nebr.; Wayne, Ganw Valley, S. Dak.; Milton, Victor, and Harold, Wayland, Iowa. They have 27 grandchildren and 3 great-grandchildren, all of whom were present except one grandson. Their attendants, Mr. and Mrs. Reuben Birky, Kouts, Ind., and Mr. and Mrs. George Miller, Wellman, Iowa, were also present.

ITEMS AND COMMENTS

BY THE EDITOR

Two conscientious objectors—one an Amish farmer and the other a Jehovah's Witness—were sentenced in Cleveland, Ohio, to three years in prison for refusal to report for military service or accept substitute work in the hospital.

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The Health Commissioner of New York City reports that her department is co-operating with schools in an attempt to persuade pupils never to start smoking. She explained in a television interview that pupils are given the "facts of correlation between the increase of mortality among cigarette smokers due to lung cancer, heart disease, and other ailments of the kind." They are urged to draw their own conclusions. Beyond that, she said, there is little that public officials or physicians do in an educational way to offset "millions of dollars that cigarette companies are able to put up."

• • •

Many farmers are fleeing to the West or committing suicide, as a result of communist tactics to collectivize privately owned farm land in East Germany. Western sources disclosed that 62 per cent of all Soviet Zone farm land is now controlled by co-operatives.

• • •

The United Arab Republic government has announced that it is "prepared to pay a regular salary to every Moslem who propagates the Islamic religion in this country at graduation from the university." The government will furnish necessary religious books and publications for Moslem offices in all Islamic countries. Leaders from all

these countries are invited to participate in a final revision of the Koran. Recordings from the Koran are being distributed in an all-Moslem country.

• • •

A bill requiring school districts to provide free bus transportation to private and parochial schools was passed by the New York Assembly and sent to the governor for signing. At present school districts may provide transportation to nonpublic schools up to eight miles away. The bill increases the limit to 10 miles and makes such transportation mandatory.

• • •

Parents can help raise the moral standards of the country by attending church with their children. So said 12,000 teenagers at the annual convention of the Arkansas Association of Future Homemakers. Delegates made it plain that they feel the country's moral standards are dropping "dangerously low."

• • •

In order to discredit the name of J. Hudson Taylor, who founded the China Inland Mission, the communist authorities in China desired to have his biography rewritten. Their plans backfired when the one doing the research for this project recently became a Christian, says His, quoting a report from the China Inland Mission prayer calendar.

• • •

An Italian court of appeal has ruled that Protestant denominations are free to criticize the Roman Catholic Church publicly as long as the criticism is not insulting. The court ruled to acquit an elder of the Baptist Evangelical Church of charges offending the state religion. It reversed the decision of a lower court which had sentenced him to 15 days in jail for distributing leaflets criticizing the Roman Catholic Church.

• • •

A revised version of the Bible in Portuguese has been published by the Brazil Bible Society. Begun in 1943, the new version is expected to replace an eighteenth-century East India translation which has been in general Protestant use in Brazil.

• • •

Scheduled Negro sit-down demonstrations were averted in San Antonio, Texas, when some drug and variety lunch counters voluntarily began serving Negroes side by side with white customers, following a day-long meeting of religious and Negro leaders with store officials. The integration step was the first of its kind in any Southern city. One store official said patrons "accepted it matter-of-factly." Galveston has had a similar experience.

• • •

More than half of the nation's girls now get married before their twenty-first birthday, according to the youth work director of the National Council of Churches. He believes that the general instability of society is a factor in prompting marriages by more than 500 thousand teen-agers annually.

• • •

The year 1959 was the worst for crime in the history of the United States, J. Edgar Hoover of the Federal Bureau of Investigation said in releasing a preliminary report on uniform crime statistics for the past year. A 5 per cent increase in juvenile arrests occurred. All major crime classifications except burglary and armed robbery showed an increase from 1958. Aggravated assaults showed the greatest number, 7 per cent. There was a 5 per cent increase in the number of murders and 4 per cent in the number of rapes known to police. An increase of 2 per cent was noted in auto theft and one per cent in larcenies. A slight decrease was registered in the number of burglaries reported to police and a 4 per cent decrease in armed robberies.

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BOOKS FOR F-DAY

Fathers, please read something else in this issue, as this ad is about a surprise for you.

Wives, children, June 19 is Father's Day. These three books are gifts your husband and/or father will enjoy and remember.

YOUR GOD IS TOO SMALL by J. B. Phillips

J. B. Phillips writes about God, both destructively and constructively. He explodes some of the mistaken ideas about God (i.e., Policeman, Meek and Mild, Managing Director, Grand Old Man). And he shows us exactly what God is—as He revealed Himself in Christ. This book is a personal introduction to God by a man who knows Him well. $2.00

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Gospel Herald

An unwillingness to submit to the main body of the church can be very selfish and divisive, but the main body in turn must not seek to suppress an honest and peaceable minority.

TUESDAY, MAY 17, 1960
VOL. LIII, NUMBER 20

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Lessons to Be Learned from Past Divisions

By Harold S. Bender

1. The first lesson to be learned from past divisions in the Mennonite brotherhood is that there have been too many divisions. Even one is of course too many, but Mennonite divisions have been out of all proportion to the size of the group and the length of our history in the United States. Notice the long list with late name of group in parentheses: (1) Funkite, 1777 (died out *ca.* 1850), in Franconia; (2) Herrite, 1812 (Reformed Mennonite), in Lancaster; (3) Stauffer, 1845, in Lancaster; (4) Oberholtzer (later General Conference Mennonite), 1847, in Franconia; (5) Old Order Amish, 1850-80, in Ohio, Indiana, and Pennsylvania; (6) Holdeman (Church of God in Christ, Mennonite), 1859, in Ohio; (7) Egly (Evangelical Mennonite), 1866, in Indiana; (8) Wisler (Old Order Mennonite), 1872, in Indiana; (9) Stuckey (Central Conference), 1872, in Illinois; (10) Brenneman (Mennonite Brethren in Christ), 1874, in Indiana, teamed with Eby in Ontario; (11) Conservative Amish, 1876, in Indiana followed by similar breaks in other places, with first conference organization in 1910; (12) Martin (Old Order Mennonite), 1889, in Ontario; (13) Weaver (Old Order Mennonite), 1893, in Lancaster; (14) Heatwole (Old Order Mennonite), 1900, in Virginia; (15) Sleeping Preacher Amish, 1916, in Illinois; (16) discontented more liberal elements in 1923-27, in Ontario, Indiana, Ohio, Pennsylvania, that did not form a body but remained for a time independent and finally affiliated with the General Conference group; (17) Beachy Amish, 1927 and following; (18) Non-Conference Overholt Conservative Amish, 1955 and following, in Ohio and Ontario.

In addition to these eighteen direct schisms from either the Mennonite or Amish wings of what is our present Mennonite Church body, there have been numerous local congregational schisms at various places. Beyond this, several of the above schismatic groups have suffered further divisions since their own origin: (1) the Oberholtzer group lost the Gehman group in 1857 in Pennsylvania; (2) the Egly group lost the Ramseyer group (now Missionary Church Association) in 1898; (3) the Old Order Amish have suffered numerous sub-schisms such as the three subgroups in Mifflin Co., Pa., and the Swartzendruber-King group in Eastern Ohio; (4) the Wisler group lost the Old Order Martin group in Indiana in 1916; (5) the Martin Old Order group in Ontario lost the stricter David Martin element in 1917, and the more progressive "Markham" group in the late 1920's; (6) the Stauffer group in Pennsylvania has suffered several sub-schisms; (7) the Martin Old Order group in Pennsylvania lost the Wenger group in 1926, while the Heatwole Virginia group recently lost a part of its body led by Cline.

Thus, a total of at least twenty-five organized schisms have occurerd in the basic Mennonite-Amish stock from Switzerland, South Germany, and Alsace-Lorraine, which we consider "our people," most of them in the past one hundred

A Prayer

By Lorie C. Gooding

Teach us to pray, O Lord. Lord,
free our hearts
from sin, indifference, and selfishness;
and lift our eyes to higher altitudes
so that our vision may be broadened out.
Deliver us, great God, from *little*
things—
low aims, and petty prayers,
and too small goals.
Intensify our love, O Love; and let
our faith be grounded in Thy faithfulness:
so shall we pray. Make our love broad
enough,
and our faith deep enough and high
enough,
and our prayers pure enough, O perfect
Christ,
to rise to Thee, and bless the world
through Thee.

Killbuck, Ohio.

---

years. This is a scandalous record. By contrast during this same century, the General Conference Mennonite Church and the Mennonite Brethren Church, the two next largest Mennonite groups, have suffered no organized schisms in the one hundred years of their history in North America, although there have been a few congregational breaks. Among the Old Colony Mennonites of Manitoba, however, there have been at least three divisions since 1880. The only division in Europe in the Swiss-South German body was the Amish schism of 1693-97.

2. A second lesson to be learned is that in many cases divisions have been caused by individual leaders determined to have their own way regardless of the stand of the main body and regardless of consequences. This does not mean only leaders on the side of the schismatic elements, but often means leaders on both sides. Most of such schisms could have been prevented by wise and humble leadership on both sides. Seldom has a division been caused by the lay membership. The Amish division in Europe in 1693 was clearly caused by Jacob Amman, a bishop.

3. A third lesson to be learned is that no division has occurred over a significant doctrinal question. This is true of Mennonite divisions in Europe as well as in America. Dividing groups usually have continued to hold the same official confession of faith, the Dordrecht Confession of 1632.

4. A fourth lesson is that most divisions have occurred over questions related to the *application* of principles, or to *methods* of work, or *strictness* of discipline, or *cultural* changes, or to still lesser things, such as an ordination, the treatment of an orphan, an installation of a pulpit. Behind such surface occasions for division, however, have often been the basic tension and disagreement between conservative and progressive attitudes toward change in things not specifically taught in the New Testament, such as language in worship, Sunday schools, four-part singing, and specific costume regulations.

5. A fifth lesson is that frequently sheer resistance to change, a refusal to consider new conditions and needs, an insistence on a rigid loyalty to past customs, rather than an open examination of the true Scriptural teachings involved and principles derived therefrom, has increased tension to the breaking point of division.

6. A sixth lesson is that loveless and harsh attitudes, some dictated by pride of position, some by fear, some by spiritual lethargy and carelessness, some by jealousy, have often played a role in divisions.

7. A seventh lesson is that radical conservatism and strictness is no protection against a divisive spirit and schism. More divisions have occurred in strict conservative groups than in the more progressive bodies.

8. An eighth lesson is that much spiritual damage has been done by divisions, both to those involved and to their children, with bitter attitudes often continuing in the community for decades, which in turn have prevented spiritual progress. There has also been much damage to the witness of the church in the local community where the schism occurs, and in the world at large.

9. A ninth lesson is that reasonable compromise as was used by the Jerusalem Council (Acts 15 and Gal. 2) when the early church faced the possibility of serious division, and a tolerance of diversity within the limits of Scriptural principles as was set forth in the decision of the Jerusalem meeting, has prevented divisions in the past and can prevent divisions in the future. An illustration of

(Continued on page 461)

Our Readers Say—

Capital punishment has been very much in the limelight recently. Politicians, theologians, and others have spoken. Opinions expressed vary greatly.

The practice of capital punishment is intricately interwoven with Biblical history. It can hardly be discussed intelligently without consulting this background.

In the early history of present mankind, a man was murdered. The perpetrator was not executed forthwith, but the ". . . Lord set a mark upon Cain, lest any finding him should kill him" (Gen. 4:15). His line along with others became extinct at the flood.

Following the deluge, God said, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). In the Mosaic law the expression, "the murderer shall surely be put to death," occurs repeatedly.

God is constant. In this premise it is logical to conclude that His attitude toward the one who meddles with the sacred gift of human life is the same today as it was in the days of Abel, Noah, and Moses. The Mosaic law did not annul, but rather accentuated the declaration given pre-Mosaically.

The law dogmatically stated also, "Thou shalt not kill." This is no contradiction with the former decree, but rather emphasizes what God expects of His chosen people. However, if and when the command not to kill is violated, the decree that "the murderer shall surely be put to death" still stands. These are supplementary commands. If one stands, both stand.

The paradoxical commands, not to kill on the one hand, and to execute on the other, silhouette perfectly the age-old revelation of unbroken and broken fellowship between God and men. This experience is manifested repeatedly from the creation to this day. Because of this it is no surprise to find that God uses different methods in dealing with men.

It has been suggested that since Christ came to—and did—fulfill the law, certain methods advocated in the law are no longer applicable. Capital punishment, however, was decreed years before the law was given; it is an integral part of the law, and is recognized in the New Testament as an obligatory duty of government. In this light, capital punishment cannot be ignored, nor easily dispensed with. Only mention can be made that herein lies one basic principle for separation between church and state.

The New Testament is clear that God's people—Christians—must not kill, but rather "love . . . enemies," "do good to them that hate. . . ." There is a supplementary law also, comparable to the Old Testament teaching of "blood for blood." It appears in Rom. 13:4: "He [government, not the church] is the minister of God . . . he beareth not the sword in vain." This creates no problem if the principle of separation between church and state is recognized. It becomes a problem only when an attempt is made to narrow down, or eliminate entirely, the distinctly different assignments given by God to the church and state respectively.

It was suggested recently that the term "sword" used in Rom. 13:4 was used to represent authority. However, according to Smith, the Greek word used here is the same one used when the high priest's servant's ear was cut off.

(Continued on page 461)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS EOYO NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTNA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Everyday Christianity

A teacher once asked his class of boys, "Could I run 'way back into the woods, sit down on a stump, and be good?" "No," replied a nine-year-old emphatically. "Why not?" asked the teacher. "Because 'way back there in the woods, sitting on a stump all by yourself, there would be nobody there to be good to."

The lad had a sound concept of Christian behavior. He knew that being good, in most of its connotations, has to do with human relations. Holiness of life is a relation to God, but in most of its applications other people are involved. There might conceivably be a Robinson Crusoe Christian, but none of us ever saw one, or was one. God created us in families and communities. "None of us liveth to himself."

It is the conviction that this is true which has driven us as a Mennonite Church to hold every year a Conference on Christian Community Relations. This year's meeting, sponsored by the General Conference Committee on Economic and Social Relations and the Mennonite Community Association, was held at Lowville, N.Y., April 29 to May 1. All the Mennonite churches of that area co-operated in an excellent way, and the attendance by the local people was most heartening. The fine Christian fellowship of the meeting was not the least of its benefits.

"Following Christ in Our Work" was the theme, as it was the last two years. With this conference going around to various sections of the church, the audience reached each year is almost entirely different. The topics discussed considered the theological bases of our ethical positions, the conditions in our economic and social world which call for Christian solutions, and the duty and privilege of the church in showing the Christian way.

The reports of what is happening in the various communities were again most revealing:

Ease of transportation greatly extends our community boundaries. Our Franconia area is gradually becoming a part of Philadelphia.

High land values ($1,000 per acre) are driving out real farmers. Urbanization is proceeding rapidly, more rapidly than church leaders are sometimes aware.

Our people are going into a great variety of trades and professions, with resultant tests and adjustments. There is much more mobility among our members.

There are many new homes and new churches. There is more interest in beauty and higher standards of living.

There is increased involvement of laymen in the church program, with a resulting greater interest. Disaster service has made a big impact, even on the workers.

There is great increase in giving, both in amounts and in the concepts of stewardship. Those who once learn the joy of giving will not stop.

Farming is on a bigger scale, with more mechanization, better tillage and conservation practices, larger machinery. Small farmers become part-time farmers. Bigger operations bring the temptation to materialism.

The line between town and country fades out as city people build homes along country roads.

Since it is difficult to rent, many homes are being built on loans. It is easier for men who are not prepared to leave the plow to become financially irresponsible.

Increased involvement in community living makes it difficult to find time for church activities. Homes, too, suffer as family members "blow in and blow out."

There is more interaction between Mennonite groups, as well as with other church and business and social groups. This tests the loyalty to our church standards.

Although mission fields are moving in around us, most of our churches are small. We are more successful in city work than formerly.

Earlier prejudices against business have all but disappeared. But we have not solved all the problems of our new vocations: labor organizations, use of litigation, competition, strains on honesty and integrity, participation in government programs.

Diversification of vocation has greatly multiplied our opportunities to witness: to customers, suppliers, employees, employers, debtors, creditors, co-workers. We need better methods of witnessing, and more of the "inner shine" which makes people want our faith and our way of life. Our Christian living should make people ask about what we believe.

We need to better represent the things in our faith which make it attractive to the cynical and disillusioned world.

Meetings of this kind make us face the business of being real Christians. They make us think through what it means in our day to "do justly . . . love mercy . . . walk humbly with . . . [our] God." They challenge us, not only to preach God's love and holiness, but also to illustrate these in daily living. They inspire us with courage to make our faith work in the kind of world we live in today. No doubt more questions were raised than were answered, but surely our minds were stirred to seek the Christian answers to problems which our changing world throws at us.

The only alternative is to drift along and let the world tell us how to behave. But then the world is the overcomer, and not Christ. We are called to follow Christ, to be His disciples. And He has overcome the world. We can do so through Him.—E.

Commitment to Nothing

One reason I believe sincerely in the Mennonite Church is that it has constantly emphasized a strong sense of commitment to faith and practice. This way of life in Christ has placed upon us a responsibility for a kind of witness that can die out if it is not made a matter of serious concern among us.

On Sunday, May 1, Liston Pope, dean of Yale University Divinity School, preached the morning sermon to the Pennsylvania State University student body. The title of his sermon was "Idols of the Campus."

Among the idols which he mentioned was the idol of indifference. It was the first idol he discussed and he gave much time to it. He emphasized that it is popular to be indifferent and to be "objective," rather than to be truly committed to a worthy belief and cause.

He illustrated this modern fashion by calling it a commitment to nothing. If a person is committed to nothing and the results he experiences from this commitment amount to nothing, no disappointment follows.

Dr. Pope urged that students throw off this cult of indifference and evaluate their lives in the light of the values of making a real commitment in life.

Herein is the richness of our Christian faith; that as Christians we have made a life commitment to a Person, Christ. We have made a commitment in faith, in life, and in doing His will. It is possible

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

9. *Is this the time for the church to speak out on the issue of capital punishment?* The writer believes it is. No. 7 of this series sets forth the obligation of the church to speak on the question. No. 8 suggests what the content of that witness should be. There are good reasons why we should act on this question now.

In 1910 (March 24) Daniel Kauffman had this to say under "Items and Comments" in the *Gospel Herald:* "North Carolina has recently enacted a law abolishing capital punishment. Good. Let other states follow the example. Instead of condemning murder on the part of individuals and justifying it on the part of states, we should look to the state to set the proper example. Again, if all individuals would be obedient to the command 'Thou shalt not kill,' who would be found to spring the hangman's trap? The taking of human life, whether upon the field of battle, or the gallows or in the electric chair, or in a conflict between individuals, belongs to uncivilized nations."

When Kauffman discovered that he had been misinformed concerning the action of North Carolina the *Gospel Herald* (April 28, 1910) carried the following item: "We regret that we gave circulation to a report that was not true, but regret exceedingly that the report was not true. A state that has gone through the form of abolishing the saloon should keep her record consistent by abolishing legalized murder."

A year later (March 2, 1911) the *Gospel Herald* carried another brief statement setting forth the view that capital punishment is contrary to the will of God.

World War I was the occasion for the formation of the first official committee of the Mennonite Church to deal with the question of peace and nonresistance. In its reorganized form (1925) this came to be called the Peace Problems Committee. One of the functions of this committee has been a continuous witness to the state concerning our convictions on war, peace and nonresistance.

For some strange reason, however, the question of capital punishment has not been included in that testimony. We believe the teaching of the Scriptures to be against the use of the death penalty. We know that the Anabaptist fathers taught and witnessed to this truth. It is clear that the editor of the *Gospel Herald* held to the same view 50 years ago. And now the case of Cleo Eugene Peters has demonstrated what the expressed convictions of the church can do through its testimony to the state.

In view of this history it is the writer's belief that during the coming two years our various conferences should adopt official statements as a witness against the death penalty, and that the Peace Problems Committee and district committees should cooperate with the conferences in bringing these statements to the attention of the appropriate officials of the various governments under which we live.

Goshen, Indiana

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that we may unwittingly become victims of this worthless thing of commitment to nothing. In our obedience to Christ, His Word, and His Spirit, we can experience with thanksgiving a serious and worthy commitment in daily living.—Z.

Association of Mennonite Social Workers

Forty-five persons attended the annual meeting of the Association of Mennonite Social Workers on April 2, 1960, at the First Mennonite Church, Bluffton, Ohio. The Association, formally organized in 1959, had its genesis in 1957 when twelve trained social workers of Mennonite faith met at Goshen College for informal discussion and fellowship and decided to continue meeting.

At the time of the recent meeting in Bluffton, there were forty-two members in the Association. Of that number, twenty-one are (Old) Mennonites, fourteen are General Conference Mennonites, two are of other Mennonite groups, and five are of other than Mennonite affiliation. Twenty-one of the members have completed professional social work training and eight more are currently enrolled in graduate training. There are members from Ohio, Michigan, Indiana, Illinois, Missouri, Kansas, Nebraska, California, Arkansas, Tennessee, Maryland, Pennsylvania, and the Canadian Provinces of Ontario, Manitoba, and Saskatchewan.

Membership is open to Mennonites and those of similar faith who have professional social work training, are employed in a professional social work position, or are in training for professional social work.

Purposes of the organization are: to create a sense of fellowship among Mennonites engaged in social work; to consider issues and problems in social work which are related to Christianity; to serve as a medium of recruitment of Mennonites into the field of social work; to interpret social work to the church; to consider the current trends in the field of social work.

The theme of the April 2 meeting at Bluffton was "Community Organization for Social Welfare in Mennonite Communities." The speakers and their topics were as follows:

Dr. J. Winfield Fretz—Organization of the Mennonite Community in Paraguay

Orrin Smucker—Adapting an Existing Program to Changing Child Welfare Needs (Adriel School, West Liberty, Ohio)

Hugo Hildebrand—Organizing a Mennonite Constituency to Plan for Residential Treatment Services (Ailsa Craig Boys' Farm, Ontario)

Carl Smucker and Delmar Stahly—Organizing the Mennonite Community to Provide Mental Health Services (Oaklawn Psychiatric Center, Elkhart)

Cornelius J. Dyck—Thoughts Concerning a Theology of Social Work (A project being considered by the Institute of Mennonite Studies)

There was considerable discussion growing out of several of these presentations. One such discussion dealt with the matter of Mennonite-sponsored institutions offering "plus" service. There was general agreement that we need to be very realistic and practical in evaluating such service in terms of what concrete, specific basis there is for thinking and claiming that Mennonite health and welfare agencies offer "plus" service. The perennial problem of integrating the truth of theology and applied social science was noted and it seemed clear that these two fields of thought and practice need each other for mutual enhancement and enrichment. There was also considerable discussion of the practice of involving non-Mennonites in the planning and administration of services under the sponsorship of the Mennonite Church.

Officers for the coming year are: Paul Klaasen, President; Paul Diller, Vice-President; James N. Miller, Secretary-Treasurer. Communications to the Association should be addressed to Paul Klaasen at 330 Tolbert Street, Wadsworth, Ohio.

25 Years Ago

(from GOSPEL HERALD, *April 25, 1935)*

Carl Kreider . . . is the new president of the Y.P.C.A. [Goshen College].

(from GOSPEL HERALD, *May 2, 1935)*

Bro. Daniel Kauffman preached . . . April 21, when the enlarged Children's Home in Kansas City was dedicated.

(from GOSPEL HERALD, *May 9, 1935)*

We are planning on giving full junior college next year [Hesston College].

. . . the Negro's status has been raised much in 40 years. He has some rights now.

SOS—Morocco

By Peter Dyck, European MCC Director

One message universally understood, in spite of the confusion of tongues, is the international distress signal SOS, "Save Our Souls" or "Save Our Ship." All the world heard the SOS call from Morocco recently and many willing hands volunteered to rescue what still could be rescued after the earthquake at Agadir, Morocco.

As an underdeveloped country, Morocco is not only poor in money and goods, but poor also in "know-how." There is a scarcity of skilled laborers, of technicians and experts in almost every field. More than one half of the children of Morocco never go to school because of the shortage of teachers, schools, and books. One of the most surprising sights of Morocco is the contrast between the old and the new often only a few hundred yards apart. Some of the country's larger cities such as Rabat and Casablanca, boast modern buildings, beautiful streets, and the latest American automobiles; but alongside are shanty towns, poverty, and the patient plodding donkey.

There are more than 105,000 Algerian refugees in Morocco. A poor country that is hardly able to provide for its own citizens is unable to do much for these harassed and distressed refugees who will not be able to return to their homeland again until the war ends.

Added to the general need of an underdeveloped country, and the burden of the refugee problem, is the need to do something for more than 10,000 oil victims. Some months ago an American air base in Morocco sold Moroccan dealers lubricating oil. Because the Moroccans had bought this oil cheaply, they hoped to make a big profit on the deal and though they knew it was not edible oil, deliberately mixed it with peanut and olive oil and sold it to the unsuspecting public. Soon thousands of people were inflicted with a strange kind of sickness that resembled polio.

Those crippled people who could still hobble about made their way to doctors and hospitals, but apparently there is no medicine that can cure these patients. The only help is physical therapy, and Morocco has few if any trained therapists. Special therapy installations are being made in hospitals. It will be some time yet before the treatment program gets under way and a long time before some of these people will again be rehabilitated so that they can at least do some work and earn their own living again. Morocco is not a welfare state and it is very doubtful if any of these people carried personal insurance.

The fourth area of need is that resulting from the earthquake at Agadir. One of our workers there has reported that everything that we heard over the radio and read in the papers is true. In fact, the situation is even worse than was reported. Some 12,000 people are dead and at least 25,000 homeless. In a matter of three seconds, these victims lost not only all their possessions but often their loved ones and in many cases their own health. Tents were set up around the city for the survivors—2,500 people to a camp. Probably ten such temporary villages were quickly laid out.

Shown here are a slightly poisoned Moroccan woman and her child. Although she stands straighter than most victims, she can move only with great effort.

Long before the recent SOS call from Agadir, Mennonites and other Christians were in Morocco trying to help wherever possible. Young people from Germany, Holland, France, Switzerland, America, and Canada volunteered their services in January, 1958, to work in Morocco through EIRENE, an International Christian Service for Peace.

Only a few hours after the earthquake had struck Agadir, the EIRENE team moved into action. The team consists of eleven volunteers, at present, including three Mennonite Pax boys. These are Gabriel Ebersole, Middletown, Pa., William Babcock, Pekin, Ill., and Harvey Martin, Ephrata, Pa. We hope to send more soon.

At the moment, our entire team is busy trying to help the Agadir earthquake victims. Work with refugees from Algeria, however, must also go on. The work at Ain Leuh with the refugee girls should be taken up again. Another team is to begin construction of houses, working together with university students and the Moroccan people from the slum community around Rabat, to provide better living quarters. Some personnel will need to stay on to work in the tent city around Agadir, helping earthquake victims after the army and other emergency volunteer crews go home again.

It is clear that the emergency need at Agadir could only be met by large-scale operation such as was provided by military and government personnel assistance, but it is also clear that these folk will return home just as soon as the emergency operations are completed. Agadir, which has been so much in the news lately, will soon be crowded out by other world events. It will once more be merely a spot on the map and Morocco will remain an underdeveloped country about which one hears very little.

But the need in Morocco will continue. Oil victims will still be hobbling about; children will continue to roam the streets without schools to attend; victims of Agadir will remain after the first phase of dramatic rescue work is completed. The task of rehabilitating them will remain also. And EIRENE will be there too! Quietly, without fuss and without seeking publicity, these Christian young people from many countries and churches will be there living and working side by side with the Moroccans, trying with the help of Christ to translate their faith into action, to be "doers of the word."

"Lovest Thou Me?"

By GLADYS DE NIO

"Heavens and hills proclaim Thy glory,
Songs rise from the deep;
Grant me voice for adoration!"
"Tend my sheep."

"Countless blessings fall unbidden,
Water fom the rock;
Ask some altar of thanksgiving!"
"Feed my flock."

"Use these hands, accept this life, Lord,
Cleansed of boastful shams;
Test me, try me; I would serve Thee!"
"Love my lambs."

Lincoln, Kans.

From the second bench

(WHERE THE DEACON SITS)

Are You?

Are you a stranger, visiting in a congregation where you do not know anybody? Do few of the members welcome you, and make you feel at home? Does the welcome you receive, or lack of such welcome, determine whether you will come back to visit that congregation?

Many times folks have told us that they feel so much more at home in small congregations. There seems to be a warmth of friendliness and love in the smaller congregations. Now, as it seems to me, it would appear that there ought to be more love in large congregations because there are more people to do the loving and to be loved in return. Just why this is not more often the case this occupant of the second bench has not been able to figure out.

The next time a stranger appears in your congregation make it your business to become acquainted and give a hearty welcome for a repeat visit. And if *you* should land in a "cold" congregation, radiate a little of your own warm "at home" spirit which you have carried along from your home congregation.

He who wishes to have friends "must shew himself friendly." How love you the Lord's brethren?

"Protestants Promote Vile Immorality"

BY LESTER T. HERSHEY

In September, 1959, I had the privilege of attending the Latin-American Conference on Radio and Literature, held in Cali, Colombia, S.A. More than 150 delegates and visitors from 23 different Latin-American countries and America attended. Such a large gathering did not escape the notice of the citizens of Cali, since the meeting place was in one part of the city, and our restaurant in another. Several hotels furnished rooms for us. Besides the rented bus for these daily trips, taxis were hired by individuals going to and from the restaurant. Our badges informed the public where we came from and the conference attended. We were conspicuous, to be sure. We had many opportunities to talk to taxi drivers and people on the street about the Gospel.

To the Catholic Church this was an invasion by the hated Protestants. A radio priest on his daily program called "The Voice of the Gospel," official voice of the Catholic Church, dedicated several days to informing the public who we were. One of his talks was later published in the newspaper, "The Catholic Voice." Practically every delegate obtained one for a souvenir. I suppose they were sold out long before noon, for some weren't able to purchase this weekly. Following is part of what the radio priest said:

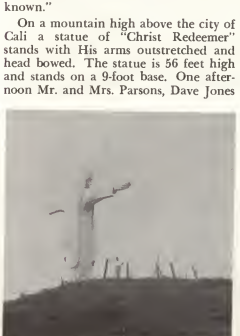
"The Protestant Congress which is being held now in Cali is composed of local people of the most ignorant type. . . . They are Protestants, who together with the communists, are trying to win us to themselves. No longer are we Catholics, nor a democracy, for the Protestants and communists have won us over.

"Already we have been dominated by them. . . . Poor Colombia! . . . Poor Cali! . . . Poor Government! . . .

"Colombia has been invaded by two potent foreign agencies that have caused us to lose our nationality and our Catholic faith: these are communism and Protestantism. We should know that Protestantism is the corrupter and promoter of the most vile immorality, for they disintegrate our Christian homes, promote divorces, etc."

Some of the taxi drivers were asked later if they believed that communism and Protestantism were the same thing. Their answer was no. None agreed with the radio priest, for they knew too many honest and good Protestants. One added, "We are grateful to the priest for informing us where your Congress is being held. Without this detail we would not have known."

On a mountain high above the city of Cali a statue of "Christ Redeemer" stands with His arms outstretched and head bowed. The statue is 56 feet high and stands on a 9-foot base. One afternoon Mr. and Mrs. Parsons, Dave Jones from Nicaragua, and I went up to see it. Looking down from this vantage point over the city of Cali, we thought Jesus would be saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This would be a fitting inscription at the base of the statue.



This fifty-six-foot-high statue of "Christ Redeemer" on a mountain overlooking Cali, Colombia, bears an inscription granting indulgences to those who faithfully follow prescribed ritual.

But instead the inscription spoke of indulgences that would be granted to those saying certain prayers. On the rugged path winding up to the statue were seven crosses. The taxi driver told us that everyone who walked up that path the last Friday of every month, and stopped at each station of the cross to repeat a prescribed number of "Lord's Prayers" and "Hail Marys," and did so faithfully for seven years, need have no fear of purgatory.

Is this what our Lord would teach us? Would He prescribe rituals in order to escape purgatory? This is the Catholic Church speaking to the public of Cali. It is the same organization that prompted the radio priest to say that the Protestants are the same as communists, and that we are the "corrupter and promoter of the most vile immorality. . . ."

Goshen, Ind.

What Kind of Experience?

BY JOHN M. DRESCHER

In an experience meeting conducted by Moody a man boasted of having lived on the Mount of Transfiguration for fifteen years. Mr. Moody asked, "Have you ever won a soul to Christ?" When the man answered "No," Moody replied, "We don't want that type of mountaintop experience."

It's a fact that salvation plus sanctification equals service. One can hardly claim a satisfactory salvation experience or a satisfactory sanctification experience unless he is rendering as well some Christ-honoring service. And Christ-honoring service is service that does others a lot of good. It is motivated by love for Christ and not selfish ambition or glory. It is service that builds, binds, and blesses rather than action which knocks down, disunites, and causes the unsaved to smile.

Now there is nothing wrong with the kind of mountaintop experience that produces a life which lifts others nearer the Lord. Sometimes, however, one finds an individual who claims abundant blessings from God, yet these blessings never flow out to others. Such experience is more selfish than Christian, and we don't want it.

Wanted: an experience which radiates Christ, reaches out to others, and is revealed in redemptive living.

Marshallville, Ohio.

A Report from Spring Valley

BY THELMA BLOSSER LOUCKS

Since you last read of the activities of our small church at Canton, Kans., we have lost five more families; however, the co-operative, helpful spirit has remained undaunted.

We are indeed grateful that in the past year or so there has been little need for our MSO to serve. This Mennonite Service Organization was formed in the West due to the numerous floods and tornadoes. Even our busy pastors were often among those who left their labors at home and went where the need was urgent.

Almost every woman in our circle regularly attends our WMSA. A few grandmothers faithfully sew whole comforter tops together between meetings. No worth-while scrap of gingham or print is wasted. This fall we sewed school clothing for one of our own group who is partially blind. At a recent meeting the president of our circle and the writer brought comforter tops to be tied. Many hands finished the two jobs quickly.

Last fall we were grieved to hear of the severe burns suffered by a Canton lady, the mother of three adopted children. To add to the misfortune, her newly remodeled house with its freshly papered rooms was badly discolored from smoke. One of our older brethren investigated the damage one night and called for men volunteers to help repair the place. During the holiday rush, many busy mothers donated labor in pulling off water-soaked paper and in cleaning.

Besides giving our visiting evangelist a freewill donation, our ladies' group always enjoys presenting the minister's wife with a quilt, a comforter, or a grocery shower. A grocery shower seemed appropriate this year, and so we sprang a real surprise on Rollin Yoders as they came to the basement one evening for "just a social."

Bimonthly services to men behind bars are a regular church project. In a previous article I wrote of a youthful parolee who was attending our Sunday school. Please pray for him; he has failed to take advantage of his opportunities. We fear that he is serving more time with mature and hardened persons. A second young man who used to occupy our church pews is serving time in a state penitentiary.

It takes extra effort any time to do another's chores besides one's own, especially during a Kansas blizzard; however, it is still done in the Spring Valley community if the need arises. If the mother of the home is ill, she can rest asured that her laundry will be done and food will be sent.

Summer Bible school time is upon us again. The superintendent and teachers will likely be chosen from our group of busy mothers, mostly rural and some with very small children. There will be those who willingly care for small children and supply food most of the days to release others for the task of teaching.

A worth while project which we much enjoyed was preparing the beeves for relief canning. Responsibilities for butchering fell quite heavily upon the older brethren. The job demanded the services of every available sister and brother for an afternoon to cut up the meat and prepare it for grinding. I was impressed by the courage of some men who arose early to chore, completed a day's work at a factory, went home and hurried through chores again, and motored a dozen miles and more to do their bit until the last rack of cans came out long after dark.

A timely project is being pursued by our janitor's family. They have obtained a 3' by 5' map of the world. The sister has marked the various fields of our church, and from time to time available snapshots are tacked on nearby. From such a map even a small child learns much of the importance of missions and the workers.

We are known as a conservative church, a little slow at picking up new ideas. But thank God! We are too busy for extras unless they are beneficial to others, of spiritual help to ourselves, and bring praise to our Maker. We still believe in hospitality and sincerely try to practice it. Come visit us sometime. May God bless you all in His service.

This Lovely Christ

BY EDNA M. MERTZ

The Christ who fed the multitudes,
Who said, "Come now and dine,"
Whose life He gave
My soul to save—
This lovely Christ is mine!

The Christ who walked the stormy sea,
Defying tossing brine,
Made winds to cease,
Brought calm and peace—
This lovely Christ is mine!

The Christ who raised the widow's son,
The help of all who pine,
Dispels sin's night,
Brings hope and light—
This lovely Christ is mine!

The Christ who flung the world in space,
Caused sun and stars to shine,
Whose blood makes whole,
Who thrills my soul—
This lovely Christ is mine!

A Prayer

FOR THIS WEEK

Our Father, we thank Thee for Thy love to all mankind and for Thy plan by which all might become Thy sons. In our land of abundance and privilege, help us to look beyond ourselves to the needs of others around the world. May we listen to whatever Thou wouldest say to us.

We think of the ascension of our Lord and His last command to His disciples. Forgive our unwillingness to sacrifice that we might have a real part in carrying out this command. May we learn to give ourselves into Thy hand.

Grant to those who have gone out as Thy messengers Thy great gifts—peace in uncertainty, confidence in Thy abiding presence, patience and wisdom for effective witness and decision-making, love which blesses and flows out into the lives they wish to bring to Thee. May we truly share in bringing Thy kingdom to all hearts. For Jesus' sake. Amen.

—Evelyn Bauer.

Prayer Requests

(Requests for this column must be signed)

Pray for the outpouring of power for the Greater Allentown Crusade for Christ, May 15-29.

Pray for the various district conference annual meetings, that there may be clear direction of the Spirit, and a willingness to confer in the true spirit of brotherhood.

Pray for Edwin and Irene Weaver in Nigeria as they evaluate several significant possibilities which are opening up there.

Pray for the Mennonite Church in India as it unitedly seeks to use its many opportunities for the Gospel in the new India.

Pray for a young man as he goes into Pax, that his motive may be service rather than adventure.

Pray for these men with whom the Hope Rescue Mission has contact: Clyde, Tom, Harold, and Charles.

Pray for the churches in charge of evening services at Hope Rescue Mission. Pray for spiritual power that men may be brought to Christ.

Prime Minister Verwoerd of South Africa, determined administrator of that country's segregation policy, said recently, ". . . we are Christians, and we attempt to do what is right."

OUR SCHOOLS

Christian Education

By James Payne

First let me assure you that I am not opposed to the public schools. Having successfully taught in the public school system of the state of Maryland, I can appreciate the efforts and work of public educators. In the midst of a diverse population and a complex society they should be commended for their sacrificial achievement. I feel that there is a great need in the public schools for truly Christian teachers guided by a philosophy of Christian education.

Neither do I believe that Christian day schools, simply because they are separate from the state, always offer Christian education. Too often our Christian day schools have confused Christian environment with Christian education. Too often we have based our so-called Christian education upon a negative approach to certain activities in public schools. Far too often the philosophical basis of Christian education was nonexistent.

What is the philosophical basis of Christian education? The faculty and school board of the Quakertown Christian Day School are presently attempting to put into writing a comprehensive philosophy of Christian education. I will try to give you a very brief summarization of the outline which we have developed. The great Greek philosopher Aristotle, although he knew not God, believed that in all the order of nature there must somewhere be an uncaused first principle which started everything else and that there must also be an end for the sake of which everything else exists. It is on the horn of these two questions that public education in a democratic society with a diversity of beliefs and backgrounds becomes snagged.

Yet, we as Christians insist that "In the beginning God created the heaven and the earth." How He did it we are not told. We believe also that God who has created has complete sovereignty over His creation. Man, created in the image of God with a spiritual and intellectual capacity, was created for a purpose and for an end. Contrary to the purpose for which they were created, Adam and Eve yielded to Satan's temptation to become little gods. Ever since, man has sought to make himself and his society the end and purpose of his life. In doing this he violates the supreme purpose for which God created him. God desires in man a spiritual fellowship. Only through this spiritual fellowship is man able to give his Creator the glory due to Him.

God brought into existence that which before had not existed. He set the bounds and limits thereof. It was He who created the principles of science, the laws of mathematics, and the possibility of language and communication. He guides the history of mankind, places in power those whom He will, raises up and casts down according to His purpose. It was He who made society possible, and who gave to man the intellectual capacity for learning and knowledge. All knowledge comes from Him. Therefore, the acquisition and assimilation of all knowledge should center around Him. This does not mean a school of religion or an unbalanced Bible department in our schools. It does mean that all cultural knowledge must be taught in the light of God as Creator and Sovereign. How can we separate the creation from the Creator?

A man really believes only as much as he is willing to apply to his daily living.—Selected.

Yet, the dilemma for a Christian parent and the Christian community in a democratic, materialistic society is that in our public schools it is almost impossible to keep God as the source and center of all knowledge. Even a Christian teacher, with all his opportunities, finds it difficult to communicate fully the relationship of knowledge of the creation to knowledge of the Creator. In our specialized society we have a tendency to separate the whole man into parts. Psychologists are discovering more and more that this is impossible. Man is a whole individual and must develop as a complete individual.

As a Christian views the development of his child, he realizes that the child bears a partial image of the Creator. God created his child for a purpose. As an individual with a free will the child can choose either God's purpose for him or his own. As he matures, the growing individual is seeking order, direction, and guidance. As Aristotle and other thinkers like him, he is seeking to understand the ultimate source of knowledge and truth. By his development of concepts and acceptance of values he is finding a purpose in life. Either his acquiring of knowledge will lead him closer and closer to God or it will make more and more a god out of the individual.

While much of our society, and therefore much of our educational philosophy, is guided by relative terms of "success" and changing standards of right and wrong, we want our children to realize that there is a guiding absolute and to realize that "success" cannot be measured by current social standards. Dewey, one of the strong pillars of past and present educational philosophy, did not go far enough when he said, "Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends."

Comenius, a Moravian bishop and the first modern educator, about 300 years before Dewey, gave the Christian view when he said, "They (the students) will learn, not for the school, but for life, so that the youths shall go forth energetic, ready for anything, apt, industrious, and worthy of being intrusted with any of the duties of life, and this all the more if they have added to virtue a sweet conversation, and have crowned all with the fear and love of God."

The early concepts of a child are lasting ones. Just as the farmer does not realize the extent or quality of his crop until it is harvested, neither can a parent realize the extent and quality of concepts and values being absorbed by a child until after those concepts and values have become permanent. Although we cannot completely form and mold the concepts and values of our children, we can see to it that our children receive knowledge in a true perspective. This perspective includes a Christian view of the child as bearing the image of God rather than being a social animal. It also includes the view of God as Creator and Sustainer of His creation. We are rearing our children not for this life only, but also for eternity.

Even as Christians we agree that the complexity of our society has brought into existence the school as an institution. Therefore, a foundational philosophy of Christian education must have a Christian view of society. Too often we have not been willing or able to view society in its proper perspective. We did not see society as a relatively permanent group sharing common interests, common territory, and a common mode of life. These create a feeling of belongingness which distinguishes the group from outsiders. Neither did we realize that "a true society requires voluntary co-operation and a considerable sacrifice of personal inclination."

God first instituted society in His creation by making man a social being. Society provides a basis by which man, a social being, can have interaction with other social beings. In this interaction certain values are developed and transmitted. While a Christian finds himself an active member in this society and un-

(Continued on page 460)

PEACE AND WAR

MCC Peace Commissioner Visits India and Vietnam

To determine the needs and avenues for peace work and witness in India and Vietnam, Paul Peachey, peace representative stationed in Tokyo, visited these two Far Eastern countries Jan. 20 to March 21 on behalf of the MCC Peace Section.

Peachey's itinerary took him to the following areas in India: Calcutta, Madhya Pradesh, Nagpur, Yeotmal, Sevagram (Gandhi's village), Hyderabad, Madras, Bangalore, Kottayam, Maramon (Mar Thoma Syrian Church), New Delhi, Banaras, and Bihar. He was able to contact all five of the Mennonite-related missions serving in India—General Conference, Mennonite Brethren, (Old) Mennonite, United Missionary Church, and Brethren in Christ.

Missions Have Transformed India

"There appears to be a healthy growth in the Indian churches," Peachey indicated. "I was deeply impressed with the impact of missions on India, particularly in education and medicine. A veteran language teacher, an Indian, told me soon after my arrival that the missionary effort had transformed the whole outlook of India; as I traveled, I became inclined to agree with him.

"More than this, one must note the miracle of the Indian church; that the church should ever find root in non-Christian soil is always a miracle and India is no exception. Though there are many blemishes, the church is there and God is at work."

During his India visit, Peachey spoke at about 50 meetings, some with as few as a dozen people, others with several hundred in attendance. The messages dealt either directly with peace matters or with related areas of Christian faith and discipleship. He indicated that there were many opportunities to converse with missionaries and Indian Christians regarding the life and work of the churches.

Although there is much in India that could lead one to despair, Peachey observed, the tremendous achievement of only 13 years of independence must be noted. The nation is standing on its own feet with a unified national administration and a national program of social and economic development. To a remarkable extent much of the bitterness evoked by the long decades of colonialism has disappeared.

Problems, Too, Face India

"Despite these encouraging features of Indian life there are many serious, if not overwhelming, problems," Peachey asserted. "For example, India is faced in virtually every public sector with a deficiency of people with both competence and integrity." The problems of integrity, justice, and poverty, Peachey was told, are far more immediate than the questions of peace and war.

Peachey reported that the institutional burden with which the young churches were endowed by the Western missions is unquestionably a complex problem. A foreign mission movement was of necessity initiated or accompanied by a strong medical and educational effort, he said. Directed as it was, however, to the poor villages of India, and coming at the time when health hazards for Westerners in India were still great, both the living arrangements of the missionaries and the medical and educational institutions are quite out of proportion to the spiritual and usually the numerical strength of the Indian churches.

To praise God for our miseries ends them; to praise God for our blessings extends them.—Selected.

"Where and what is the church in this complex situation?" Peachey asked. "Evangelism through institutions and institutionalized churches tends to obscure the real character of the church to people newly converted to the faith. They see the church as an organization to be run rather than as a common life under Christ to be lived. Under these circumstances nonresistance quickly comes to be regarded as an optional adjunct rather than as the very essence of the Christ life in the midst of a broken world."

Although Peachey was encouraged to find most Mennonite missionaries thoroughly committed to nonresistance, he noted that because neither conscription nor war is an actual issue in India, it is quite understandable that the Mennonite churches have done little specific work along peace lines. Other problems are far more immediate. And yet it is evident, Peachey pointed out, that the apparent remoteness of military issues is deceptive.

Already, the National Cadet Corps gives a kind of premilitary training and exerts psychological pressures in the schools. There is also considerable agitation at the present time in India to set up a compulsory military training program for all men. The China border question has brought a strong clamor in some quarters for greater military preparedness, and it is distressing to see the Western orientation of many Indian Christians crop up in the view that India should now throw her lot unreservedly with the West, Peachey said.

Vietnam Provides Unique Opportunities

In Vietnam, Peachey visited Saigon, the MCC leprosarium-hospital project at Banmethuot, the Bible School of the Evangelical Church in Vietnam at Tourane, and the headquarters of the church with its orphanage and new seminary in Nhatrang.

Peachey noted that Vietnam provides a unique opportunity of relationship between Mennonites and a national church which until recent times has been limited to a single denomination. He observed that MCC and Eastern Mennonite Board of Missions and Charities workers have done an excellent job in church diplomacy, in establishing wholesome relations under considerable difficulty and in developing a fruitful co-operation with the Vietnamese Christians.

—MCC *Information Service.*

I Wonder

By MADA STOLTZFUS

- If the "first hymn marchers" wish we had a Mennonite march.
- How children can learn to be quiet in church when they hear parents talk above a whisper.
- Why anyone who has completed grade school should use the phrase, "Word o' God," or "Spirit o' God."

Ardmore, Pa.

How to Express Christianity

In the home—by love and unselfishness.
In business—by honesty and diligence.
In society—by purity, courtesy, and humility.
Toward the unfortunate—by sympathy and mercy.
Toward the weak—by helpfulness and patience.
Toward the wicked—by overcoming evil without compromise.
Toward the strong—by trust and co-operation with good.
Toward non-Christians—by witnessing to Christ and His Gospel.
Toward the penitent—by forgiveness and restoration.
Toward the fortunate—by rejoicing with them without envy.
Toward God—by reverence, love, and obedience. —*War Cry* (Chicago).

FAMILY CIRCLE

Report on Births, Deaths, and Marriages

By Bertha Nitzsche

Births

During the last quarter of 1959, a total of 473 births were reported in the GOSPEL HERALD, of which 239 were females and 234 were males. Two families reported the twelfth child, one the eleventh, and two reported the tenth child. There were 104 first births reported. Three sons and two daughters were adopted. There were five sets of twins, four of which were twin sons and one a son and daughter.

For the year there were 1,764 children reported, of which 867 were male and 897 female. Up to December, 1959, no births were reported for the days of Feb. 2, Sept. 28, and Nov. 19, 25, and 28. The highest number reported on any one day was for May 26, with eleven born on that day.

All children born in 1959 should be able to find twins for their **Words of Cheer** correspondents except probably those born on the ten days when only one birth was reported!

Girls' first names for the year totaled 280, with 135 used only once. Second names totaled 134, with 66 used only once. First names used most often were Debra, 27; Karen, 20; Susan, 17; Mary, 16; Carol, Linda, Sharon, each 15; Brenda and Joanne, each 14 times. Second names used most often were Ann, 78; Kay, 56; Marie, 50; Sue, 47; Joy, 39; Elaine and Jean, both 37; and Lynn, 33.

Boys' first names used for the year were 215; of these, 101 were used only once. Second names numbered 183, with 93 used only once. First names used most often were James and Steven (Stephen), each 28; Timothy, 24; John, 23; David, 22; Jeffrey, 19; Michael and Philip, each 18; Mark, 17; and Douglas and Richard, each 16. Second names were Lee, 68; Eugene, 51; Ray, 41; Lynn, 37; and Jay, 30.

For the year, 561 family names were reported, with 309 names reported only one time. As usual, the Millers, Martins, and Yoders took the lead with 95, 74, and 70 times respectively. Then came the Weavers, 26; the Stoltzfuses, 23; and the Kauffmans, 21.

Marriages

During the last quarter, 193 marriages were reported, making a total of 622 for the year. According to our records during the year 204 ministers and bishops reported one marriage each, while 57 reported two each, 29 reported three each, 21 reported four each, six reported five each, seven reported six each, two reported seven each, one reported eight, one reported nine, two reported ten each, and one, Bro. Henry Lutz, had reported eleven at the time of his death on Dec. 2, 1959.

Of the 622 marriages reported for the year, 347 took place on Saturdays, with June 20 having the highest, with a total of 20 reported for that day. Oct. 24 had the next highest, with 17 reported for the day. Sundays had 83 marriages reported, with June 7 having the highest, with ten reported for that day.

During the last quarter, 163 marriages were performed at the church, 26 in homes, and four in church camps and chapels.

Deaths

The total deaths reported for the quarter were 177: 90 males and 87 females. Fifteen accidental deaths were reported: one gunshot wound, two tractor accidents, five car accidents, two by drowning, one struck by a falling tree, one struck by a car while riding a bicycle, one from injuries received in a football game, and one in a farm accident. Another was listed as "tragic death" with no more information.

The deaths of one bishop, three deacons, three widows of ministers, one minister's wife, and one bishop's wife were reported for the quarter.

The largest number of descendants left was 151, and the largest immediate family reported was eleven. The total number of descendants was 2,797: 515 children, 1,370 grandchildren, 893 great-grandchildren, and 19 great-great-grandchildren.

Three women and one man lived to be over 96 years of age; the oldest died at the age of 97 y. 1 m. 11 d.

For the quarter the total years of 157 people who lived over one year totaled 10,768. The average age was 68.5 years; 93 or 52.5 per cent lived over seventy years.

During the year 651 deaths were reported. Of these, 502 persons left descendants totaling 11,421: 2,176 children, 5,493 grandchildren, 3,633 great-grandchildren, and 119 great-great-grandchildren, an average of 22.75 descendants per person. These figures are not entirely accurate, for in some cases the number of grandchildren was not given definitely in the obituaries.

Deaths of bishops for the year totaled six; ministers five; deacons seven.

Anniversaries

Sixteen fiftieth wedding anniversaries were reported for the last quarter, two fifty-fifth, one fifty-seventh, one sixty-fifth, and four sixtieth.

For the year there were two sixty-fifth, nine sixtieth, five fifty-fifth, and 46 fiftieth wedding anniversaries reported.

FIVE-YEAR COMPARISON

Year	Births	Marriages	Deaths	Anniversaries
1955	1,710	696	576	
1956	1,720	699	539	32
1957	1,836	727	647	40
1958	1,816	695	601	50
1959	1,764	622	651	62

BY STATES, PROVINCES, AND FOREIGN COUNTRIES

	Births		Marriages		Deaths	
	4th q.	year	4th q.	year	4th q.	year
Not given	3	8	0	0	0	0
Alobamo	0	1	0	0	1	1
Arizono	1	3	0	1	0	2
Arkonsos	0	3	0	0	0	0
Colifornio	2	13	0	2	1	3
Colorodo	9	33	2	5	0	4
Delowore	3	19	2	5	0	1
Florido	7	21	1	2	0	3
Georgio	0	0	0	0	0	1
Idoho	2	3	1	4	0	1
Illinois	19	75	12	31	5	35
Indiono	36	147	38	85	13	58
Iowo	24	73	6	22	13	33
Konsos	17	55	7	18	3	11
Kentucky	0	3	0	1	0	2
Louisiono	0	1	0	2	0	2
Morylond	12	53	5	20	3	12
Mexico	0	0	0	1	0	0
Michigon	20	63	11	22	10	17
Minnesoto	1	11	1	1	0	2
Mississippi	0	0	0	0	1	1
Missouri	3	17	1	1	0	11
Montono	1	5	0	1	3	3
Nebrosko	12	32	3	16	1	17
New Hompshire	0	1	0	0	0	0
New Jersey	0	2	0	0	0	0
New Mexico	0	1	0	0	0	0
New York	10	33	2	3	2	5
North Dokoto	1	2	0	1	0	0
Ohio	60	241	18	80	20	77
Oklohomo	2	5	0	0	1	2
Oregon	12	44	2	15	5	23
Pennsylvonio	158	545	59	202	60	219
Puerto Rico	0	2	0	1	0	1
Tennessee	2	2	1	1	0	0
Texos	3	8	1	1	0	0
Vermont	2	2	0	0	0	0
Virginio	14	69	5	21	10	27
Washington, D.C.	0	1	0	0	0	1
West Virginio	4	5	0	1	2	6
Wisconsin	0	3	1	1	1	4
Alberto	6	19	1	3	2	4
Algeria	0	1	0	0	0	0
Argentino	0	2	0	0	0	0
Bermudo	0	1	0	0	0	0
Congo Belge, Africo	1	1	0	0	0	0
Ethiopio	1	3	0	0	0	0
Indio	1	2	0	0	0	0
Indonesio	0	1	0	0	0	0
Jopon	0	2	0	0	0	0
Manitobo	0	0	0	1	0	1
Ontario	20	111	12	45	20	64
Quebec	0	1	0	0	0	0
Soskotchewon	0	2	1	1	0	0
Somolio	0	1	0	1	0	0
Tonganyiko	0	2	0	0	0	0
Vietnom	1	2	0	0	0	0

BY MONTHS

	Births	Marriages	Deaths
No date	5	16	3
October, 1957	0	1	0
April, 1958	0	0	1
May	0	0	1
June	0	1	1
July	2	0	2
August	3	3	1
September	3	1	2
October	15	6	9
November	32	7	15
December	137	31	49
January, 1959	146	25	76
February	140	20	39
March	144	41	49
April	134	34	55
May	138	52	52
June	136	104	57
July	159	38	55
August	132	80	60
September	151	71	34
October	153	62	43
November	118	26	39
December	16	3	8

DEATHS BY AGES

	last quarter	year
No age given	2	4
Under one year	17	39
1 to 9 years	4	16
10 to 19	5	18
20 to 29	5	9
30 to 39	2	13
40 to 49	6	24
50 to 59	9	43
60 to 69	34	103
70 to 79	43	173
80 to 89	38	166
90 to 99	12	43

I must have this body with me to heaven, or else salvation it self is not perfect.—John Donne.

TO BE NEAR TO GOD

Names the Bible Gives to God's Own

Sunday, May 22

Believers. Read John 3:15-18; I Pet. 1:8; II Tim. 1:12.

The "believers were . . . added to the Lord." It was they who would have life and power, and who would rejoice with joy unspeakable and full of glory. Believers continue to be added. In heaven we shall be with those who have served God in various intervals from the beginning of time to the end of time and from all places around the earth.

The believer is born of God; he has passed from death to life—he shall never die. He is not condemned and because he is God's free man he shall not be ashamed nor confounded. He is satisfied, for Christ is to him the bread and water of life.

Believers in Christ Jesus, let us be "an example . . . in word, in conversation, in charity, in spirit, in faith, in purity" so that many more will come to know Him.

Monday, May 23

Redeemed of the Lord. Read Psalm 107:2; I Pet. 1:18; Rev. 5:9b; Isa. 43:1.

Redemption will always be a mystery—the mystery of marvelous love and mercy and grace. The price of our redemption—the precious blood of Christ—makes up the mystery, for we cannot comprehend it. The scope of redemption adds to the marvel. What God did was for all men—"every kindred, and tongue, and people, and nation." In this great plan we find ourselves; we are the redeemed of the Lord. We can claim with Israel God's promise, "Fear not: for I have redeemed thee, I have called thee by thy name; thou are mine." All of us who have known the cleansing blood must say with David, "Let the redeemed of the Lord say so."

Redeemed ones, let us who know the cleansing blood say something about it.

Tuesday, May 24

Children of God. Read Rom. 8:16; 8:21; 9:26; Gal. 3:26.

This is one of the most intimate of family relationships—to be children. And for us to be able to say, "Abba, Father," means we have the intimacies of the Father's love and understanding and concern. The Spirit gives the assurance that we are God's children. We enjoy the glorious liberty of the Father's house in which there is no sin to bring us into bondage. Who has made all this possible? Our blessed Lord Jesus has. "[We] are all the children of God by faith in Christ Jesus."

Children of God, let us live to honor our Father in heaven.

Wednesday, May 25

New Creatures. Read Romans 6:4; II Cor. 5:17; Gal. 6:15; Eph. 4:24; Col. 3:10.

Praise God, we need not make a failure of the Christian life! When God forgave our sins in Christ Jesus, He meant for us to live henceforth for Him. He is providing all we need to do so.

With this new life, we have new power. Our outlook on the future is changed. Desires are reversed. Ambitions come under God's direction. Our motivation for work and endeavor changes from the purely selfish to the larger area of service to others.

New men and women in Christ Jesus, let us avail ourselves of all God's provisions to let God's grace demonstrate itself in us.

Thursday, May 26

Disciples. Read Luke 14:26, 27, 33; John 8:31, 32; 13:34, 35; 15:8.

A disciple, according to Jesus (and there is no other "according"), is one who hates all others in the sense of disregard for them in comparison with his regard for Christ. He forsakes all that he has. He is one who bears his cross and comes after Christ. The disciple continues in Christ's words. Disciples love each other and they bear much fruit to glorify God.

The disciple learns and keeps on learning from the inexhaustible teachings of Christ. He learns in the presence of his Master. He learns as he follows by the side of Christ into the paths where men and women live who are potential disciples.

Disciples of the Master, let us learn at His feet and be ready pupils in the lessons He would teach.

Friday, May 27

Witnesses. Read Acts 1:8-14.

The witnessing has not been completed; it really will not have been completed until Jesus comes. Too many people have not heard of God's salvation; too many will never hear. The task looms so great we feel that what we do will not count anyway. If only everyone who knows worked with zeal and concern and love, how that would help!

We shall never get away from the straight command, "Ye shall be witnesses." I am one of them. I am a witness—God's own personal

(Continued on page 460)

Treasures in Heaven

Sunday School Lesson for May 29

(Matt. 6:19-34; Luke 12:13-34)

Let your pupils recall some of the things they treasured as children, as young people, as adults. What are we saying when we say we treasured something? (Involve your pupils in participation in the first minutes of the class period. They must think if they are to learn and grow. Good teaching does not need to tell a lot, but does need to provoke thinking, to get reactions. Prepare good practical questions and give pupils time to answer. Most teachers talk too much.)

How does Jesus classify treasures? Are all earthly treasures bad? Isn't there a difference between possessions and treasures? A certain sister said after the last depression, "I'll never get short on linens again. I really am stocked." Dare I treasure linens to the extent of laying up many? I have been thinking that I should get two blankets for our old age. We may not have the money after we retire. Is this right or wrong thinking? Name some earthly treasures people lay up. Name some heavenly treasures. Consider the difference.

Go on with Jesus. He tells us much more about our relationship to material things. He gives another contrast. Two masters contend for our allegiance. Can we serve both? Jesus says, "Ye **cannot**." Why? Because they are definitely opposed to each other. Life must be a whole to bring peace. Discuss how we can use mammon for spiritual good and how mammon can keep us from doing God's purpose. Mammon can be our master or servant. Since we can get things rather easily today, we must consider well Jesus' word "cannot."

And still Jesus continues. He knows our temptation to lay up things, which is a very subtle temptation. "Take no thought," or "be not anxious," is Jesus' command. See this expression in all the remaining verses. What is the difference between anxiety about food and raiment and intelligent planning for "these things"? How can I know when I am giving excessive thought to them? Distraction, no time or too little time for spiritual values, too much money spent, worrying, discontent, pride, envy, covetousness—might these be an index?

What help can we get from the illustrations Jesus used, the birds and flowers? If God gave us these bodies does He not understand their needs? Can't He sustain life as well as create life? And consider that God made us far above the lower animals. Does not God have a good reason to say, "O ye of little faith"? Just how is worry related to faith?

What helpful suggestion is given in verse 33? Are we afraid to seek heavenly treasure first and use the rest of our time and money and energy for the earthly necessities? Here is a command with a promise. Do we believe it? Can we trust the great God for any troubles of tomorrow, any uncertainties of the future?

If time permits, read together the story about covetousness in Luke 12:13-21.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

Report of Mennonite Broadcasts' Annual Meeting

By Eugene K. Souder, Director of Information Services

The Board of Mennonite Broadcasts, Inc., met at Harrisonburg, Va., April 22, 23, to review the work of the fiscal year just concluded and to lay plans for the coming year, April, 1960, to March, 1961.

The Board was re-elected to serve the coming year: Lewis Strite, President; Daniel Suter, Vice-President; Richard Weaver, Secretary; Harley Rhodes, Treasurer; H. Ernest Bennett; J. D. Graber; Earl Maust; Mahlon Souder; Henry Weaver, Jr.; Winston Weaver; John Howard Yoder.

Speakers and Directors Appointed

The following speakers and directors were appointed at the recommendation of their respective committees: **The Mennonite Hour** (English), B. Charles Hostetter, director and speaker; **The Way to Life** (English), Norman Derstine, director; **Heart to Heart** (English), Kenneth Weaver, director—Ella May Miller, speaker; **Luz y Verdad** (Spanish), John Lehman, interim director—Lester Hershey, speaker; **Navaho Gospel Hour,** Stanley Weaver, director; **The Mennonite Hour** (Japanese), Carl Beck, director; **Worte des Lebens** (German), Samuel Gerber, director—H. H. Janzen, speaker; **Parole de Vita** (Italian), Luciano Monti, director and speaker; **Golos Drooga** (Russian), Ivan Magal, speaker; and European Radio Director, Paul Lehman.

Reports Show Mail Up 50 Per Cent

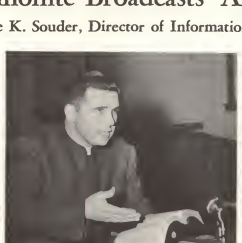
Over 56,000 pieces of mail were received in the various radio offices throughout the fiscal year, a gain of 50 per cent above the previous year. Part of the reason for this gain is the addition of the German broadcast which began April, 1959.

Mennonite Hour (English) Adds 10 Stations

During the fiscal year, **The Mennonite Hour** had a net gain of 10 stations, bringing the total to 91. **Mennonite Hour** (English) sermon booklets distributed this year numbered 64,312. Phonograph records sold this year totaled 9,456.

Spanish Bible Course Doubles

During the past fiscal year the Spanish broadcast offices have processed more than twice the number of Bible lessons that they did during the previous year. A total of 14,818 lessons were processed this past year, compared to 6,932 the previous year.



B. Charles Hostetter, Mennonite Hour speaker.

Total Enrollments Up

There has been an over-all increase of 50 per cent in Bible correspondence lessons in the English, Spanish, Japanese, and Italian languages. A total of 46,487 lessons were processed this past year in these four languages.

The third English course, "Living for Christ," written by J. C. Wenger, was released last October with 1,722 enrolled to date. Another course by the same writer is scheduled for release this fall.

All-Hokkaido Network Realized

The Japanese broadcast reported: "One of the outstanding developments of the year is that God has brought to fruition a long-standing hope that the Evangelical forces in Hokkaido might co-operate to cover the whole island with an evangelistic weekly broadcast." Presently the whole Hokkaido network releases the Japanese broadcast; this in addition to 36 direct-wire farmer stations.

German Program Marks First Year

As of March 31, the German broadcast was one year old. The German mailbag in recent months shows mail from Poland, East and West Germany, Switzerland, France, Yugoslavia, Czechoslovakia, and Austria. These responses come entirely from one weekly release on Radio Luxembourg. An average of over 100 letters come each month from German listeners.

French Program in Quebec

Harold Reesor reports that the French broadcast in Quebec is "for most of the listeners the only source for them to hear that salvation is available by faith in Christ." Quebec is predominantly Catholic. Because of this, mail response is light.

Good Italian Program Interest

The Italian broadcast on Radio Monte Carlo continues to bring an average of about 70 letters monthly from listeners throughout Italy. Much time is spent in counseling listeners by mail.

Navaho Broadcast on 5,000-watt Station

The Navaho program continues six times each week on a 5,000-watt station in Arizona, thus reaching most of the Navaho reservation. Most Navahos have radios and can listen to the program if they choose. Naswood Burbank and Jimmy Draper carry major responsibility in preparing the broadcasts.

Russian Program Is Newest

The Russian Broadcast by Dr. Ivan Magal continues to be released weekly on HCJB, Quito, Ecuador.

Heart to Heart Adds Stations

Heart to Heart in the past year grew from 45 releases to 53. Mail from new people (who have never written before) showed a one hundred per cent increase during the year.

Weekly Broadcast Releases

A total of 241 weekly programs are released now in the following languages:

English	163*
Spanish	25
Navaho	6
Japanese	43
Italian	1
French	1
German	1
Russian	1
Total	241

* The Mennonite Hour—91, The Way to Life—19, Heart to Heart—53.

Budget Cut

A proposed $323,000 budget was reduced to $315,000, which will mean that certain stations must be dropped. This action was taken since the budget submitted was higher than anticipated income. Even with this cut the budget approved will require a 13 per cent increase in giving during the coming year.

It should be noted that broadcast funds are raised through designated church offerings and individual gifts. Congregations

wishing to plan their broadcast giving are encouraged to use the $4.00 per member annual giving figure. Gifts can be sent to Harrisonburg, or through regular mission board channels clearly earmarked for broadcasting.

Harrisonburg, Va.

World Within a World

BY ROSA STONE

Physically close, yes. But in mind and heart they are miles apart. Many of us were brought up in a world familiar to us by its pleasant sights and sounds, where the harder aspects of life were cushioned by the affection of family and friends. The transient is as alien to this world of ours as we are to his. His world is ruled by the absolute despot, King Alcohol. The subjects in this world are slaves, ridden by disease and, yes, even parasites! The two worlds are at enmity.

Satan recruits in the taverns (and anywhere liquor is sold) for more victims, more slaves. One can find his way to this world without trying, but it takes the touch of God to leave it, once one has wittingly or unwittingly done obeisance to King Alcohol.

Hope Rescue Mission, 532 South Michigan Street, South Bend, Ind., represents the Lord's inroads into the world held firm by the rule of King Alcohol. It seeks to build lines of communication to the alcoholic's world by ministering to the whole man. Meals, clothing, and medical care are some of these lines. It is hard to get through to men who are insensitive to anything but the demands which alcohol makes on them. King Alcohol is ruthless and can soon tear down partially built communication lines. Building the lines is hard, constant, and often frustrating work.

The Lord's strategy at Hope Rescue Mission has been to move right into the heart of Satan's world. In the very building where liquor flowed freely and where prostitution flourished, the Word of God is going out daily in Bible classes, evening services, prayer before meals, and in the living of Christ by the staff.

Churches in the Goshen-Elkhart-Nappanee area share in the work by taking turns conducting services and thus spend a few brief hours at this meeting place of two worlds.

The program and facilities of Hope Rescue Mission have needed repeated expansion. Our Mennonite churches with other Christians in the South Bend area have opened their hearts and donated labor and supplies. Both men and women have helped in building renovation, in donating canned foods, grocery staples, and used clothing, in mending, and in cleaning the mission. These are among the things which have made the rapid growth of Hope Rescue Mission possible.

As the Lord leads and as His people share, improvements are in store for Hope Rescue Mission by combining what is presently two store fronts. This combination will utilize waste space and improve winter heating and summer ventilation. In our world of shade trees and daily baths, we can hardly realize the stark needs within Satan's world.

The alcoholic needs God's help. Do you know that to him the most effective witness is the person who has experienced the same bondage as he but has found freedom? Perhaps God has spared us the utter degradation of alcoholism, but we have the degradation of the so-called respectable sins of pride and self-seeking. Are the differences so great in the end? Thank God we have a Saviour who was in all points tempted as we are. This is why we can place confidence in Christ to rescue both us and the alcoholic from a life of sin.

Elkhart, Ind.

♣

Nigeria. In 1958, 85 per cent of the children of primary school age in Lagos were attending school, as compared with 50 per cent three years earlier. Enrollments in all types of training in the Northern Region tend to increase by 20,000 annually. In the Eastern Region primary school enrollment jumped from 775,000 in 1956 to 1,209,167 in 1957 (the increase in the number of girls attending was 68 per cent). There was an increase of 11,170 in new teachers. Primary school enrollments in the Western Region increased from 811,432 in 1953 to 1,037,388 in 1958; with secondary enrollments increasing from 10,935 to approximately 60,000. Not only are there more people attending school in Nigeria than ever before, but an estimated 10,000 Nigerians are studying abroad. (Phi Delta Kappan)—EFMA News Service.

Missions Today

Arise and Build

BY J. D. GRABER

An inspiring report reached me recently detailing how the congregation at Kushiro, Japan, financed and built a church. When stated in yen the figure looks formidable. The grand total of the unified building fund is given as 1,698,628 yen. At an exchange rate of 360 yen per dollar, however, the total comes to $4,718.40.

We worshiped with this congregation in the new building on April 3. At least fifty were present for the morning service. The day was bright and the sun streamed in at the high windows set in the steep pitched roof. A quiet worshipful atmosphere prevailed and the presence of the Lord became very real as we sang, prayed, and read the Word together.

The architecture is simple but beautiful. You might imagine that for a cost of less than five thousand dollars only a small temporary structure could be erected. The church is small, of course, with a main floor area of 24 by 45 feet, and with an upper room balcony combination 18 by 20 feet. The roof is high and steep and reaches to within four feet of the ground level. Inside a wooden cross is placed high up on the front gable, and with a delicate balance of architectural detail in the pulpit and seating arrangement we have a most artistic and pleasing effect. It is clear that the people love their church and find joy in coming to the house of worship they have built.

The congregation did not raise the entire cost of the building outright. Nearly half of it was a gift from the Mennonite churches in North America through the Mennonite Board of Missions and Charities. This is in line with a general policy of assisting congregations on mission fields to provide their own church buildings. It is considered good strategy in terms of indigenous church building to give such assistance, but leaving the title to the building clearly in the name of the local congregation.

The Kushiro congregation continues its giving program. A very modest pastor's house is now also being built. Other Mennonite sister congregations in Japan have given offerings; a stamp collecting project netted a neat sum; payment for English classes by the pastor has earned something; and the final requirements were made up by a temporary loan from the Japan Mennonite revolving fund for church building.

United effort and a vigorous stewardship teaching program are stimulating experiences for any congregation, and what can be accomplished in this way is always a surprise.

MENNONITE BOARD OF MISSIONS AND CHARITIES

FIFTY-FOURTH ANNUAL MEETING

June 16-19, 1960

Christopher Dock Mennonite School, Lansdale, Pa.

Theme: That Men May Know Christ

Thursday, June 16

7:00 p.m. Moments in Missions
. . . Eugene Blosser, Hokkaido, Japan
. . . Laurence Horst, Chicago, Ill.
Missionary Intercession
. . . William Hallman, Cordoba, Argentina
President's Message
. . . John H. Mosemann, Goshen, Ind.
Keynote Address—General Secretary
. . . J. D. Graber, Elkhart, Ind.
Offering: Foreign Missions
Moderator: Norman Derstine, Harrisonburg, Va.

Friday, June 17

7:30 a.m. Prayer Meeting
1:30 p.m. Moments in Missions
. . . Martha Keener, Addis Ababa, Ethiopia
. . . Florence Nafziger, Dhamtari, India
Missionary Intercession
. . . Peter Sawatsky, Sao Paulo, Brazil
What I Have, I Give
. . . Emma Richards, Hokkaido, Japan
Mobilizing Our Resources
. . . Howard Zehr, Elkhart, Ind.
Offering: Literature Evangelism
Moderator: John H. Mosemann, Goshen, Ind.
Conjoint WMSA and Mission Board
7:00 p.m. Moments in Missions
. . . Richard Kissell, Araguacema, Brazil
. . . Henry Yoder, Las Villas, Cuba
Missionary Intercession
. . . Clyde Mosemann, Montevideo, Uruguay
Effective Personal Witnessing
. . . Lester Hershey, Aibonito, Puerto Rico
Offering: Radio Evangelism
Moderator: Norman Derstine
9:00 p.m. That They May Hear
Slide and tape presentation by
Mennonite Broadcasts, Inc., Harrisonburg, Va.

Saturday, June 18

7:30 a.m. Prayer Meeting
1:30 p.m. Moments in Missions
. . . Jerry Hughes, Cleveland, Ohio
. . . Abner Stoltzfus, Atglen, Pa.
Missionary Intercession
. . . Ross Goodall, Tampa, Fla.
A People for His Name
. . . Urie Bender, Scottdale, Pa.
Offering: Home Missions and Ethnic Groups
Moderator: Norman Derstine
7:00 p.m. Youth Night: That Youth May Know Christ
Devotions
. . . Richard Bauman, Souderton, Pa.
Moments in Youth Witness:
Through VS, in New York City
. . . Carl Frey, Lancaster, Pa.
Christ Is Meeting My Needs
. . . Andrew Upshaw, New York, N.Y.
On the High School Campus
. . . Grace Marie Souder, Sellersville, Pa.
Youth-to-Youth Witness
. . . B. Charles Hostetter, Harrisonburg, Va.
Offering: Mexican Agricultural Service Project
Moderator: Willard Roth, Akron, Pa.

Sunday, June 19

7:30 a.m. Prayer Meeting
9:30 a.m. Devotions
. . . John Coffman, London, England
Place of the Peace Message in Missions
. . . John H. Yoder, Elkhart, Ind.
Mission Sermon—For All People, Titus 2:11
. . . Earl Buckwalter, Hesston, Kans.
Offering: General Mission Fund
Moderator: John H. Mosemann
1:30 p.m. Glimpses from Service
. . . Relief and Service Workers
Relief and Service Intercession
. . . Ray Horst, Elkhart, Ind.
The Church's Mission in a Changing World
. . . Paul Erb, Scottdale, Pa.
Offering: I-W Services
Moderator: Norman Derstine
7:00 p.m. Devotions
. . . John Koppenhaver, Bragado, Argentina; Hesston, Kans.
Working Until Jesus Comes
. . . Allen H. Erb, Hesston, Kans.
Consecration Service
. . . John E. Lapp, Lansdale, Pa.
Offering: Overseas Medical Work
Moderator: John H. Mosemann

The public is cordially invited to attend all sessions.

For accommodations, write to Information and Lodging Committee, Christopher Dock Mennonite School, Lansdale, Pa.

Printed programs are available from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Christopher Dock Mennonite School, Lansdale, Pa., where the Mennonite Board of Missions will meet next month.

Broadcasting

Wants "Tips" on How to Become Christian

The Way to Life broadcast in British Guiana, South America, has been bringing some very encouraging letters. One such letter comes from a sixteen-year-old girl who says: "Up to now I have not been converted but hope to be soon. If you have any tips on how to become a Christian, I would be grateful for them."

On an island about 200 miles east of Puerto Rico a radio message was the means of bringing conviction to a 26-year-old man: "I am sending you these few lines to let you know that I am a sinful boy and I want you to pray for me, please, that I may become a Christian."

In the same mail another person wrote: "I have enjoyed listening to your inspiring message over the air and it has brought me closer to God. I enjoyed it so much that I have invited many of my friends to listen."

From "One in Need"

Signed "One in Need" a West Virginian requests prayer: "I am in need of help—my problem is drink and I must overcome this trouble. I am praying for myself, but I wish you would pray for me that this sin might be taken from me. I will indeed be grateful to you for this help."

Drinking Series Influence Continues

That God continues to use the messages even after they are spoken is clearly evident by the mails. A minister in British Guiana, South America, recently told of a "society formed to curb the excessive sale of liquor." He added, "I am persuaded your messages on drink have been in a great measure the cause whereby these leaders have been stirred out of their lethargy and indifference."

A Baptist minister who escaped from Cuba last December is now living on a small island 500 miles southeast of Puerto Rico. He is a constant listener and now wants literature on drinking to distribute since this is such a curse where he lives.

Chile Listeners Praying

"I want to congratulate you for the good programs that you are making for reaching unconverted hearts," writes a Chile listener to the Spanish broadcast. "There are also many Christians who without distinction of creeds are praying with you for the success of these programs."

Argentine Request Answered

"Your prayer for Mr. ——— has been answered. He has accepted Christ as his personal Saviour and all of his family as well," writes a man from Argentina.

A Prayer Request

The Luz y Verdad tapes used by Missionary Radio Station CP-27 in Bolivia, S.A., have recently been delayed somewhere en route, thus making it impossible to use the programs on schedule. A letter from the station written Jan. 30, apparently was lost. In their next letter to us (April 12) they state, "The incidence of lost letters was higher in January and February than previously." Pray that the situation may change.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

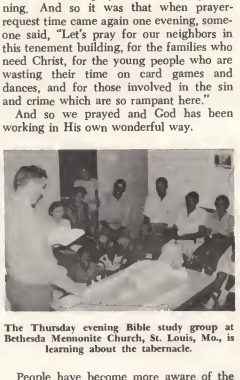
Midweek Services—the Life of the Church

BY MRS. HUBERT SWARTZENTRUBER

Prayer Meeting

Our group is usually small, but it is a group burdened with the needs of the community, and we often talk of current needs as we meet for prayer each Tuesday evening. And so it was that when prayer-request time came again one evening, someone said, "Let's pray for our neighbors in this tenement building, for the families who need Christ, for the young people who are wasting their time on card games and dances, and for those involved in the sin and crime which are so rampant here."

And so we prayed and God has been working in His own wonderful way.



The Thursday evening Bible study group at Bethesda Mennonite Church, St. Louis, Mo., is learning about the tabernacle.

People have become more aware of the Bethesda Mennonite Church in the last number of months. Children who attended Bible school last summer have begged their parents to allow them to come regularly to Sunday school. They have enjoyed it—the songs, the stories, and the verses. And in sharing their new knowledge with their parents, many times Mother or even Dad would come with the children to see what this new church is like. One family in particular are now members because the children continued to invite Daddy to visit "their" church.

As Christians we cannot pray and then not work. And so the ardent pray-ers have invited their friends and neighbors to visit our church. And the remark is often heard, "I learn so much about the Bible when I come to your church."

People have also become aware of Bethesda Church through opposition to it. "Don't go to that church; it is antichrist and everyone who goes there goes to hell," says a lady to the children who attend a Bible club she has organized in one of the tenements in which we are working. But such statements only make people curious, and they come to see what the church is like. They discover that there is no speaking in tongues, or tarrying for the Spirit, but there are wonderful songs, and Bible readings and stories. Those who are really seeking to worship the Lord are edified by the service.

Bible Study

Christians must be strengthened, and that is the primary concern of the group which meets each Thursday evening. Bible study does not mean a dull time of reading words and chapters we cannot understand, but rather the unfolding of the Bible as we study it together. As each one gives his interpretation and seeks new understanding

(Continued on page 460)

WMSA Weekly Notes

Yours for Clarity

Some of us are mixed up on which orders go where. Here are some short and pertinent facts we should remember:

1. Items for this column come to the WMSA office at Elkhart, 1711 Prairie St.
2. Orders for the **Prayer Guide** and **WMSA Monthly** go to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.
3. **Handbooks** and **Program Guides** should be available from your district officers. However, we can also fill your orders from the Elkhart office.
4. The "GMSA Gems" is mailed from Elkhart to district officers. If local groups want to receive it, they should write to their district secretary of Girls' Activities. If you have no such secretary, write to your district secretary.
5. The WAL (Women's Activities Letter) is an MCC publication. Write to them at Akron, Pa.
6. All annual reporting from local groups is done to their district officers.

Wide Awake

A correspondent from the Hillside Chapel WMSA, Jackson, Ohio, describes the various things this small group is finding to do: "We are but a very small circle in one of the new churches in Southern Ohio, but I thought you might like to hear from us, too. There are only 17 of us, and most of us have small children; so we do not always have perfect attendance but we do enjoy our fellowship together.

"This past winter we have been studying the Sermon on the Mount together and have had very good discussions. One day we spent painting at our new church that is being built. We collected stamps to help pay for Sunday-school supplies. As our church is nearing completion, there will be much more work for us.

"A new project for us mothers is a subscription to the 'Concord Family Life Features' to put on our church bulletins in an effort to strengthen the homes of our church and community. Many of our people may not take time to read books and have few occasions to enjoy 'Home Conferences,' but we do feel they will notice these features."

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

RELIEF AND SERVICE

I-W SERVICES

I-W Council Meeting

Fifteen brethren from Oregon to Puerto Rico met in Chicago, April 26, 27, for the second meeting of the I-W Council. With representatives from the district conferences and several church-wide agencies, the Council's work is to co-ordinate and guide the total I-W program for the Mennonite Church.

The first of three major areas discussed was orientation. The Council agreed to move ahead in providing orientation on a regional basis for young men entering I-W earning service. Present plans call for two orientations this fall. One will be planned by the Salunga I-W office and the other by the Elkhart office. Next year there will be a full schedule of orientations planned to meet the total need of the brotherhood.

The second area of discussion was the need for placement counselors. It was agreed that each district conference should have one or more placement counselors who could counsel with young men from that conference who desire to enter service. Steps are being taken to have the conferences appoint these counselors.

The last major area of discussion was about which places we should encourage our young men to serve. A list of standards for selecting I-W locations was used to evaluate the many places where our men are presently serving. In the future, we plan to suggest that I-W's serve at fewer locations, so that they can be tied into a local church situation more easily.

The presence and guidance of the Holy Spirit was clearly sensed during the two days of discussion. We thank God for this and also for the prospects of a more church-related I-W program in the future.—John Martin, Director of I-W, Elkhart, Ind.

OVERSEAS SERVICES

Overseas VS-ers in Algeria

Cradled in the rugged mountains of eastern Algeria, in the historic and famous city of Constantine, is the Methodist Home for Boys. The first thing that greets a person when he enters the large iron gate is a fine playground and basketball court. To the right is a large apartment house which belongs to the Methodist Mission. Directly to the left of this, one can see the third story of the home, with the other two stories hidden behind the hill.

This is home to some 20 boys from six to twenty-one years of age, a missionary couple with three children, one single missionary, and two VS fellows—Sanford Kauffman, Fairview, Mich., and Emery Yoder, Hutchinson, Kans.

Each family represented is Arab-Muslim. Parents have seen the light of Christ, as reflected through the boys that were at the home previously. That which they have seen, they have desired for their children. What a victory this is for Christ and all Christendom! The opportunities here are tremendous.

The VS fellows' work project so far has consisted of building an outdoor fireplace, spading the garden, and building a small chicken house. There are a number of things still to be done including building a trash burner, erecting fences, and painting.

How long we can stay here is rather indefinite, depending on how soon the housing project in Algiers is ready to begin. This project will involve building 50 houses for refugees. Although we are anxious to begin the new project, we are very happy with our work here.—Emery Yoder.

Director of Boys' Home Expresses Appreciation

The Foreign Missions Office, Elkhart, Ind., received the following note of appreciation from R. Ward Williams, Director of the Home where Overseas VS-ers Sanford Kauffman and Emery Yoder are serving:

"Just a note to let you know how much we appreciate having Sanford Kauffman and Emery Yoder with us here. They are doing excellent and useful work while waiting for the Algiers housing project.

"Although walls, gardens, chicken houses, sewer lines, painting, etc., are probably not as solid a work project as housing units, I really believe the boys are able to give a strategic witness in homes like this. Here they live closely with boys and young men, and their expert, conscientious workmanship is easily observed. They are admired and greatly enjoyed by our boys.

"We will be delighted to have them in Constantine as long as they need to wait—and our colleagues in our Girls' Home and social center have asked for their services if our project here terminates. These young men have made an excellent impression in our church."

NEWS BRIEFS

Surplus Milk Availability

Surplus powdered milk will very likely become available again for overseas distribution programs. The U.S. Department of Agriculture stated in late March that 365 million pounds of milk may be released to relief agencies in the 1961 fiscal year. In October, 1959, the availability of the surplus commodity was suddenly discontinued because of a leveling off of the supply. MCC will apply for the milk for use in such projects as the food distribution program in Korea.

Korea Farmers Busy with Spring Work, Too

Kyong San, Korea—Springtime is a busy time on the farm, here and all over the world. So the agriculture workers at the Mennonite Vocational School farm report.

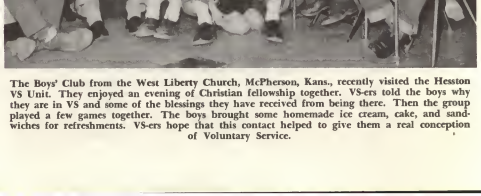
Pax men Allen Litwiller and Elton Sutter, both from Delavan, Ill., have been doing much of the spring plowing with two small tractors. Allen works with orphan boys during their work periods putting in lane culverts, pulling out pine trees to make room for the enlarged peach orchard, extending several rice paddies, fertilizing apple trees, and planting gardens. Elton has been repairing vehicles, doing electrical wiring in the dormitories, and checking electrical equipment.

Leland Voth, Freeman, S. Dak., supervised the planting of 6,500 trees on Arbor Day. Mrs. Voth reports that the government is trying hard to get people interested in conservation, and everywhere they see people planting trees on the mountainsides, many times by order of the local police. On the farm, clover was also transplanted to some of the bare hills in a conservation effort.

Summer Service in Mexico

A six-member summer service unit will be placed in a village near Mexico City from July 1 through Aug. 20. The team will assist in recreation and health education in connection with a summer camp program which includes community outreach.

(Continued on next page)



The Boys' Club from the West Liberty Church, McPherson, Kans., recently visited the Hesston VS Unit. They enjoyed an evening of Christian fellowship together. VS-ers told the boys why they are in VS and some of the blessings they have received from being there. Then the group played a few games together. The boys brought some homemade ice cream, cake, and sandwiches for refreshments. VS-ers hope that this contact helped to give them a real conception of Voluntary Service.

MISSION NEWS

Seminary students of Goshen and Elkhart Mennonite Seminaries were in Chicago for their annual Evangelism Workshop April 28 to May 1. Thursday evening they were served dinner at the Englewood Mennonite Church, and then went into the community two by two in 14 teams to make contacts with approximately 1,000 homes. The purpose of the home contact was to win friends for the church, to invite the community to church, to enroll people for Home Bible Studies, and to pre-enroll interested persons in the Englewood Sunday School.

S. J. Miller, **Leo, Ind.**, took up responsibilities as pastor of Mennonite Community Chapel, Chicago, on May 1. He has agreed to serve part time until a younger couple can be found to serve on a longer term basis.

A new publication of Second Mennonite Church, Chicago, is **Church News.** The first issue contained youth news, a church directory, reports on church council actions, summer Bible school plans, camping and fresh-air programs, and a map of mission work in Mexico.

Transients register at Hope Rescue Mission, South Bend, Ind., between 6:00 and 7:30 p.m. if they want lodging for the night. In order to be accepted for lodging men must be sober, must attend the evening service, and must co-operate with Mission policy. Exceptions to these rules are made when a man enters for the first time. During the past year lodging was provided for 9,439 men, and 32,843 meals were served.

Recent activities at Community Mennonite Church, Kansas City, Kans., were an illustrated talk on Germany, Austria, and France by Rodney Penner, and a mother-daughter tea with Elaine Sommers Rich as speaker.

Annie Haldemann, missionary in Algiers, Algeria, told the Easter story to the group of Moslem girls with whom she has sewing and Bible lessons. She first gave a résumé of the life of Christ, of His deeds and miracles, and of the reasons for the hostility against Him. She was afraid of what the results might be, since the Moslems are known for their prejudice against stories of Jesus. To her surprise, the pupils tried not to miss a word of the story and asked many questions about the life of Jesus.

Three to 10 calls a day for employment on a spot-job basis are received at Hope Rescue Mission, South Bend, Ind. This seldom results in permanent employment, and adjusting daily to a new situation is doubly difficult for the ill-adjusted man. Mennonite businessmen could integrate converts into their business and community, and could give them the individual care and attention they need. Helping a man return to his own occupation is much better than forcing a photographer to dig ditches. Our Mennonite occupational rehabilitation resources have not been exploited. Do we have committed businessmen who would volunteer to help one man a year?

The school enrollment at Peggy Memorial Home for girls, Kingston, Jamaica, has reached 80. This includes the adult night class which John Shank teaches.

A Russian couple recently visited the House of Friendship, Bronx, N.Y. Their discussions during the evening with the workers included Christianity. Although the lady seemed to respond to spiritual teachings more warmly than the man, the man did say that he would read the New Testament if one were provided for him.

Camp meetings will be held at Black Mt. Mission, Chinle, Ariz., on May 27 and 28. Paul Redhouse, a Navaho evangelist from Shiprock, N. Mex., will be the main speaker.

The missionaries in Vietnam find their schedules becoming more and more filled as they add regular activities. They continue daily language study. Margaret Metzler has begun a weekly English class for beginners at the same time that Everett's English conversation class meets. She also teaches English to some orphan children. James and Arlene Stauffer have had a full house in response to the Monday and Wednesday English and Bible classes they have begun in their home. Then there are also callers to visit with and calling to be done. Encouraging to the Christians were the Easter sunrise service and other special services held at various national churches in Saigon.

Missionaries in Quebec continue their outreach through literature distribution. During April the workers at Montreal-Nord placed New Testaments in 14 homes and mailed literature to 2,000 homes. Tilman Martin, Montreal-Nord, was scheduled to speak to the Mennonite group in Ottawa on May 8.

A Christian Living Campaign was held at the Lee Heights Church, Cleveland, Ohio, from May 1 to 8. Excellent attendance, spiritual growth, and new faces characterize these meetings conducted by William Pannell, Detroit, Mich.

Karma is no more. He has been born again, and to signify his new life, he chose a new name, Jai Masih, meaning "victory to Christ." His wife chose Jaiwanti, "victorious." They are living victoriously and witnessing effectively at Chandwa, Bihar, India. They want to unite with the body of Christ soon. Pray for them.

The Valinhos congregation was host to the other four evangelical churches in Valinhos, Brazil, for an Easter sunrise service. Speakers from the Assembly of God, the Bible Crusade, the Baptist Church, and the Mennonite Church gave thoughts on the resurrection.

Geraldo Baluino, a young man from Anapolis, is helping with the work in Araguacema, Brazil. He is teaching Portuguese language classes to the missionaries, helping with youth work, and teaching adult literacy classes. There are three of these literacy classes, and each meets three times a week.

The Christian Home Committee of the Bihar Mennonite Church is on a tour May 1-18. Paul Kniss, Mrs. D. M. Lakra, Masih Das Minj, Kishore Baliha, and Mrs. A. M. Toppno are scheduled to visit every home and hold a meeting in every congregation in the church. They will emphasize stewardship, peace, and the family altar.

On April 21, a Brazilian holiday, the Valinhos young people entertained the young people of the Sao Paulo and Sertaozinho congregations at a picnic. After a hike to the top of a hill, the group had a meditation on facing the future with Christ. That evening those from Sertaozinho were entertained in the homes of the members of the Valinhos congregation.

Materials are being gathered for a new church building in Araguacema, Brazil. The mayor of the city gave the land, which is at a good location, for the new church.

RELIEF AND SERVICE

(Continued from page 465)

Mennonite Mental Hospitals Look Ahead

That Mennonite mental hospitals are looking ahead was evident from the area reports submitted to the semiannual meeting of Mennonite Mental Health Services (MMHS) at Brook Lane Farm Hospital, April 29, 30.

Words denoting a forward look recurred in the discussion—building expansion, hospital accreditation, constituency educational extension, personnel recruitment and orientation—and generally involved each of the four MMHS-co-ordinated institutions: Brook Lane Farm Hospital (Md.), Prairie View Hospital (Kans.), Kings View Hospital (Calif.), and Oaklawn Psychiatric Center (Ind.).

The MMHS Board of Directors is made up of H. Clair Amstutz, M.D., Goshen, Ind., chairman; Henry A. Fast, North Newton, Kans., vice-chairman; Robert S. Kreider, Bluffton, Ohio, secretary; Orie O. Miller, Akron, Pa., treasurer; Otto Klassen, M.D., Wichita, Kans.; Norman Loux, M.D., Lansdale, Pa.; and William T. Snyder, Akron, Pa.

VOLUNTARY SERVICE

Camps in Florida Close

The child care centers at both Redland and South Dade camps in Florida were closed for the season on Friday, April 29. Eight VS-ers who were serving there terminated their assignments in April and May. Kenneth and Miriam Nauman spent a two-week vacation at their home in Pennsylvania and then returned to Homestead, Fla., for the summer. Lester and Betty Lois Miller are continuing at Redland until Bible school is over in June.

A daily average of 17 children were cared for this season at Redland child care center with a high of 37. One hundred different children were cared for. The low attendance of children was due to heavy rains and frost. Even though there were fewer children than previously, there was increased opportunity for the girls to give more individual attention. Many of the children and parents expressed their appreciation for the nursery before they left.

WCC Has 60,000 Refugee Caseload

(Geneva) More than 60,000 refugees are on the caseload of the World Council of Churches. About 33,000 of these are awaiting emigration while the remaining 27,000 are listed as non-settled (still in camps, handicapped, needing help to integrate). —EPS, Geneva.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A new church was dedicated on May 1 at Spencer Chapel, Swanton, Ohio, which is near Toledo. Bro. Paul King, Goshen, Ind., brought the morning message, and Bro. Walter Stuckey preached the dedicatory sermon in the afternoon. In the evening meeting Bro. Stanley Smucker was licensed to the ministry to serve at Spencer.

Bro. Lester Hershey, director of the Spanish broadcast, Luz y Verdad, spoke at Tedrow, Wauseon, Ohio, on April 27.

Bro. Silas Hertzler, who recently retired from a long teaching service at Goshen College, will teach education and psychology next year at Tabor College, Hillsboro, Kans.

Bro. Melville Nafziger, Hockessin, Del., preached at Clinton Frame, Goshen, Ind., on May 1.

Guest speakers at the Ohio and Eastern Conference held at Kidron, Ohio, May 10-12, were Russell Krabill, Goshen, Ind., and J. D. Graber, Elkhart, Ind. Bro. Graber preached the conference sermon.

Bro. Richard Hostetler, Corry, Pa., addressed a Youth for Christ meeting at Union City, Pa., on May 4.

Speakers at the Indiana-Michigan WMSA meeting on May 7 included Mrs. Arthur Cash, Fort Wayne, Ind., Mrs. Seward Wilshere, Indianapolis, Ind., and Mrs. J. D. Graber, Elkhart, Ind. Missionaries on the program included Mrs. Joe Richards and Mrs. Eugene Blosser, Japan, and Mrs. Clyde Mosemann, Uruguay.

A team from the Goshen College YPCA visited churches in New York and Ontario during Easter vacation promoting MYF work.

Bro. John Coffman and wife, London, England, spoke at Leetonia, Ohio, on May 1.

Bro. Wayne King, East Peoria, Ill., is the newly elected field worker of the Illinois Mission Board.

Bro. Merlin Grove, appointed by the Eastern Board to serve in Somalia, was ordained to the ministry on May 1 at Markham, Ont., his home church. Bro. and Sister Grove plan to leave in July.

Bro. Simeon Hurst and wife, on furlough from Tanganyika, spoke at Floradale, Ont., on May 15.

Bro. Clayton Sommers, pastor at Bon Air, Kokomo, Ind., spoke during Home Week on a local radio station on the subject, "Family Faith."

Bro. Nelson Martin, Harrisonburg, Va., preached at Mechanic Grove, Quarryville, Pa., on May 1.

Family Night speakers at Frazer, Pa., on May 8 were George and Grace Miller, of Honduras.

Bro. Paul M. Miller, Goshen, Ind., spoke in a Worship Conference at Walnut Creek, Ohio, May 13-15.

Bro. John M. Snyder, Harrisonburg, Va., spoke during the worship hour at Worcester, Pa., on May 1. Speakers there on May 8 were George Miller, Honduras, and Henry Paul Yoder and wife, Cuba.

Bro. Don Jacobs, Tanganyika, was the morning speaker at Strasburg, Pa., on April 24.

Bro. Clyde Shenk and wife showed pictures of the work in Tanganyika at the Refton, Pa., Fire Hall on April 22.

Missionary speakers at Portland, Oreg., on April 24 were Bro. and Sister Henry Becker of India.

Bro. Newton Gingrich was installed as pastor at Markham, Ont., on May 1. His address is Royte 2, Markham, Ont. Serving as pastor at Bethel, Elora, Ont., Bro. Gingrich's former location, is Bro. Raymond Erb, who assumed his duties there on May 1. His address is Box 228, Milverton, Ont.

Bro. John E. Lehman, La Plata, Puerto Rico, preached at Midway, Columbiana, Ohio, on April 24.

Speakers in a Sunday-school conference at Hickory, N.C., April 29 to May 1, were Howard Greider, Lancaster, Pa., Max Clugston, Shippensburg, Pa. and John S. Hess, Lititz, Pa.

Bro. Elmer Grove, Baden, Ont., spoke at Alma, Ont., on May 1 concerning the influence of television.

The Millsaps College Chorus from Jackson, Miss., under the direction of C. Leland Byler, gave a program at Hesston, Kans., on May 1, and at First Mennonite, Denver, Colo., on May 3.

Bro. Winfield Fretz, North Newton, Kans., spoke to the Men's Fellowship at Hesston, Kans., on May 10.

Sister Dorothy McCammon, Goshen, Ind., spoke to the Ontario WMSA annual spring workshop held at Clarence Center, N.Y., on May 3.

Speakers at the mother-daughter banquet of the Goshen College congregation were Mrs. Weyburn Groff, India, and Mrs. Olin Stockwell, former missionary in China.

Speaker in a Home Mission Conference at Hess's, Lititz, Pa., May 7, 8, was Bro. Samuel E. Miller, Harrisonburg, Va.

A Bible and Home Conference was held at Shirksville, Fredericksburg, Pa., the weekend of May 8 with Paul Smith, Elida, Ohio, and Samuel L. Longenecker, Middletown, Pa., as speakers.

Bro. John Howard Yoder, Elkhart, Ind., spoke to the Bible School Fellowship at Eastern Mennonite College on April 22 concerning the relation of the church to the state.

National Science Foundation grants have been given to Kenton Brubaker and Lewis Brubacher, both of the E.M.C. faculty. The former will study in the Summer Institute in Radiation Biology at the State University of Iowa, and the latter will study Chemistry at Emory University, Atlanta, Ga.

Bro. Sanford G. Shetler, Harrisonburg, Va., has received a research participation stipend for study this summer in the psychology department of Florida State University.

Ground has been broken for two more new churches: at Midland, Mich., on April 30, and at Salem, Wooster, Ohio, on May 8.

Preaching before Sunday school has been adopted as the permanent schedule, after an experimental period, at Logsden, Oreg.

New members: seventeen by baptism and two by letter at Marion, Howe, Ind., on May 1; seven by baptism at Churchtown, Narvon, Pa., on April 23; three by baptism at Garden City, Mo., on April 17; one by baptism at Mt. Vernon, Oxford, Pa., on April 6; six by baptism at Springdale, Waynesboro, Va., on May 1; three by baptism at Staunton, Va., on April 24.

Bro. Paul Mininger, Goshen, Ind., spoke at the dedication of the new educational unit at Midway, Columbiana, Ohio, on May 15.

The Franconia Conference is publishing a booklet of information concerning their conference district and its work for distribution at the General Mission Board meeting at Christopher Dock in June.

Bro. Henry Paul Yoder and wife have been reappointed for a five-year term in Cuba by the Franconia Mission Board. They will return to Cuba in July.

Calendar

Annual meeting, Ontario Mission Board, United Missionary Campground, Kitchener, Ont., May 22, 23.
Annual meeting, Indiana-Michigan Conference, Bethany High School grounds, Goshen, Ind., May 31 to June 2.
Annual meeting, Pacific Coast Conference and associated meetings, Western Mennonite School, Salem, Oreg., June 1-4.
World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.
Annual meeting, Ontario Conference, Floradale, Ont., June 7-9.
North Central Sunday School Workers' Conference, Mission Board Meeting, and Church Conference, Detroit Lakes, Minn., June 10-14.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 16-18.
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 18-19; Americus Ch. Union, June 20-24; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior High I, July 9-16; Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 6-13; Missionary Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-24.
Camp Luz: Brethren Camp, June 18 to July 2; Boys' Camp, July 2-9; Girls' Camp, July 9-16; Junior High, July 16-23; MYF, July 23-30; Boys' Mission Week, July 30 to Aug. 6; Girls' Mission Week, Aug. 6-13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp, Aug. 20-27; Bellingcrest, Aug. 27-28; VS Reunion—MRSC, Aug. 26-29.
Little Eden Camp: Boys and Girls, June 27 to July 6; Junior High, July 6-16; Senior High and Teen Age, July 16-23; Home Builders, July 23-30; Christian Business and Professional, July 30 to Aug. 6; Christian Fellowship and Family Week, Aug. 6-13; Farmers' Week, Aug. 13-20; Rest, Relaxation, and Meditation, Aug. 20-27; Senior Adult Camp, Aug. 27 to Sept. 3.
Camp Menno-Haven, Tiskilwa, Ill.: MYF Retreat, July 1-3; Junior, July 4-9; Junior-Hi, July 11-16; Junior, July 18-23; Junior, July 25-30; Adult Week Aug. 1-21.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 28-29.
Annual meeting, Allegheny Conference, Allensville, Pa., July 29, 30.
Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.
Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual meeting, Illinois Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, South Union, West Liberty, Ohio, Aug. 21-23.
Church School Day, Aug. 21.
Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

The Franconia Conference has authorized a solicitation program to wipe out the building indebtedness and to start a fund for new building operations at the Christopher Dock School.

Sister Clara Yoder, wife of Bro. Ray F. Yoder, Wakarusa, Ind., passed away on May 4. The funeral was on May 6.

The first copies of the Herald Press Summer Bible School Series, revised and translated into the Hindi language, have just been received. Pupils' and teachers' books for five grades are in the process of publication.

Sister Cena E. King, Rainier, Alta., has completed the course of the Christian Authors' Guild, Philadelphia, Pa.

Bro. Albert Meyer, field secretary of the Student Services Committee, visited Mennonite student groups at Manhattan and Lawrence, Kans., and at Iowa City, Iowa, during April.

Bro. John P. Oyer, Columbiana, Ohio, preached at Scottdale, Pa., the evening of May 8.

A new church building was dedicated on May 15 at Gray Ridge, six miles south of Millersburg, Ohio. Bro. Nelson Kanagy, West Liberty, Ohio, gave the dedicatory sermon. Gray Ridge began as a Sunday school in 1948. The present membership of the church is 45, with an average attendance of 80. Bro. Aden J. Yoder is pastor.

Ordination services were held on April 24 at Maple View, Wellesley, Ont. Bro. Christ O. Erb was ordained to the ministry, and Bro. Alvin Leis as deacon to serve the Maple View congregation. Bro. Stevanus Gerber was ordained as deacon for the Cross Hill congregation. The service was in charge of the brethren Chris Streicher, Henry Yantzi, Ephraim Gingerich, and Orland Gingerich.

The work of the Upper Canada Bible Society was presented at Waterloo, Ont., on May 1 by E. J. Hener.

The Arkansas Valley Mennonite Chorale, conducted by Bro. Clifford King, sang **Gaul's Holy City** at La Junta, Colo., on April 10. Soloists were Mildred Yoder, Anita Furugganan, J. Truman Keahey, and Eldon Risser.

Bro. Frank Sturpe, Orrville, Ohio, preached at Staunton, Va., on April 24.

Donald C. Savage, Professor of History at Waterloo University College, spoke at the Preston, Ont., Mennonite Church the afternoon of May 15 on "The Anatomy of South African Misery."

Bro. E. M. Yost, Denver, Colo., preached the baccalaureate sermon for the Shallow Water High School in Kansas on May 15.

Bro. Glen Good, on furlough from France, preached at Weavers, Harrisonburg, Va., on May 8.

A guest speaker in the churches at Hesston, Kans., on May 8 was Samuel Kamelson, a student from India at Asbury Theological Seminary.

A dedication service for parents of babies born during the last year was held for the first time at Elmira, Ont., on May 8.

An Evangelism Conference was held at Skippack, Pa., with Raymond Charles, Lancaster, Pa., and Noah Hershey, Parkesburg, Pa., as speakers, May 14, 15.

Of one hundred and three ordained men of the Franconia Conference, all but four were present at the semiannual session of conference held on May 5. Of these four, two were in Cuba and one was sick. An excellent roll call!

The Williamson congregation, Chambersburg, Pa., which dedicated a new church building on May 8, was founded in 1869. Consideration was given to closing the work there a number of times. More recently the work has been revived and presently the membership is nearly sixty. Bro. Mahlon D. Eshleman serves as pastor.

Bro. Urie A. Bender, Scottdale, Pa., spoke in a Youth Conference at Prairie Street, Elkhart, Ind., May 13-15.

Bro. Milo Kauffman, Hesston, Kans., spoke on Christian stewardship at Hopefield, Moundridge, Kans., the first week in May.

Tentative planning for the program of the 1961 General Conference to be held at Johnstown, Pa., was done by a committee meeting in Chicago on May 9. The committee is composed of A. Lloyd Swartzendruber, chairman, J. C. Wenger, Paul M. Lederach, and Paul Erb.

Announcements

Grant and Ruth Stoltzfus in Family Life Conference, Walnut Creek, Ohio, June 10-12.

Clyde Shenk, Tanganyika, baccalaureate speaker at Eastern Mennonite College, June 5, and Clayton L. Keener, formerly of Ethiopia, commencement speaker, June 6.

Clyde Shenk, Tanganyika, at Steelton, Pa., May 22.

Clayton L. Keener, Strasburg, Pa., in chapel message marking close of the school term at Kraybill Mennonite School, Mt. Joy, Pa., June 2.

Annual meeting of Mennonite Children's Home Association at Millersville, Pa., Church, with Clayton Keener, Ivins Steinhauer, and Russell Byer as speakers, June 15.

A deeper understanding of music will result in greater inner joy and more "music in your hearts for the ears of God" (Eph. 5:19, Phillips). Church Music Conference will add to your understanding of music through a daily course in music appreciation. Laurelville Church Music Conference is planned for all those who desire a better understanding of church music. Does this include you? Plan now to come. To register write to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.

Ascension Day Sunday-school meeting at Paradise, Pa., with Sanford Hershey, Melvin Kauffman, Wilbur Eby, Clayton and Martha Keener, James Shank, and John Martin as speakers, May 26.

Richard Detweiler, Perkasie, Pa., in Youth Conference at Crown Hill, Rittman, Ohio, June 25, 26.

John M. Lederach, Hubbard, Oreg., speaking at the Spring Literary Banquet, Albany, Oreg., May 20.

Annual mission meeting with J. Frank Zeager and Norman H. Bechtel as speakers at Reiff's, Hagerstown, Md., Ascension Day, May 26.

Change of address: R. W. **Benner,** Sarasota, Fla., to Cabins, W. Va. Telephone No., Petersburg, CIrcle 3-2148. **Leland Bachman** from Brighton, Mass., to 1819 Woodward Place, Goshen, Ind. D. D. **Miller** from Los Angeles, Calif., to 100 S. Mad Anthony, Millersburg, Ohio. **Claude Good** from San José, Costa Rica, to Summer Institute of Linguistics, University of Oklahoma, Norman, Okla. **LeRoy S. Stoltzfus** from Bird in Hand, Pa., to 148 South Maple Ave., Leola, Pa.

Annual Bible instruction meeting at Beaver Run, Watsontown, Pa., with Erie Renno, Belleville, Pa., and Donald Lauver, Oakland Mills, Pa., as speakers, May 21, 22.

Summer Bible School Conference at Old Mill Bible Conference Grounds, Brandamore, Pa. (five miles north of Coatesville), May 21, 22. Sessions Saturday afternoon and evening, Sunday afternoon and evening. Speakers include Melville Nafziger, Harry Brackbill, Paul Clemens, Charles Gogel, Emery King, Paul and Alta Erb, Glenn Esh, Martin Longenecker, Luke Stoltzfus, Emma Rudy, Milton Brackbill, Paul Hoover, Frank King, and Bonnie Stanley. Sponsored by surrounding Mennonite congregations and individuals. Bring your lunch.

An article on the new leadership magazine, **Builder,** will appear in the next issue of the GOSPEL HERALD. Watch for it.

J. D. Graber, Goshen Biblical Seminary graduation address, May 29.

Family Conference sponsored by First Mennonite and Arvada Mennonite churches in Denver, Colo., with Orval Shoemaker, Harold Vogt, Otto Klassen, and Walter Drudge as speakers, June 10-12.

The initial meeting of a new fellowship being organized at Rocky Ford, Colo., will be held on June 5 under the leadership of Area Supervisor E. M. Yost.

Sunday-school meeting at Hanover, Pa., with Howard Witmer, Mt. Joy, Pa., and Glen M. Sell, Laytonsville, Md., as speakers, all day May 26.

Elizabeth Showalter's address until June 9 will be Box 794, Addis Ababa, Ethiopia.

The Publication Board Executive Committee will hold a regular business meeting on May 18. On May 19 Willard Claassen, Newton, Kans., will lead the Executive Committee and House Personnel in a discussion on group action as related to management. On May 20 J. N. Crowe, of the Southern Baptist Publishing House, Nashville, Tenn., will lead a discussion on management functions as related to church publishing.

Speakers in dedication services at Peoria, Ill., on May 29 will include Nelson E. Kauffman, C. Warren Long, and Ivan Kauffmann.

Bible meeting at Manchester, York Co., Pa., with James H. Hess, Willow Street, Pa., and Isaac K. Sensenig, Ephrata, Pa., as speakers; all day May 22.

Evangelistic Meetings

Milton Brackbill, Paoli, Pa., at Berlin, Ohio, April 24-30. **M. L. Troyer,** Elida, Ohio, at Spencer Chapel, Swanton, Ohio, May 3-8. **Kenneth A. Mull,** New Holland, Pa., at Garber's, Menges Mills, Pa., May 15-22. **Merlin Good,** Tanksley, Ky., at Flat Ridge, Newcomerstown, Ohio, April 19 to May 1. **Andrew Jantzi Sarasota,** Fla., at Portland, Oreg., April 3-10. **Daniel Kauffman,** Hannibal, Mo., at Birch Tree, Mo., April 27 to May 2. **Osiah Horst,** Petersburg, Ont., at Hagerman's, Unionville, Ont., April 17-24.

OUR SCHOOLS

(Continued from page 448)

consciously molded by its moral norms, social sanctions, and values, he must also find himself in the kingdom of God consciously guided by the divine revelation of God to man. A Christian's chief loyalty is not to nationalism or even democracy, which is one pillar of our public school system, but to the universal kingdom of God. The true concept of this relationship can only be developed in a situation where a maturing individual views both society and the kingdom together as he attains knowledge and understanding.

We must guide our children to an understanding of the universal elements of society. We must help them to understand its plasticity. In doing this we will expect them to respond to society. We dare not leave our children with the concept that since they are members of the universal kingdom of God, they are in no way responsible to contribute order and direction to society. They must learn to live and breathe with the conviction that as God's children they are the light and salt in society. This will not permit a withdrawn attitude, but rather a conscious seeking to give positive spiritual order and direction to society. Never can we expect a democratic, secular public school system to give our children this concept. Neither can we any more rely wholly upon the church to implant a well-balanced view of our complex society and the maturing individual's place in it.

Yet, while a Christian is in society, in a sense he is not of it. While society's values are relative, his values are guided by an absolute. His aims are beyond society. He is not living for society but for God. It is because he is living for God that he can be a light and salt to society.

In our concept of freedom we falsely equate personal pleasure with true freedom. In Christian education the child learns that 2 plus 2 always equals 4 because God so ordained it, and that the law of gravity established by God, while restraining us within a certain framework, at the same time gives us the freedom to move about at will. Imagine suddenly discovering that today 2 plus 2 equals 5 or finding yourself midway between floor and ceiling without any frictional method by which to move because the law of gravity ceased to exist. This would truly impair the freedom of man to reason, to explore, and to move about. In Christian education, from first grade to maturity, as the child develops physical concepts, he should also be developing concepts of God's spiritual laws. As he grows in his understanding of how restraining natural laws instituted by God actually give man freedom to move, to reason, and to explore, he should also be growing in the understanding of what Jesus meant when He said, "The truth shall make you free." The spiritual laws of God should then take on the same importance as Newton's law of gravity.

While the representatives of the public school in the Seven Cardinal Principles of Education realized that the development of the child is more than that of the mind, they were unable to include in it the basic foundation of all development, God. They realized that the development of ethical character was of great importance. And they, being skilled educators, realized that this was a gradual process as the concept was slowly absorbed. Therefore, they said, "Among the means for developing ethical character may be mentioned the wise selection of content and methods of instruction in all subjects of study, the social contacts of pupils with one another and with their teachers, the opportunities afforded by the organization and administration of the school for the development on the part of pupils of the sense of personal responsibility and initiative, and, above all, the spirit of service and the principles of true democracy which should permeate the entire school —principal, teachers, and pupils."

We want to develop in our children the potential God has given them for service and fellowship in His kingdom. Then we will have to realize that among the means for this development are the wise selection of content and methods of instruction in all subjects of study, the social contacts of pupils with one another and with their teachers, the opportunities afforded by the organization and administration of the school for the development on the part of pupils of the sense of personal responsibility and initiative, and, above all, the spirit of service and the principles of the kingdom of God as these principles permeate the entire school, especially the principal and teachers.

The objectives, then, of Christian education will be: the development of growth in God-centered living; the guidance of growth in self-understanding and self-development as the image bearer of God; and the development of growth in responsible civic and social behavior which will clearly stress service to God through serving one's fellow men.

It is the right and privilege of Christian schools to give a God-centered cultural education that, if anything, is superior to the academic standards of the state; to develop thinking persons with God as the absolute to guide their thinking; to give a witness to the state school system of the necessity of God in any balanced educational program; and to guide, protect, and develop immature minds so that on reaching maturity they can intelligently face our secular society.

If these objectives are sound, I believe we are mistaken when we think that it is time enough to send our children to a Christian college or to a Christian high school. Our children need Christian education while they are weak and immature, while their emerging minds are seeking the truth and basic concepts of life are being formed. With the proper background of Christian education, the older the child becomes, the more able that child should be to face our materialistic society. When he achieves maturity, he should be able to stand alone, at least for a time, and give intelligent answers to his belief as it relates to his scientific surroundings. The first grader, because of his immaturity, needs Christian education just as much as does the high-school or college student, and probably more.

Tomorrow will reveal how well we have met the need of providing a truly Christian education for our children today.

TO BE NEAR TO GOD

(Continued from page 451)

Word says so. And what a glorious thing it is we have been asked to do!

Witnesses of His grace, let us with greater endeavor tell the story.

Saturday, May 28

Workers and Laborers Together with God. Read II Cor. 6:1; I Tim. 5:18.

God needs us! There is a great deal to cause amazement in that thought! He needs our hands to do, our feet to go, our minds to think and plan and understand. He needs our ears to hear the appeals of a lost world and our eyes to see the desperation of many souls.

God has no other plan than for His people to do His bidding and work with Him. He provides the power and the strength and the ability.

Laborers in the vineyard, let us work while it is day, for the night cometh.

—Sadie Hartzler.

LIFE OF THE CHURCH

(Continued from page 455)

in God's Word, we learn to understand each other and our Lord in a new way.

Youth Night

Friday evening is reserved for the young people. During the winter months nearly two dozen teen-agers met to play ping-pong and group games and to discuss their interests in attempting to relate their high-school studies to their Christian lives, to dating and to social problems. Each month there is a Bible quiz on the Book of Luke in which the youth compete for scores to be recorded on the Bible Quiz Chart. These young people are not wasting their time on unworthy pastimes, but are thinking and acting in preparation for a life of service to their fellow men.

St. Louis, Mo.

LESSONS FROM PAST DIVISIONS

(Continued from page 442)

this is the present willingness in our group to tolerate differing interpretations regarding the millennium and the second coming. An uncompromising insistence on uniformity in nonessentials either in doctrine, practice, or polity, which is unscriptural, has been and will probably continue to be dangerous to the unity of the church. An unwillingness to submit to the main body of the church can be very selfish and divisive, but the main body in turn must not seek to suppress an honest and peaceable minority.

10. A tenth lesson is that the Scriptural teaching and requirement on unity in the church of Christ has all too often been either ignored or disobeyed, to the spiritual hurt of the church, and that accordingly this teaching needs to be much more strongly and clearly taught if this divine principle is to have the proper influence in the life of the church. "First pure, then peaceable" is all too often interpreted to mean "my concept of what is pure must prevail, and the other party is responsible to be peaceable." Violation of unity is also a sin according to I Cor. 3:1-16, but this sin has not always been recognized and identified.

Have we learned these lessons from the sad history of our divisions?

Goshen, Ind.

OUR READERS SAY—

(Continued from page 442)

It might have been slightly difficult to convince that servant that the blade used was symbolical only. Indeed, this type of symbolizing must require specially prepared exegetical methods; and may, as someone suggested indicate "a measure of desperation" (**Christianity Today,** Feb. 1, 1960).

The greatest need of the hour is not the toning down of God's decrees, gruesome as they may appear in light of present-day social standards, so often paraded in a cloak of religion, but an accentuated emphasis on evangelical evangelism, presenting the all-sufficient Gospel of the finished work of Christ on Calvary's cross, as never before. This Gospel is still able to save to the uttermost, even the potential murderer. This is a good method to deprive the noose, the chair, or the chamber of their victims. This procedure is compatible with God's way to abolish capital punishment, for His desire is that none should "perish, but have everlasting life."—S. C. Brubacher, Ayr, Ont.

♣

It must bee God's whole Booke, and not a few mis-understood Sentences out of that Booke that must try thee. Thou must not press heavily to thine own damnation every such Sentence. . . . That which must try thee is the whole Booke, the tenor and purpose, the Scope and intention of God in his Scriptures.—John Donne.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Brunk, Dr. James R. and Thelma (Keiserman, Charlottesville, Va., fourth living child, third son, Donald Alan, April 19, 1960.

Brunk, Royce and Ardith (Freyenberger), Fort Defiance, Ariz., second child, first daughter, Jodi Lyn, April 14, 1960.

Chupp, Menno and Delila (Troyer), Burr Oak, Mich., fifth child, fourth daughter, Nancy Jewel, March 19, 1960.

Detweiler, Raymond W. and Grace A. (Swartley), Perkasie, Pa., second son, Dean Arlin, April 16, 1960.

Ediger, Richard W. and Virginia (King), Hutchinson, Kans., first child, Beth Ann, April 28, 1960.

Garber, John K. and Katherine (Mummau), Mt. Joy, Pa., third son, Julian Todd, April 7, 1960.

Hartzler, Mr. and Mrs. Charles, Jackson, Minn., third child, second son, Gregory Lee, April 11, 1960.

Helmuth, Chrissie G. and Martha (Hochstetler), Bird in Hand, Pa., fourth daughter (third living), Wanda Dawn, April 24, 1960.

Hertzler, James and Mildred (Martin), Atglen, Pa., second son, James Randall, April 26, 1960.

Holst, Clarence and Victoria Mae (Zehr), St. Agatha, Ont., sixth child, fifth son, Glenn Darrell, April 22, 1960.

Janzi, Roland and Mary (Beckler), Shedd, Oreg., third daughter, Anna Mae, March 20, 1960.

Kaufmann, John and Helen (Nafziger), Tiskilwa, Ill., twelfth child, fifth son, Paul Mark, April 29, 1960.

King, Lester G. and Margie (Burkholder), Wauseon, Ohio, third child, second son, Thomas Jay, April 22, 1960.

Lantz, John and Maude (Geil), Broadway, Va., eighth child, second son, Stephen Wilmer, May 4, 1960.

Lantz, Lamar E. and Anna Mae (Shank), Colorado Springs, Colo., first child, Melody Ann, March 24, 1960.

Martin, Harold Edwin and Anna H. (Peire), Hagerstown, Md., first child, Esther Rose.

Martin, Nevin L. and Marian I. (Keener), Greencastle, Pa., second child, first son, Nevin L., Jr.

Martin, Raymond D. and Norma R. (Hershey), Mt. Joy, Pa., third child, first daughter, Suzanne Kay, April 17, 1960.

Mishler, Gerald and Esther (Yoder), Howe, Ind., second son, Joel Jay, March 25, 1960.

Neuschwander, Lyle and Florene (Scheffel), Halsey, Oreg., second daughter, Sandra Dee, April 20, 1960.

Nolt, Melvin M. and Edith (Hess), Ephrata, Pa., second child, first daughter, Sharon Louise, April 24, 1960.

Oswald, Joe and Virginia (Unzicker), Tremont, Ill., third daughter, Karen Elizabeth, April 19, 1960.

Riehl, Jesse and Sara Ellen (Troyer), New Holland, Pa., second daughter, Barbara Jean, April 24, 1960.

Ringenberg, Vernon and Thelma (Miller), El Paso, Ill., adopted Paul David (age 6), Nov. 2, 1959; Patricia Ann (age 4) and Dan H. (age 6), adopted April 26, 1960.

Ropp, Morris D. and Norma J. (Miller), Churubusco, Ind., fourth child, third daughter, Judith Lynn, April 24, 1960.

Roth, Glen A. and Annabelle (Shirk), Salem, Oreg., first child, Audrey Joy, April 25, 1960.

Roth, Paul E. and Caroll June (Hostetler), Aibonito, Puerto Rico, third child, second son, John David, April 14, 1960.

Schultz, Alvin and Irene (Gingerich), Petersburg, Ont., first child, Evelyn Kaye, April 3, 1960.

Schumm, Daniel and Reta (Schultz), Tavistock, Ont., third child, second daughter, Mary Katherine, Jan. 24, 1960.

Srof, Lore and Wilma (Pletcher), Guymon, Okla., third child, first son, Jody Ned, April 21, 1960.

Stolitzfus, Joseph C. and Marjorie (Yoder), Iowa City, Iowa, first child, Lori June, March 17, 1960.

Stutzman, Mervin and Ruth (Hofer), Brownsville, Oreg., first child, Harold Wayne, March 30, 1960.

Weaver, Elmer, Jr., and Martha (Groff), La Plata, Puerto Rico, seventh child, fifth son, James Clayton, April 24, 1960.

Weaver, Leslie and Elsie (Fulmer), Drumore, Pa., second child, first son, Thomas Lee, March 28, 1960.

Yoder, Dean L. and Velma (Weaver), Wellman, Iowa, fifth child (one deceased), first daughter, Sandra Kay.

Yoder, Mervin and Joan (Hostetler), Topeka, Ind., fourth child, second son, Anthony Lee, March 1, 1960.

Yoder, Orris W. and Doris (Lahman), Shipshewana, Ind., fourth child, second daughter, Rachel Elizabeth, April 28, 1960.

Correction: The name of the Lester M. Hoovers' son reported in the May 3 issue is Jay Wendell.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Blough—Yoder.—James H. Blough, Hollsopple, Pa., Davidsville Lutheran cong., and Janet L. Yoder, Hollsopple, Pa., Thomas cong., by Ellis Croyle, assisted by Robert Wise, at the Davidsville Lutheran Church, April 24, 1960.

Eberly—Shank.—Eugene Ray Eberly, Fayetteville, Pa., Chambersburg, cong., and Janet Louise Shank, Chambersburg, Pa., Cedar Street cong., by Harvey E. Shank at Cedar Street Church, May 1, 1960.

Gingerich—Miller.—Fredrick Daniel Gingerich, Au Gres Mich., Riverside C.M. cong., and Wilma Marie Miller, Vienna, Ill., Vienna C.M. cong., by LeRoy Schlabach at Cypress Methodist Church, April 15, 1960.

Groff—Shenk.—Clayton S. Groff, Willow Street, Pa., Byler land cong., and Elsie M. Shenk, Millersville, Pa., New Danville cong., by David N. Thomas at the New Danville Church, April 30, 1960.

Hendrick — Bishop. — Wilbur N. Hendrick, Souderton, Pa., Rocky Ridge cong., and Rebecca Lynette Bishop, Telford, Pa., Blooming Glen con., by Abram K. Landis at the Rocky Ridge Church, April 16, 1960.

Hershberger—Miller.—Edwin Hershberger and Marjorie Miller, both of the Fairview cong., Kalona, Iowa, by Morris Swartzendruber at the church, April 17, 1960.

Lehman—Timmons.—Clifford Earl Lehman and June Esther Timmons, both of Greencastle, Pa., Williamson cong., by Harvey E. Shank at the home of the bride, April 16, 1960.

Miller—Hooley.—D. Edward Miller, Sturgis, Mich., Locust Grove cong., and Marilyn Hooley, Shipshewana, Ind., Shore cong., by Lester Mann at the Shore Church, April 23, 1960.

Schmucker—Shaffer.—Donald W. Schmucker, Denbigh, Va., Warwick River cong., and Dorothy K. Shaffer, Boswell, Pa., Thomas cong., by Aldus J. Wingard at the Thomas Church, April 23, 1960.

Vernier—Yoder.—Eugene E. Vernier, Canton, Ohio, and Gladys L. Yoder, Alliance, Ohio, both of the Beech cong., by O. N. Johns at the Beech Church, April 16, 1960.

Weldy—Alderfer.—Noah Weldy, Sarasota, Fla., Bay Shore cong., and Mildred Alderfer, Harleys-

ville, Pa., Salford cong., by T. H. Brenneman at the home of the bridegroom, April 16, 1960.

Williams—Eshleman.—Ray Martin Williams, Gettysburg, Pa., Mummasburg cong., and Audrey Jean Eshleman, Greencastle, Pa., Marion cong., by Harvey E. Shank at the Marion Church, April 24, 1960.

Wyse—Stuckey.—John D. Wyse, Archbold, Ohio, Central cong., and Sharon Rose Stuckey, West Unity, Ohio, Lockport cong., by Walter Stuckey at the Lockport Church, Jan. 30, 1960.

Yoder—Klopfenstein.—Nelson Yoder, Pettisville, Ohio, and Phyliss Klopfenstein, Wauseon, Ohio, both of the Central cong., by Jesse J. Short at the Central Church, April 17, 1960.

Yoder—Peachey.—Jesse J. Yoder and Martha E. Peachey, both of Belleville, Pa., Amish cong., by Jesse D. Spicher at the Daniel N. King home, April 21, 1960.

Anniversaries

Shank. Eli and Esther (Lapp) Shank were married by D. G. Lapp on March 31, 1910, at the home of the bride's parents, Emmanuel and Nancy (Snyder) Lapp, Roseland, Nebr. They had grown up in the Roseland community and were members of the Roseland Mennonite Church. They spent their married life in Nebraska, Idaho, and Oregon. Their present address is 679 W. Sherman St., Lebanon, Oreg. Mr. and Mrs. Shank were honored on Sunday, April 3, when open house was held at the home of Mr. and Mrs. Louis Landis in observance of their fiftieth wedding anniversary. They have four children: Raymond, Nampa, Idaho; Marvin, Richland, Wash.; Ruth—Mrs. Earl Landis, Brownsville, Oreg.; and Pearl—Mrs. George Kauffman, Lebanon, Oreg. All were present at the anniversary, the first time in eleven years that all were privileged to meet at the same time with their parents. Of the 18 grandchildren, all but five were present. The youngest guest was their great-grandchild. Eight of the guests present had also been present at their wedding. An anniversary dinner was enjoyed by the relatives on Monday, April 4, at the Landis home. They are charter members of the Plainview Mennonite Church.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Burkey, Mary Magdalene, daughter of Jerome and Sarah (Bechtel) Burkey, was born Nov. 14, 1899, in Harrison Twp., Ind.; died April 25, 1960, at South Bend (Ind.) Osteopathic Hospital; aged 60 y. 5 m. 11 d. She had been in failing health for several years. Surviving is one brother (George, Syracuse, Ind.). She had taken care of her mother through a long illness and for many years took care of her stepmother and her father, both of whom were invalids for many years. She was interested in the work of missions, and was a correspondent and historical writer for her home town paper. She was a member of the North Main Street Mennonite Church, Nappanee, Ind., where funeral services were held April 27, in charge of Homer North; interment in South Union Cemetery.

Good, Anna M., daughter of the late Henry and Christie Ann (Denlinger) Hershey, was born Aug. 24, 1879; died at her home, Intercourse, Pa., April 11, 1960; aged 80 y. 7 m. 18 d. On Jan. 10, 1900, she was married to Isaac M. Good, who died May 1, 1948. Surviving are one daughter and one son (Miriam—Mrs. John E. Landis, Lancaster, Pa.; and Maurice M., Gordonville, Pa.) and 3 grandchildren. One daughter and one son died in infancy. She was a member of the Hershey Church, Kinzers, Pa., where funeral services were conducted April 14, in charge of Martin Hershey and Sanford Hershey.

Herr, Fannie M., daughter of Clayton and Margaret (Keener) Miller, was born Oct. 31, 1880; died March 5, 1960, at her home, Hanover, Pa.; aged 79 y. 4 m. 3 d. She was married Nov. 4, 1902, to Elmer J. Herr, who survives. Also surviving are 7 children (E. Grant, Spring Grove, Pa.; John D., Hanover, Pa.; Harold M., Gettysburg; Mrs. Ida Mae Hoffman, Arcadelphia —Mrs. Lehman Longenecker, Keyser, W. Va.; Ellen H., Crabb Orchard, W. Va.; and Mary—Mrs. Harold Weaver, Elkhart, Ind.), 2 brothers (Amos E. and Clarence L.), and one sister (Anna —Mrs. Levi Diller), all of Hanover, 21 grandchildren, and 9 great-grandchildren. She was a lifetime member of the Hanover Church. Funeral services were held March 9 at the Bair Mennonite Church, in charge of Richard Danner and Harvey Grove; interment in adjoining cemetery.

Ickes, John H., son of Joseph and Kathryn (Rock) Ickes, was born June 21, 1886, at Pond Bank, Pa.; died of a stroke April 24, 1960, at Mont Alto, Pa.; aged 73 y. 10 m. 3 d. He was married to Laura Reichard, who died Dec.—1952. Surviving are 2 children (Mrs. Raymond Simmers and Fred, both of Mont Alto), 3 grandchildren, 2 great-grandchildren, and one sister (Mrs. Sarah Kauffman, Mont Alto). Funeral services were held April 27 at the Sellers Funeral Home, Chambersburg, Pa., in charge of Harvey E. Shank; interment in Mt. Zion Cemetery.

King, Martha Melinda, daughter of Christ and Magdalaine (Kreider) Mann, was born May 26, 1884, in Elkhart, Ind.; died at her home, Scottdale, Pa., April 25, 1960, following a 10-week illness due to a heart and liver ailment; aged 75 y. 10 m. 29 d. On Jan. 19, 1905, she went to Fort Wayne, Ind., to work in the first four pioneer mission workers, and labored there 26 years. She also gave short periods of service at the Chicago and Toronto missions. At the Fort Wayne Mission, she met Ben S. King, a young pastor, whom she married on May 26, 1908. Surviving are her husband, 4 daughters (Gladys —Mrs. Cleason Bender, Scottdale; Genevieve—Mrs. Harold Kline, Hagerstown, Md.; Velda—Mrs. Ezra Good, Knoxville, Tenn.; and Carolyn—Mrs. Fred Augsburger, Youngstown, Ohio), 16 grandchildren and 2 brothers (Rufus, Central Lakes, Mich.; and George, Elkhart, Ind.). One son died in infancy. Her parents and one death were 4 sisters and 5 brothers. She served faithfully as a minister's and bishop's wife, as a personal worker and prayer partner, and taught the family Bible study together with her husband as a family in evangelistic work. Since May, 1952, she continued her mission interest by attending the North Scottdale Mission and becoming a charter member of that congregation when it was organized as a church. Funeral services were held April 28 at the Mennonite Church of Scottdale, in charge of Edwin Alderfer, A. J. Metzler, and Paul Erb; interment in Scottdale Cemetery.

Martin, Solomon M., son of Solomon and Amanda Martin, was born Nov. 6, 1868, at Hagerstown, Md., and at his home, New Holland, Pa., April 22, 1960; aged 91 y. 5 m. 16 d. He was married to Hettie Z. Good, who survives. Also surviving are 8 children (Sue G., at home; Fannie—Mrs. A. B. Burkhart and Hettie—Mrs. G. Rupert, Lancaster; Clayton S., New Holland; John H., Honey Brook; Edna—Mrs. Dan Denlinger and Eli G., Lancaster; and Lester G., Dover, Del., 36 grandchildren, and 40 great-grandchildren. He was the last of his immediate family. He was a member of the New Holland Church where funeral services were held April 26, with Mahlon Witmer and Frank Shirk officiating; interment in Weaverland Cemetery.

Myers, Earl Calvin, son of Jerry W. and Sadie (Oberholtzer) Myers, was born March 5, 1915, in Franklin Co., Pa.; died of a heart attack April 26, 1960, near Greencastle, Pa.; aged 45 y. 1 m. 21 d. He was married to Ruth Ebersole, who survives. Also surviving are 5 children (E. Richard, Glen L., Rachel D., Sharon E., and Karen E., all at home) and the following brothers and sisters: Roy, Greencastle; Alvin, Chambersburg; Mrs. Percy Houser, Lemasters; Clyde, Mrs. Eldon Coldsmith, and Mrs. Pearl Pentz, Greencastle; and Harry, Harrisburg. He was a member of the Chambersburg Church, where funeral services were held April 29, in charge of Harvey E. Shank, Amos Martin, and Reuben Martin.

Peachey, Chester Jacob, son of Mr. and Mrs. Frank Peachey, was born Oct. 26, 1916; died Feb. 14, 1960, at the hospital, Greenville, S.C., following surgery for a burst ulcer; aged 43 y. 3 m. 19 d. He is survived by his widow (Helen Burkhart Peachey), 2 sons (Dale and Kenneth) and one daughter (Sharlene), all of Taylors, S.C., his father and stepmother of Bareville, Pa., 2 sisters (Mrs. Willis K. Lefever, Lancaster, Pa.; and Priscilla, Bareville), and 2 brothers (Paul, Lancaster; and Richard, Bareville). He was a member of the Mennonite Church at Groffdale, but since going to Greenville seven years ago, he attended the Boulevard Baptist Church. Funeral services were conducted Feb. 16, at the Mackey Mortuary, Greenville, by Frank Collins and Feb. 19 at the Esbenshade and High Funeral Home, New Holland, Pa., by Mahlon Witmer; burial in Groffdale Church Cemetery.

Riegsecker, Albert, son of the late Joseph and Mary (Nofziger) Riegsecker, was born near Archbold, Ohio, May 24, 1898; was accidentally killed while starting a tractor he had just mired on a farm near Oak Shade, Ohio, April 14, 1960; aged 61 y. 10 m. 20 d. On Aug. 14, 1928, he was married to Leah Smead, who survives. Also surviving are 2 sons (Norman, Elmira, Ohio; and Darold, Ohio State University, Columbus, Ohio), 3 daughters (Donnabelle—Mrs. LaVern Burkholder, Archbold; and Carol and Sharon, at home), and 6 grandchildren. A half brother (Jonas Roth) preceded him in death. He was a member of the Central Church, where funeral services were held, in charge of Jesse Short and Roy Sauder.

Roth, Ollie, daughter of Jacob and Lavina (Hershberger) Rediger, was born Feb. 5, 1912, at Milford, Nebr.; died of a brain tumor April 23, 1960, at Milford; aged 48 y. 2 m. 18 d. On Dec. 24, 1933, she was married to Oliver Roth, who survives. Also surviving are 6 sons (Cloy Eugene, Milford; Lyle Dean, Meridian, Idaho; Lonnie Ray, Jerrel Leon, David Allen, and Phillip Lynne, all at home), 3 grandchildren, her mother (Mrs. Lavina Rediger, Milford), 5 brothers (Sterling, Wellman, Iowa; Stanley and Merle, Milford; Dallas, Mt. Pleasant, Iowa; and Ferman, Borchester, Nebr.), and one sister (Nora, Milford). Her father and one sister preceded her in death. She was a member of the East Fairview Church, where funeral services were held April 26.

Smucker, Franklin Isaac, son of Jonathan P. and Salome (Pecht) Smucker, was born June 14, 1875, near Knox, Ind.; died April 17, 1960; aged 84 y. 10 m. 3 d. He grew up in the Nappanee, Ind., area, where his father served as bishop for 25 years, was baptized in the stream known as the Yellow Creek, and received into the fellowship of the Mennonite Church. On Dec. 5, 1897, he was married to Elizabeth Kinzie Yeiter of Tiskilwa, Ill. They started farming near Tiskilwa on the same farm where they celebrated their golden wedding anniversary in 1947. From 1916 to 1918 they served at the Mennonite Orphans' Home at Normal, Ohio. He was active in the Willow Springs Mennonite Church, where (in 1894) he introduced English singing and four-part singing. When a children's department was added to the Sunday school in 1907, he became its first superintendent. He was active in organizing and promoting the summer Bible school, and conducted many children's meetings on Sunday evenings and during special church services. He served the Willow Springs Church in many ways and also served on the Board of the Mennonite Old People's Home in Eureka, Ill. He was also interested in nature and wrote nature articles for the **Youth's Christian Companion.** In 1947 they moved to Morton,

where his wife died in 1948. During the last three years he lived with his daughter Ruth—Mrs. Carl Magnuson. Also surviving are another daughter (Dr. Esther Hodel, Morton), 2 sons (Mark, Wheaton, Ill.; and Milton, North Vernon, Ind.), 12 grandchildren, and 2 great-grandchildren. Funeral services were held at the Willow Springs Church, in charge of C. Warren Long and J. N. Kauffman.

Swegheimer, David, son of the late Fred and Mary Ann (Jones) Swegheimer, was born at New Philadelphia, Ohio, June 3, 1916; died at the Mercy Hospital, Canton, Ohio, April 25, 1960, after suffering a heart attack three weeks previously; aged 43 y. 10 m. 22 d. On Aug. 24, 1941, he was married to Delilah Miller of the Louisville area, and since then they had resided near Louisville. Surviving are his wife, one son (David Gene), 2 sisters (Margaret—Mrs. Fred Hawk, Bolivar, Ohio; and Elizabeth—Mrs. William Updegraff, Dover, Ohio), and 7 brothers (George, Leland, and Fred, Canton, Ohio; Charles, Arthur, and Albert, Dover, Ohio; and Herbert, Wilmot, Ohio). He was a member of the Beech Church, where funeral services were held April 28, in charge of O. N. Johns and Ray Bair.

Troyer, Levi J., son of Jacob Y. (Smucker) Troyer, was born May 16, 1885, at Bellefontaine, Ohio; died of cancer April 28, 1960, at the home farm; aged 74 y. 11 m. 12 d. He was married on Nov. 30, 1913, at West Liberty, Ohio, to Trella Kauffman, who survives. Also surviving is one son (Philip, Plain City, Ohio). He was a member of the South Union Church. Funeral services were held May 1 at the Hostetter Memorial Home, West Liberty, in charge of Roy S. Koch, assisted by Abram Kaufman; interment in South Union Cemetery.

ITEMS AND COMMENTS

BY THE EDITOR

Evangelist Billy Graham, whose meetings in Israel stirred lively controversy over whether he should be allowed the use of non-Christian platforms to seek decisions for Christ in the Jewish state, said his week-long visit to the Holy Land was "more a pilgrimage than a crusade." At the most crowded press conference ever held in the King David Hotel, Mr. Graham attempted to correct misunderstandings regarding the objectives of his trip. He said he came to visit the famous holy places in Jordan and Israel, and to preach the Gospel mainly to Christians without, however, rejecting anybody. He declared his purpose was definitely not to proselytize. "I thank you Jews rather for proselyting me," he said, pointing out that "Christ and all the writers of the Bible except one, and all the apostles, were Jews."

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India has provided an expenditure of $2,000,000 for family planning in its 1960-61 budget. According to official figures, there are now more than 1,000 birth-control clinics operated by the government all over India—one of the few countries in the world which has officially adopted a family-planning program.

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One out of every four Christmas cards sent in 1959 had a religious theme, compared to one in 20 a dozen years ago. A total of more than 2½ billion cards mailed last Christmas included an estimated 650 million religious greetings.

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The American Bible Society in 1959 published first New Testaments in Beti, a language of Cameroun, and in Totonac, a Mexican Indian dialect. First Gospels of Mark were published in a Philippine language and in five Mexican Indian dialects. There are still about 1,000 languages in which no part of the Bible has ever been published. Translations into these languages are being brought out at the rate of one new language a month. Scriptures have been made available in more than 500 languages in the twentieth century.

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The Postmaster General at Washington has asked Congress to increase the postage rate for religious and other nonprofit periodicals entered as second class. The new rate recommended for religious periodicals would more than double the postage bill of the smallest publications and would have varying effects on the larger magazines, depending upon the amount of advertising matter they carry and the centrality of their publishing location with respect to the majority of their subscribers. The postmaster wants religious and nonprofit periodicals to pay 50 per cent of the rate applicable to profit-making second-class matter.

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Easter was not generally observed in the United States until about the time of the Civil War. Puritans in England had refused to celebrate Easter because of their distaste for the ritual which often accompanied religious festivals. Early United States settlers felt similarly.

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A major church union took place at Minneapolis, April 22-24, merging the Evangelical Lutheran Church, the American Lutheran Church, and the United Evangelical Lutheran Church to form the American Lutheran Church.

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As a part of the recent Lutheran merger, the Wartburg Press at Columbus, Ohio, and the publishing house at Blair, Nebr., will merge with the Augsburg Publishing House at Minneapolis. This merger will produce the fourth largest church publishing house in the nation. The plant at Minneapolis will be enlarged by a half-million-dollar addition.

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Italian Pentecostals have obtained official recognition by government authorities at Rome and will now be known as the "Assemblies of God in Italy." There are some 500 Pentecostal groups or communities throughout Italy with total baptized adult membership estimated at 60 thousand persons.

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Vice-President Richard Nixon, in reply to a question from one of our readers as to whether voting endangers one's position as a conscientious objector, says that "Congress has never made the obligation to serve in the national defense depend upon the right to vote." He feels that the question of whether one has voted or not should not affect his status as a conscientious objector.

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A new product on the supermarket shelf is the Holy Bible. Family Bibles for Protestants, Jews, and Catholics went on sale in several stores in Philadelphia recently. They can be acquired either in complete bound volumes or by weekly purchases of 15 separated sections and a durable binder.

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The Amplified New Testament has proved to be a surprise best seller. There are now more than a half million copies in print. The editor, Frances E. Siewert, is now working on the Amplified Old Testament. Parts will be published in 1962 and the rest of it two years later.

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A publisher at Syracuse, New York, has given two million dollars to Syracuse University for buildings to be used by the school of journalism. This school of journalism includes one of the country's chief centers of religious journalism training.

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A Spanish edition of the Methodist Story, Methodist home magazine, is now being published. It serves chiefly Spanish-speaking Methodists in Puerto Rico and Cuba.

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Byron Johnson, pacifist Congressman from Colorado, told Congress that in his district "is stored the free world's supply of nerve gas. We have enough gas within a few miles of my home to kill every human being on the face of the earth." Since the use of this gas is internationally forbidden, and the preparation of it utterly wasteful, Johnson wondered whether it wouldn't be better "to devote our energies more constructively to the solution of the problems of the people throughout the world so that no nation would feel so angry with us that they would be tempted to use any of these weapons against us."

• • •

Karl Barth, Swiss theologian, recently reaffirmed his belief in the futility of infant baptism. Barth declares that "it is not even right to baptize those who do not know what is done to them." He says further, "it is not a question of what men or churches have to say, it is a question of what the Bible says. The New Testament baptism is not for such persons who do not know what they are doing, but for such ones that have a personal experience with Christ and want to belong to Him. . . . Therefore it is only for those who have come into a right relationship with Christ."

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The founding of a Southern Baptist congregation at Levittown, Pa., gives the Southern Baptists representation in all 50 states of the Union.

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Rejection of a bill of the Indian Parliament which would have regulated conversions from Hinduism to non-Indian religions was hailed by the National Christian Council of India. Non-Indian religions cited in the measure included Christianity, Islam, Judaism, and Zoroastrianism. The bill was strongly opposed by the Protestant Council as being "both discriminatory and contrary to

the spirit of the United Nations declaration of human rights and the Constitution of India." If the legislation were passed, the Council said, "social and other pressures would be so great on individuals that they would forfeit their personal freedom to change their religion, which freedom is basic to any act of religious conversion." The Minister of State for Home Affairs told the Lower House of Parliament that there has been "no mass conversion as is alleged by the mover of the bill."

• • •

Plans for expanding Protestant literature ministries in Argentina, Chile, and Uruguay were mapped by 40 representatives of 17 agencies in a meeting of the Evangelical Literature Conference at Buenos Aires. Evangelical publishers in Argentina produce more material in Spanish than those in any other country, turning out half or more of the total produced in Latin America.

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Ten congregations in Levittown, New Jersey, were told in a public announcement that their community would "probably have racial integration in the near future." Said the statement: "It is generally recognized that sooner or later the present New Jersey law (against housing discrimination) or some law substantially like it will be upheld and enforced and sooner or later some Negro families will move into Levittown." Builder William J. Levitt had originally maintained that he would not sell to Negroes. His planned community, begun in 1958, is scheduled to have a population of roughly 65,000 within another three years. While developing Levittown, Pa., which is 15 miles from Levittown, New Jersey, Mr. Levitt did not sell to Negroes. When a buyer resold to a Negro family two summers ago, it touched off demonstrations. There are only a few Negro occupants there now.

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Public halls and auditoriums in Tokyo were jammed as the American-produced moving picture, Martin Luther, was shown with a Japanese sound track for the first time in Japan.

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R. L. Hartzler, member of a delegation from the United States to the Congo Inland Mission, says that fluidity describes all of Africa, meaning that the tide of political, religious, and social affairs may take a sudden turn in any direction. He said that Africans recognize missionaries as very important people in this crisis time. Congoese church leaders do not believe political self-government will greatly affect the church, because inwardly they feel they already have freedom through the Gospel. Tribal warfare presents a great problem to emerging Africa and has struck a hard blow to the church in the Congo, but the cords of Christian brotherhood are showing up strongly through it.

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World membership of the Society of Friends (Quakers) totals 194,862, a gain of 1,840 over the previous year and of 19,000 since 1949. There are 121,658 Quakers in the United States. The largest concentration of membership is in Pennsylvania.

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Governor Nelson Rockefeller's atomic bomb shelter plan for the state of New York has been opposed by the Greater New York Committee of the National Committee for a Sane Nuclear Policy. The opposition is upon grounds that it would give people a false sense of security and divert efforts toward disarmament.

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According to a teen-agers' survey released by the Youth for Christ magazine, one of parents' biggest mistakes is failure to give their children adequate spiritual help. The young people also said parents "don't discipline us enough." Commenting further on the shortcomings of their parents, the young people said: "They treat us like babies. They don't understand us or take time to see things through our eyes." Less than 10 per cent of the 2,000 young people questioned said their decision to become Christians resulted from parental influence. Most of them gave friends or the sermon as the key factor. About one third reported they have a family altar in their homes.

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Southern Baptists are extending into the North and Northern Baptists are extending into the South. Highland Park Baptist Church in Augusta, Ga., is the first congregation in Georgia to affiliate with the American (Northern) Baptist Convention.

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About 20,000 Baptists from 106 countries are expected to attend the Baptist World Congress to be held at Rio de Janeiro, Brazil, June 26 to July 3.

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The Soviet government is especially worried by the religious activities of Baptists, Seventh-day Adventists, and Jehovah's Witnesses, according to a young Russian embassy official who recently defected to the West. He told the Senate Internal Security Committee that these sects are not as easy to control as is the Russian Orthodox Church and that they are more appealing to the Russian people.

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Nonviolent actions against discrimination, such as the sit-in demonstration in the South, were commended by the Church of the Brethren General Board as "appropriate Christian witness for those whose consciences so lead them."

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Mississippi has a new law under which local congregations may by a two-thirds vote retain church properties if they withdraw from their national denominations to prevent integration.

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United States residents are not being asked in the 1960 census, "What is your religion?" This question was asked in 1957 in a sample survey, and almost everyone was willing to answer it. But a few religious and civil liberties groups argued that this inquiry was not a proper function for a government agency, and it was omitted. There will be pressure by some churchmen and social scientists for its inclusion in 1970.

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College faculty salaries have risen an average of 10.6 per cent throughout the nation in the last two years, according to the United States Office of Education. The average salary of full professors in private colleges is $8,850 a year against $7,360 two years ago.

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Production of cigarettes in the United States reached nearly one-half trillion in 1959. Total value was $2,187,000,000 before state and federal taxes.

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Portions of the Scriptures have been published in a total of 1,151 languages and dialects as of 1959, an increase of 15 over the previous year. Complete Bibles are available in 219 languages, entire New Testaments in 271 others, and at least one book of the Bible in an additional 661 tongues. It is estimated that there are still about 1,000 tongues in which no part of the Bible has yet been published.

• • •

Of the 168-member churches of the World Council of Churches, 48 admit women to the full ministry. Nine "ordained women to a partial or irregular ministry," 90 do not ordain women, and 21 did not supply any definite information.

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The Protestant Teachers' Association of France has labeled as unacceptable a new law that provides state subsidies for approved private schools. In a statement disassociating itself from the spirit of the new law which the French Parliament passed last summer, the Protestant educators reiterate their support of the principle that "lay schooling" should be the only kind eligible for state aid.

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This year it will be possible for the first time for United States motorists to see the Soviet Union from their own car without guides. There are many new roads and most of the regions will be open without restrictions. Also 30-day visas may be renewed without too much difficulty. About 15,000 Americans traveled in Russia in 1959. This year the number may double.

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A World Conference on Atomic Disarmament was held in London in April. Bertrand Russell opened the conference. Martin Luther King, American Negro leader, was one of the speakers. Members of the conference engaged in a peaceful march against disarmament following the conference.

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Gospel Herald

Graham emphasized in Israel (1) forgiveness that erases distrust and (2) self-giving love which causes men to exclaim, "Behold, how they love one another."

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Billy Graham in Israel

By Paul Swarr

"Whoever would have thought that it would have been possible in 1960 for a world-famous American evangelist to roam around the country preaching the Gospel openly to thousands of Jews?" Thus wrote a local Anglican pastor shortly after Billy Graham's five-day visit to Israel, March 17-22. Israel was the last stop in Graham's two-month "Safari for Souls" in Africa and the Middle East. He had held services in Cairo and in the Old City of Jerusalem just prior to his arrival here.

Billy Graham had been invited to Israel by the United Christian Council, which represents almost all the Protestant groups in the country. The U.C.C. planned for Graham to speak in four of the large cities, and local committees made the arrangements for these services. Roy Kreider was on the planning committee here in the Tel Aviv area where our two families live. For Billy, who had never been here before, coming to the Holy Land was a pilgrimage as well as a privilege to speak.

The Israeli foreign ministry kindly welcomed Graham as a "guest of the government." This "welcome" nonetheless had its restrictions. When the U.C.C. endeavored in Tel Aviv to hire the almost 3,000-seat Mann Auditorium, Israel's largest hall, the foreign ministry refused, stating that "Tel Aviv is an all-Jewish city." Israel's chief rabbinate added: "All missionary activity is objectionable. Dr. Graham's purpose is conversion and therefore falls in the category of such activity."

Time magazine reported that Prime Minister Ben Gurion, on tour in America at the time, had cabled that "he had no objection to Billy Graham's using the Mann Auditorium provided that he refrained from mentioning Jesus Christ before a Jewish audience." Faced with such an alternative, the U.C.C. chose instead a small church in Jaffa, the largest Christian property available. Reports simmered across the border to us that Arab neighbors, under more nearly totalitarian regimes, were smiling under their turbans at this discrimination against a minority group in supposedly democratic Israel.

The storm that broke in Israeli newspapers over this matter simply helped to whip up popular interest. Press comments varied, some papers strongly backing the government, others openly critical of this infringement of democratic rights. One retired Hebrew University professor wrote: "If Billy Graham can bring a spiritual revival to Israel, then may the blessing of the Divine be upon him." When Billy crossed the border from Jordan, he was immediately huddled into a press conference, and then a radio interview. The press conference, attended by about 60 reporters, was said to be the largest press gathering in Israel since the Sinai War of 1956.

At the press conference, Graham was clearly at ease and in command of the situation, to the surprise of the reporters. His tactful openness evidenced divine

His Wand Is Brother-Love

By BERTHA B. BENDER

The Master comes. He woos expectantly
The concert spell that cues His opening line:
They *must* be *one* to faithfully define
His pulsing chords, His urging symphony.
But tears* control His players Tennessee,
Johannesburg; His Asians seethe, repine;
Sad Jews, cold Navahos. . . . Deranged design!
If hate is not undone by harmony.

Alarmed, the cosmos waits; it clamors, moans;
It strains with shortened breath, is stark with fears
That hatred foil the Master, course amuck.
But *He* holds forth His wand. We hear His tones:
"Who touches this turns color-blind, reveres."—
Some come.—His crippled symphony is struck.

Hesston, Kans.

* With acknowledgment to *Tranen* (tears) *over Johannesburg*, Dutch title of a novel dealing with the race problem in Johannesburg.

wisdom. When asked if he would try to make converts (a very touchy matter here), he responded, "I've not come to proselytize. It was your people who proselytized us, for every book of the Bible, except one, was written by a Jew." When asked if his message would be delivered to non-Christians, he said that "if persons other than Christians want to come, I can't keep them away. And I don't think you would want me to." When a reporter inquired about his views of the Middle-Eastern Arab-Jewish unrest, Billy emphasized that his visit is nonpolitical, and that he has "no panacea for solving the complex problems of the Middle East." But he added that if the two principles of loving your neighbor and granting forgiveness were followed, peace would be inevitable.

In the evening of that same day closed meeting for Christian workers from all over Israel was held at the Assemblies of God Church in Jerusalem. About 300 attended. The service was informal, and Billy's message was geared to add impetus, challenge, and blessing to our lives and work here. The next day's schedule allowed the Graham team to withdraw to some of the sacred spots of the Holy Land, and view such scenes as the purple majesty of Lake Galilee. Then in an intense three-day weekend, four services were held—in Haifa, Nazareth, New Jerusalem, and Jaffa.

As if to underscore the publicity effect of the newspaper debate, the first public service in an Arab church in Haifa overflowed with a mostly Jewish audience of more than 2,000. Many of course came out of mere curiosity, while others were intent upon hearing this "modern prophet" with his universal message. The next day the Sunday morning service was held in a picturesque outdoor wooded part of Nazareth. Graham capitalized on this setting to refer to the boyhood years of Jesus in this same village. The audience of several thousand was mostly Arabic. That evening in Jerusalem's YMCA, Billy faced a typically Jerusalem audience—intellectual, philosophical, orthodox. A *Jerusalem Post* report summarized: "Jerusalem received him with a chilly silence."

The last service in Jaffa was of special interest to us, living in this Tel Aviv-Jaffa area. The small Scotch Presbyterian Church bulged and overflowed with approximately 1,400 people, bringing the estimated total attendance at the four services to 7,000 or 8,000. The mostly Jewish audience was surprisingly reverent. As in Haifa and Jerusalem (Nazareth had an Arabic translator), the service was translated into Hebrew by Southern Baptist Missionary Robert Lindsey. Roy Kreider had diligently directed the choir, in which the other three of our staff were members, during long weeks of practice. That evening in addition to hymns sung while the audience gathered, Cliff Barrows led the choir in singing the hymn, "One Day," a 30-voice testimony to the same message Graham preached, of the Son of God—"living, dying, rising, saving, coming!"

Preaching in Israel is not synonymous with preaching in America, or in Africa. The changeless message must be geared to changing audiences and cultures. Billy Graham's message was simple, direct, yet carefully worded and tactful. He emphasized the universality of our need: all have sinned; all have transgressed the law of Moses. God demanded sacrifices by blood to make man conscious of the life-destroying seriousness of his sin. The nonexistence of sacrifices

(Continued on page 485)

Our Readers Say—

We will all agree that there was no music accompaniment in the early Christian church. Authentic secular history would even bear this out. However, I was impressed recently when attending a Jewish open house of a new synagogue. Everything was new and de luxe. A piano in one corner was completely covered. One Gentile in the group asked our guide why. He replied that the Jews do not use music accompaniment in their true worship; they have the cantor who does most of their singing, also young choirs. Asked why the piano was there, he said some pressure had caused it to be there. When he was told of the music instruments mentioned in the Bible, he questioned whether they had ever been used in their true worship, implying if it was done it was not with the blessing of God. May we worship our God and Maker in spirit and truth.—Moses H. Yoder, Hartville, Ohio.

* * *

We all enjoy the HERALD We like its format, and its thought-provoking spirit-stimulating articles. And the poems! Most of all the editorials.—Esther Smucker Hodel, M.D., Morton, Ill.

* * *

I want to thank you for the fine selection of poetry appearing in the GOSPEL HERALD. Especially do I want to say thanks for the poem, "Not Unworthy," by Edna Mertz (April 19). On Easter Sunday we had a communion service at Souderton and I was thinking along those lines on Monday. Then on Tuesday the GOSPEL HERALD arrived with the poem expressing my thoughts so beautifully. Thank you again.—Mrs. Norman Clemmer, Jr., Souderton, Pa.

* * *

"God's Healing Power." by Lois Kauffman (April 26), really thrilled me. If it were not for the healing power of God we receive only by minding Him and obeying His Word. I would have been under the ground years ago. I'm so glad this ordinance of anointing with oil (Jas. 5:14, 15) isn't for a select few. But it's for whosoever will. I'm also glad that when the Bible says shall it means shall. Glory to His name. —Mrs. Walter S. Kinsey, Quarryville, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS BOYD NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA NITZSCHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The New Subscription Plan

There is now in effect, since May 1, a new subscription plan for the GOSPEL HERALD. This plan is designed to help all of our congregations to get the official church paper into every home. Therefore it is called the Every Home Plan (EHP).

Single subscriptions will continue for those who are not participating in the EHP. The cost of these subscriptions is $4.25 a year, or three years for $11.25.

The rate is $3.50 per year, however, for the EHP. Under this plan the church, through any person it may appoint to take care of this, will send us the names and addresses of all the families of the congregation. The GOSPEL HERALD will then be mailed directly to each home each week. The EHP subscriptions expire each year on April 30. The congregational representative sends us one check each year and keeps us informed of address changes and of additions to or subtractions from the list.

It should be observed that the EHP is not just a club of those wishing to participate. It must include every home. We will trust our congregations to decide just what that means: whether it should include a home where only one person, perhaps a youth, is a member; whether it should be sent to homes which say they don't want it; whether it should be sent to nonresident members. The point of decision should be, Will the GOSPEL HERALD serve any possible good function in this home?

There may be a bit of confusion in getting this plan started. But after it is started by any congregation, it should function simply. Even though the EHP year is from May 1 to April 30, the plan can be started at any time. Simply send the list of names, with full addresses. You will be billed for the remaining portion of the year.

Every present subscriber who transfers to the EHP will be issued a credit memorandum which can be: (1) given to the congregation to be used in payment of its EHP account, (2) used to pay for a gift subscription, or (3) redeemed for cash.

The best way, probably, to get the money for this congregational subscription is from the church treasury, which is supplied through the church budget. Putting the church paper into the home is one of the literature services of the church to its members, like the supplying of Sunday-school materials. For these services the members support the church.

Many of our readers have described the GOSPEL HERALD as indispensable to them. Our congregational administrators should think of it as indispensable to all. It is the pastor's aid in acquainting the members with the whole church —its personnel, its program, its thinking, its doctrine, its outreach. The GOSPEL HERALD presents the total activity of the Mennonite Church: missions, education, publication, evangelism. It contains reports and announcements. It brings news items from the non-Mennonite religious world. It tells of births, marriages, anniversaries, and deaths in the homes of your friends. It binds us together as the Christian family which we ought to be. Its articles and devotional aids stimulate Christian living. It is a forum of opinion. It is the paper of our brotherhood. Members who do not read it place themselves in some sense on the fringes of the brotherhood. It should be the concern of every congregation not to leave them there.

For some few years our subscription list has been at something of a plateau—between 17,000 and 18,000. It is estimated that we have at least 25,000 homes represented in the congregations which are considered the GOSPEL HERALD constituency. The Every Home Plan therefore should result in a considerable increase in our subscriptions. It is in this hope, and because of the decreased office work in handling just one renewal order each year, that we are able to offer a reduction in the subscription rate.

We earnestly solicit the co-operation of church leaders in getting the EHP into operation within the current year. Individual subscribers can urge their leaders to get the congregation into the EHP. But be sure to keep your subscription alive until this is accomplished. And we would appreciate testimonies of the value of the GOSPEL HERALD to its readers.

We pledge you our editorial and publishing best in making the GOSPEL HERALD a welcome, and indispensable, weekly visitor in every home.—E.

A Restitution Complex

Zacchaeus, the publican of Jericho, promised that he would restore what he had taken wrongfully in his office of tax collector. We have no record that the Lord Jesus said anything to him about this, either before or after the promise. But He certainly said nothing against such restitution, and we may assume that He approved it.

It has been the experience of thousands that they have been unable to know God's forgiveness—and to forgive themselves—until they have done what is possible to make right the wrongs they have done, when these have affected other people. Some of us know we would never have made progress in our Christian life if we had not paid for candy and fruit we had stolen, or confessed cheating in schoolwork, or asked the forgiveness of people to whom we had lied. One can't forget his sins by ignoring them. Too many people are trying to forget their sins by refusing to remember them.

But it is also true that we can't atone for our sins through self-crucifying restitution. One form of good works may be correcting our bad works. It is a form of moralism to think that we will be able to achieve peace by making all our wrongs right. One can't buy off the wrath of God with checks and currency and silver.

Satan has a way too of keeping people in spiritual distress by making them wonder if they do not have to make some more restitution. There are supersensitive consciences that keep in torment over things that should not bother. We do not give examples here for fear of seeming to belittle a tender conscience. But we have known people who were driven to confess faults which most people would never think of. We must not let trifling things keep us from the peace and assurance that God wants to give us.

God forgives us by His grace, and for the sake of the Lord Jesus. When we confess our sins, He forgives us. He forgets our sins, and we should forget them too.

It has been observed that a chief theme used by our writers of children's stories is that of restitution. It may be that we make too much of this. Doctors and counselors to whom people bare their hearts tell us that our people need to be helped to self-forgiveness. It is proper and necessary to be concerned about our sins. But we must learn how to get rid of that concern also. It can be disastrous

for a person of tender conscience to live constantly with a fear that there may be something more to make right. We must learn to come out of those shadows and to bask in the bright sunlight of forgiving grace. Having a restitution complex is not a sign of special holiness. It may be a sickness of heart and mind for which parents, teachers, and ministers must minister healing.—E.

Argentine Mennonite Women's Conference

BY BEATRICE HERSHEY HALLMAN

In February a small representative group of our Christian women gathered at our church campgrounds, Monte El Retiro, on the outskirts of Trenque Lauquen, Province of Buenos Aires. The group was smaller than last year, mainly because of an increase in train and bus fares, plus a pronounced increase in the cost of living. We who were there will not soon forget the inspirational messages of our guest speaker, and the devotional meditations given by our sisters from different congregations.

"Ye Shall Be My Witnesses" was the challenging conference theme. This same theme was used in our annual conference which immediately followed, and the later conference for Family Week, Intermediates, and Young People.

Our day began with the typical "café con leche." This consists usually of coffee with hot (previously boiled!) milk, sugar for the ones who like it, French crusty bread (very tasty), butter, and some kind of jam or marmalade (not always on hand!). Yes, we have butter simply because oleomargarine has not been introduced here! Many times one does without the jam, or butter—it depends on prices and strikes. Thus, at 8:30 we all clustered around the drop-leaf shelf which runs along the length of the kitchen, and were served cafeteria style.

Numerous interesting details could be given about this particular conference, such as who ran the kitchen, planned the meals, did the cooking, and who cleaned up afterward. But I should like to share with you just a few of the challenging thoughts which Srta. Sara Lizza gave us. Miss Lizza is Argentine-born, of Italian parents. She was reared in a deeply spiritual home, where the "love of Christ was always manifested." At present, Miss Lizza is one of the four traveling secretaries for the Bible Society in Argentina.

"Ye Shall Be My Witnesses in the Family Circle"

Following are some of the thoughts I jotted down as Miss Lizza so joyfully and ably spoke to us:

"The home is the most difficult place for us women to be consistent in our daily witnessing. . . . It is so easy to have one face for church and another for the homefolk. . . . Throughout these discussions we *must* keep in mind that 'we are redeemed' . . . we are bought . . . we are His . . . He has given us a name . . . He has created us . . . (cf. Isa. 43:1b-7). As we understand this, and make it a part of our daily living, we are ready then to witness. . . . All of this begins in the family circle. . . . Let us list quickly, and afterward detail with His help, the many ways in which we Christian women can testify as His witnesses in our homes. We should be witnesses of His peace; of His joy; of His contentment; of His patience; of His honesty and justice; of His truth.

"The Lord wants to walk comfortably around, anywhere in our homes. . . . No doors should be closed to His holy presence. . . . This means and demands mutual respect for one another within the family circle; it means order within the home (including the financial program); it includes the family worship hour, as well as time off for family fun and recreation; and shining through must be seen and felt His love."

"Ye Shall Be My Witnesses in Your Church"

"Too often we do not win souls for Christ simply because we, ourselves, are not following Christ. That means more than is seen on the surface. When we go out to witness as part of our church fellowship group, who goes first? Do *I*, or does *Christ* take the lead? As fishers of men and women, we can learn two important lessons from ordinary fishermen; silence and perseverance. Do we really love Christ enough to let Him go ahead of us when we wish to witness to some person?

"Anna (Luke 2:36) sets us a good example as women who want to be good witnesses in the church (temple). (1) She was there in church (temple)—let us do likewise even when we have guests to care for! (2) Anna served the Lord continually—not only on Sunday! (3) She fasted and prayed. (4) She spoke about the Messiah to others. (5) She is our example in prayer, faithfulness, church attendance, consecration, constancy in faith, the things of the Lord, and of His church. . . . Let us be Christian women who serve not only when the job is agreeable to us, but also when it is a job which we do not really want to do. Many Christian women work in the church but few 'work in the Lord' (Rom. 16:12b).

"Ye Shall Be My Witnesses in Your Neighborhood"

"Personal work has a greater outreach than that of the pulpit, principally because of the person to person contact. But first we must clear with the Lord to whom we are to speak, where, when, and what. . . . Then we go out to win those indifferent mothers, or those women whose hearts are hardened to the Gospel, or those who believe themselves too intellectual to accept Christ and His Gospel. We go knocking on doors. . . . Remember, Who goes first? Christ first, then I. Remember, dear sister witnessing for the Lord, to listen. . . . Listen to what the other woman has to say. . . . Speak little, pray much as you listen.

"I am convinced that in these days here in Argentina, we must return to the former tactics of our pioneer missionaries: knock on doors; engage in house to house canvassing and in neighborhood visitation; conduct cottage meetings; distribute tracts and, with God's Holy Fire burning in our hearts, present His Word. He goes before. We follow!

"Finally: listen quietly as His Spirit first communes with yours. . . . Listen as He gives you directives for the day. . . . Listen carefully as He guides your conversation with others. . . . He goes first; you and I follow, if we wish to be effective witnesses in our homes, in our churches, and to our neighbors. God bless you!"

La Falda, Córdoba, Argentina.

50 Years Ago

(from GOSPEL HERALD, *May 5, 1910)*

Oranges unusually thin-skinned and sweet are being successfully grown in a new orange district in Arizona.

The success of . . . [the German parcels post] has encouraged the belief that a parcels post would be found profitable in this country, legislation for which has been proposed at Washington.

(from GOSPEL HERALD, *May 19, 1910)*

Work on the new mission building in Chicago will be begun this week.

Bro. J. N. Kaufman and wife, of . . . India, are off on a . . . vacation in the mountains. This is for Bro. K. the first time [in five years] that he left the torrid plains.

Standards of living, ideas, a sense of values, and opinions do not come from textbooks, but from fathers and mothers. The lesson from the printed page may fail to gain entrance, but from parent's life, never. This tells the parent his life is more potent than his voice; that the Word must again become flesh to give it authority. It tells him further that if he is to be the bread of life to growing souls, his own pasturage must not be in things, but in reality, the living Christ.—Selected, in Waldo Bulletin.

A Magazine for Local Church Leaders

By Ellrose D. Zook

The Mennonite Publishing House will begin publication of a new monthly magazine in October, 1960. The publication, along with its name, *Builder*, has been authorized by the Mennonite Publication Board.

A. J. Metzler, Publishing Agent, gives the purpose as follows: "The purpose is to provide helps to the leadership in the local congregation, particularly the pastor and Christian education personnel, in planning and administering a strong local congregational program. It includes primarily four areas: (1) total local leadership of the congregation, particularly the pastor; (2) Christian education emphases and guidance; (3) teacher's helps for youth and adults in our Sunday schools; (4) program guides for Sunday evening service."

The editors are planning a magazine which will aid in building the local church through its leadership into a growing and witnessing congregation. We believe the features appearing from month to month will challenge, guide, and assist leaders active in the work of the local church. The *Builder* can thus serve as a monthly guidebook for ministers, teachers, superintendents, church officers, adult workers, Sunday evening service leaders, youth workers, committee members, elders, song leaders, leaders in evangelism, leaders in men and women's work, and others with leadership responsibility.

As an editorial staff we have outlined the specific purposes of *Builder* as follows:

1. To assist and stimulate all leaders active in the work of the local church.

2. To provide useful aids in the work of administering, teaching, planning, programing, and expansion in the congregation.

3. To replace *Herald Teacher* in providing helps for teachers of youth and adult Sunday-school classes using the Herald Uniform Series.

4. To provide program material and suggestions for committees and speakers for the Sunday evening service.

5. To help unify the efforts of the leadership in the local church and to make them more effective in growth and witnessing.

6. To share with our readers the successful efforts of ministers, teachers, superintendents, and other leaders in our churches.

7. To help relate the local church program to the life and work of the church at large and to keep readers informed on what is occurring in general Christendom.

8. To extend our horizon and broaden our vision in the responsibility of local leadership and to keep us conscious that we are building the church of Christ for His glory and honor into His likeness as the Head.

Three Publications in One

Because of rising costs the combining of several publications into one has become a common practice among both religious and secular publishers. This combination preserves the original purposes of the magazines and continues to bring to the readers most of the reading matter under one cover.

Thought for the Week

It is a denial of our oneness in Christ when we are afraid freely to open our hearts to our brethren.
—E.

Builder will replace two quarterly publications, *The Christian Ministry* and *Program Builder*, and one monthly publication, *Herald Teacher*. John R. Mumaw has served as editor of *The Christian Ministry* since its beginning in January, 1948. *Program Builder* first appeared in 1945 as a successor to the *Young People's Bible Meeting Topics*. John R. Mumaw served as its editor until 1951, when Gordon W. Shantz, the present editor, was appointed. *Herald Teacher* began publication in October, 1950, with Paul M. Lederach as editor; he was succeeded in 1957 by Daniel Hertzler, the present editor.

However, *Builder* is to become more than a combination of these three publications. It will contain materials for all workers in the local church. The editors will plan features that will, over the longer period, cover the interests of all local church leaders.

Articles for Leaders

The *Builder* will be organized into three sections as follows: an article section, a section giving helps for Sunday-school teachers of adults and youth, and a section containing program guides and suggestions for the Sunday evening service.

The article section will contain from sixteen to eighteen pages of articles and features. It will offer ideas and suggestions to local church leaders responsible for the work of the Sunday school, pastoral ministry, WMSA, Sunday evening service, summer Bible school, stewardship, extension, congregational administration, midweek service, youth organizations, and church building maintenance.

Four editors have been appointed to study needs and provide reading material for this section. Edward Stoltzfus, pastor of Bethel Mennonite Church, West Liberty, Ohio, will serve as editor of the articles for the ministry. In preparation for his work he made a survey of the pastors of the church and received a very helpful and constructive response. The suggestions received will help guide the editor in his planning.

Roy Umble, member of the Goshen College faculty, Goshen, Ind., has been appointed as editor of materials for adult leaders. His interest and experience in adult leadership will bring to the readers of this interest group articles that will be helpful and practical for adult leaders. Eugene Herr, Youth Field Worker, Scottdale, Pa., will serve as editor of materials for youth leaders in the local church. His contacts with various youth groups in the church will provide him with the background necessary for planning articles that will stimulate and assist local youth leaders.

At this writing final appointment has not yet been made of the editor of materials for children's workers.

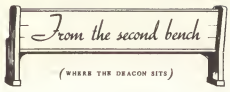
Helps for Teachers of Youth and Adult Classes

Daniel Hertzler, editor of the Herald Uniform Sunday School Series, will also serve as editor of the section of *Builder* that will carry helps for youth and adult Sunday-school teachers. Beginning with October, 1960, the intermediate materials will be provided in the new Herald Graded Sunday School Series along with primary and junior materials. The September *Herald Teacher* will be the last issue of this publication.

In the past the teacher's quarterly for adults has usually carried the adult pupil's study helps. Since 1950 *Herald Teacher* has carried all the adult pupil's study helps except The Lesson in Life, a valuable aid for the teacher but often overlooked by him.

Beginning in October, *Builder* will no longer carry the pupil's study helps but will contain the Scripture Lesson and the adult and youth teacher's helps. The *Builder* will continue the publication of the Sunday School Worship Hour and the monthly feature article by Howard H. Charles. In preparation for his lesson the teacher will need to use the pupil's quarterly along with the teacher's materials in *Builder*. The publisher will pass along to the congregation the savings afforded by eliminating the extra cost of repeating the printing of the pupil's materials. Not duplicating this material will allow from ten to twelve additional pages in the article section.

(Continued on next page)



Just a Baby

Again and again we need to remind ourselves to reverence God's assembly in time of worship, and do that just a little more or a little better. There is far too much confusion in many worship services.

Of course your children are cute and smart and each of them makes only a little disturbance. You hope your baby will not cry long. (So do we.) But all these things, added up, cause much confusion in our worship service. If a non-Christian visitor happens to sit behind a parent with a noisy child, he can get very little of what he should be getting.

Certainly we want mothers and their children in the service. But considerate mothers take their squalling babies to the mothers' room, rather than spoil the service for everyone else and make it hard for the preacher too. If playthings must be brought, select things that aren't noisy and do not scratch benches. Songbooks are not playthings either. My experience in dealing with children for over twenty years adds up to this: The fewer the playthings brought to church, the better the child, and the less the confusion and noise. And, Mother, did you glance back at the seat where you sat this morning? Did it look respectable enough for someone to occupy during the evening service or was it full of crumbs and clutter? Others may not feel as you do, that your child is "*only* a baby and he's *so* cute at church."

Helps for Sunday Evening Service Planning

To provide for adequate planning of the Sunday evening service program, *Builder* will be available from one to two months before the programs are used. For example the October *Builder*, to be mailed in early September, will contain Sunday evening service program helps and suggestions for November. The regular July-September, 1960, issue of *Program Builder* will also contain programs for October.

Paul M. Schrock, editor of the Sunday evening service materials, writes as follows:

"The new Sunday evening materials follow much the same pattern as they have in the past. The greatest change is in the way the topics are developed. Many folks have not been creative in their use of *Program Builder*. The new materials are intended to serve as a stimulant—a point of take-off. The materials are being written in such a way that a speaker will need to state his topic in his own words. Plenty of material will be given to help him construct a good speech. Speeches that are couched in the language of experience are more effective than speeches that are read from the writings of another.

"A conscious effort is being made to be of maximum help to the committee responsible for planning the evening service. The importance of good planning will be emphasized and re-emphasized. In our change from *Program Builder* to *Builder* some features have been discontinued, some modified, and some new ones added. The Scripture Reference, the Worship Theme, and the Devotion note are being combined in a paragraph headed Worship Plans. Most other features found in the *Program Builder* are included either in a modified or integrated form.

"A new feature is Quick Quotes, four or five apt and terse quotations designed to blend with the topic for the evening. Two other new features will appear for the benefit of the song leader and the minister. Theme-Related Songs will list appropriate selections from *Life Songs, No. 2* and the *Church Hymnal* for the consideration of the song leader. Sermon Suggestions will give several ideas for sermons that could tie in with the evening program.

"It should be clear that all of these materials are tools to be used as needed. They are not meant to be followed slavishly but to serve as a starting point in planning programs to meet local needs. You may want to lay *Builder* aside occasionally and plan a program that is particularly relevant to your current local situation. For the best results use your ingenuity and adapt freely to tailor a program that has meaning for your group. The editor's page (at the beginning of the Sunday evening section) will speak month by month to the various persons that plan and participate in the Sunday evening program, and will give ideas for variety to keep the meetings interesting. Working together, we should be able to improve the quality of our Sunday evening programing."

Special Features

From time to time *Builder* will carry special and regular features according to the interests and needs in the local church. One feature which has found wide acceptance, especially among ministers, is a book column suggesting titles of special interest to workers. A new feature will be the listing of audio-visual aids selected by Mervin Swartzentruber, Director of Audio-Visual Aids at the Mennonite Publishing House.

Wider Counsel Available to Editors

The editors have access to wider counsel than that provided by the staff for editing *Builder* and understanding the needs of the church. J. J. Hostetler, Field Secretary of the Mennonite Commission for Christian Education, meets with the staff occasionally and shares his suggestions and observations from a Commission standpoint. In fact the Commission has selected the *Builder* as its channel for speaking to the workers in the local church.

Paul M. Lederach, Chairman of the Christian Education Department of Mennonite Publishing House Editorial Division, will serve as consultant and adviser to the editors in matters having to do with Christian education. *Builder* will carry a strong Christian education emphasis, since the majority of workers

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What Reviewers Say About—

Biblical Revelation and Inspiration

A Focal Pamphlet by H. S. Bender

"Fifteen or twenty minutes will suffice to read this booklet, and such a few minutes would not be better spent. It is a faith-building booklet as the author exalts the truth 'God Hath Spoken.' "—Standard Publishing Foundation.

• • •

"It is likely that this treatise will go down in history as a classic statement of Mennonite understanding of revelation and inspiration. Every pastor and Sunday-school teacher should get a copy and study it. The positions presented here will do much to unify the brotherhood, for some of the tensions in our fellowship have centered in the problems of revelation and inspiration."—W. F. Unruh, in *The Mennonite*.

• • •

"Have you experienced difficulty in answering some of your questions concerning God's revelation to man and the inspiration of God's Book, the Bible? Then the pamphlet, *Biblical Revelation and Inspiration*, by Harold S. Bender, will provide help for you. Pastors, teachers, church leaders will also find it useful in dealing with such who have trouble on these points. Students and laymen will receive a challenge and deepening of understanding by a perusal of its message. The treatise is concise, clear, and understandable to the common man."—Nelson Histand, in *Conference Messenger*.

This little 35¢ book is one of many HERALD PRESS BOOKS available at your local bookstore or the Mennonite Publishing House.

in the local church are teachers and administrators in various kinds of Christian education work.

The helps for teachers of youth and adults and the Sunday evening service program materials are provided for *Builder* by the Christian Education Department. They are prepared under the direction of the department chairman and the general guidance of the Curriculum Committee of the Commission and the Mennonite Publication Board.

The Ministerial Committee of Mennonite General Conference has invited Edward Stoltzfus, editor of the Minister's Section, to meet with the committee for counsel and guidance in the planning of materials for ordained persons in the church. Paul Mininger, chairman of the committee, has been of special assistance to the editor of this section, and will continue to share his wide experience and counsel from time to time.

According to present plans there will be a General Conference Mennonite imprint edition of *Builder* on a similar basis as that of *Herald Teacher*. Maynard Shelly, editor of the General Conference edition, will serve as a member of the staff and provide editorial counsel in the planning, making possible its usefulness to this group of readers.

As an editorial staff it is our prayer and sincere desire to serve the leadership of our local churches in an acceptable and helpful manner. We trust that you will find the various contents of *Builder* useful and practical. We look at *Builder* as a means of sharing what local church leaders are doing successfully and to the glory of the Christ. These goals will become real for us as editors only in so far as the contents of *Builder* become helpful and useful to you as readers.

Questions and Answers

How will Builder be distributed? Builder will be listed on the Sunday-school order blank and ordered by the quarter in the same manner as *Herald Teacher* was ordered.

Who should get copies in the congregation? The ministry, superintendents, teachers of youth and adults, program planners for the Sunday evening service, leaders of youth and adult groups, and all other leaders active in the work of the local church.

What is the cost? The cost per quarter for this monthly magazine is $1.00. This is a saving of about 25 cents per quarter over the present combined cost of *Herald Teacher, Program Builder,* and *The Christian Ministry.*

Will the magazine be departmentalized? No. Articles will appear as articles and not as departments. However, the table of contents will show a departmentalization for the reader so that he may turn quickly to articles and features in which he is primarily interested.

Will not articles for the minister be a handicap in his work since they can be read by all? No. It should be a help to the minister in getting the co-operation of his members and in interesting them in the total program of the church. It should give his members sympathetic insights into the responsibility of the minister. *The Christian Ministry* also was available to all readers, both lay and ordained.

Is combining three in one a good economic plan? Yes. At first thought a reader may consider some of the space wasted because he is not equally interested in every part of the paper. This, however, is not true. For readers are always selective in every magazine and good editorial planning attempts to touch the varied interests of all readers. The editing, planning, printing, circulation promotion, and distribution can be done more economically for one magazine than for three separate magazines. In order to keep costs down for literature to the workers in the local church, a combination of three into one is an economical plan.

Will the articles be too hard to read and understand? The editors have given article writers special instructions to write clearly, interestingly, and pointedly. We believe simplicity and clarity of language can be used to discuss the most profound truth.

When can we expect to receive the issues? Schedules for editors, printers, and mailers have been set up so that each issue will be mailed around the fifth of the month preceding the date the issue is to be used.

Will there be pictures? Pictures and illustrative art work will be used where necessary to give meaning to the article or feature. The magazine will be attractively designed by Joe Alderfer, including the cover in two colors.

Will you continue to publish Gospel Herald *and Christian Living?* Yes. The Gospel Herald is our general official church weekly which contains articles, news, official matter, and other features of general interest to all readers. *Christian Living* will continue as a magazine emphasizing the interest of home and community. Beginning April, 1961, a new family worship magazine will be launched to replace *Prayer Guide.*

Can teachers use Builder for teaching in class? Yes. *Builder* will be slightly larger in size than *Herald Teacher.* The Scripture portion which serves as a basis for most teachers will appear in *Builder* along with the teaching helps. For reference to interpretative and expository materials, the teacher ought also to have the *Herald Adult Bible Studies* with him.

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Ground has been broken for a Senior Citizens' Home by Mennonites at Fairview, Okla.

A Prayer

FOR THIS WEEK

Dear Father, we kneel before Thee in confession.

We are Thy children, but we do not act like Thy children. We criticize each other. We draw apart in cliques. We speak often of the lack of discipline in the lives of our brethren.

Dear Father, forgive us for our greatest lack, the lack of love. Help us to call this lack by its right name—sin.

Give us a vision of Thy majesty, that we may fall on our faces in penitence.

Show us again the sacrifice of Thy Son for us, and grant us forgiveness through Him.

Fill and perfume our lives with Thy Holy Spirit, that we may love as brethren.

In the name of Jesus,
Amen.

—*Esther Eby Glass.*

Prayer Requests

(Requests for this column must be signed)

Pray for the various district conference annual meetings, that there may be clear direction of the Spirit, and a willingness to confer in the true spirit of brotherhood.

Pray for Edwin and Irene Weaver in Nigeria as they evaluate several significant possibilities which are opening up there.

Pray for the healing of Bishop Jerry S. Miller, who recently underwent surgery for a ruptured spinal disc.

Pray for graduates of our church schools, that they may be true disciples in their choice of vocation and further training.

Pray for the healing and guidance of one who is troubled.

♣

I used to play baseball, and my father went to the games because he was always interested in whatever his children did. I remember one game especially. It was a tight game, and I happened to get a long hit. I was running around the bases as fast as I could, but I seemed to gain added strength when I heard him shouting above the crowd, "Come on home, Charles, come on home." Since he has been gone, there have been times when the going was a little harder for me and I have been tempted to do less than my best, but then I could hear him saying, "Come on home, Charles, come on home."—Charles L. Allen, in *When You Lose a Loved One* (Revell).

OUR SCHOOLS

Faith

By Roy D. Roth

Chapel Talk at Hesston, Oct. 27, 1958

"When the Son of man cometh, shall he find faith on the earth" (Luke 18:8)? He will find plenty of work, a great deal of activity, much sincerity, much earnestness, much anxiety, and much frenzied doing. But will He find faith? The three great Christian certainties are faith, hope, and love. Paul says these abide, these are permanent, these last forever.

You have trusted Him in a few things. Trust Him now for everything and see if He does not do for you exceeding abundantly above all that you could ever ask or think. Eph. 3:20.

It is a law of spiritual life that every act of trust makes the next act less difficult.

Hannah Whitall Smith in the book, *The Christian's Secret of a Happy Life*, says that everything in the Christian life comes by faith. But you say, "That is just what makes it so hard, for I have no faith and I do not even know what it is nor how to get it."

Mrs. Smith says that the subject of faith is very generally misunderstood. Faith is the simplest and plainest thing in the world. Maybe you have looked upon faith as some sort of thing, a religious exercise, something tangible, which you can look at and rejoice over and use as a passport to God's favor, or a coin with which to purchase His gifts. You may have been praying for faith, expecting to get something like this. Faith is nothing apart from its object. You might as well shut your eyes and look inside to see whether you have sight as to look inside to see whether you have faith. In faith we look up to "Thee, Thou Lamb of Calvary." Look outside yourself. For as sight is only seeing, faith is only believing.

The only necessary thing about sight is to see the thing as it is. The only necessary thing about faith is to believe the thing as it is. The virtue does not lie in our believing but in the thing we believe, that which we believe, the Person we believe. If you believe the truth, you are saved. If you believe a lie, you are lost. Everybody believes something, and everybody has faith. There is a simplicity in faith. This means believing God when He says that He either has done something for us, or will do it, and then trusting Him to keep His Word. (John 14:14, "If you ask . . . I will do.") It is so simple that it is hard to explain!

What does it mean to trust another to do a piece of work for me? It means committing the work to that person and leaving it in his hands without anxiety. All of us exercise this kind of faith in people. We trust our lives to cooks, to bus drivers, to train engineers, to baby sitters. None of us would think of standing over Mrs. Wenger, Mrs. Myers, and Paul Miller, to see that they don't put poison in our food for lunch today! We trust our children to baby sitters. We trust our lives to trainmen. We couldn't go through a single hour's routine if we were not able to trust our fellow men.

Is it possible that we can trust our fellow men and cannot trust God? That we can receive the witness of men and cannot receive the witness of God? That we can believe men's records and cannot believe God's record? That we can commit our lives to the Saviour who laid down His life for us? He is able to save to the uttermost all who come unto God by Him. Heb. 7:25.

Your speech can be either an asset or a hindrance.—Ellis Croyle.

When you say that you have no faith, what you mean is that you have no faith in God. You are not asked to have faith in yourself. Always complete the sentence, "I have no faith *in God*." "I cannot believe *in God*."

Faith is not accepting as true some abstract theological conceptions about Christ. Faith means commitment. Blackwood says, "Faith begins in the mind but in short order it ought to infuse your emotions and your muscles." Phillips' translation of I Thess. 1:2, 3: "We are always thankful as we pray for you all, for we never forget that your faith has meant solid achievement." Abstract belief is not in the heart, soul, or strength. It is only in the mind. But real faith accomplishes something. Real faith works.

Blackwood says that the mystery and miracle of faith is that God accepts the beginning for the final result. When a person by faith becomes a Christian, he is adopted into the family of God, though his life, as yet, is far from being Christlike. At best he only approaches the goal during earthly life. But we believe that what the Holy Spirit has begun in time He will complete in eternity.

What comes first, the thought or the act? The achievements that matter in this world almost all develop from seed thoughts that have borne fruit. The one who believes, becomes. If your concern is to develop character, the place to begin is with your faith.

Prayer: "Lord, I believe; help thou mine unbelief."

HESSTON COLLEGE

On Sunday evening, May 8, at 7:30 the fifty-voice Millsaps Choir of Jackson, Miss., gave a program on the campus. Leland Byler, a brother of Lowell Byler, a former instructor in the Hesston College music department, is director of the choir.

Delores Histand of Pryor, Okla., and Randy Zercher of Manitou Springs, Colo., have been appointed as editor and associate editor of the Hesston College Journal for the 1960-61 school term.

The student body elected the following officers to direct the Student Council during the 1960-61 year: president, Jerry Weaver; vice-president, Don Troyer; secretary-treasurer, Vonna Pfannenschmid.

On Friday and Saturday, April 29 and 30, a group of prospective seniors from Shickley, Nebr., visited the campus.

A weekend voluntary service team—Allen and Lilah Bohn, Curtis Burrell, Larry Kauffman, Malinda Kauffman, Lee Lowery, and Jane Reschly—did cleanup work at the Mennonite Mission in St. Louis, Mo., distributed Gospel literature, and gave an evening program in the Garden City Mennonite Church.

May 2-6 was Missions Week on the campus. The Missions Committee of the "Y" had graphic posters on display and sponsored four mission-centered chapel programs during the week. On Friday, Dr. Loewen, professor of modern languages at Tabor College, was guest speaker in chapel. He encouraged students to study the languages of other nations and peoples. If we respect them enough to study and learn to speak their languages, our relationship with them is strengthened.

The Hesston College Board of Overseers met on the campus on Saturday, May 7, to discuss plans for the coming year and long-range development plans. The members of the Board are: Allen Erb, chairman; Lyle Yost, Hesston, vice-president; Dean Kuhns, Shickley, Nebr., secretary; A. Lloyd Swartzendruber, Kalona, Iowa; Glen Widmer, Wayland, Iowa; Clayton Diener, Haven, Kans.; Albert Weaver, Hesston; and Paul Martin, La Junta, Colo., who was absent.

From May 8 to 10 the Varsity Chorale under the direction of Marvin Miller was absent from the campus to give programs in churches in Kansas City and Garden City, Mo.; and Henderson and Shickley, Nebr. The chorale consists of forty-eight high-school students.

On Monday, May 9, Hesston College students who attended the Foreign Student Conference held on the Bethel College campus over the weekend gave reports of the meeting in the regular chapel service. The students from E.M.C. and Goshen were weekend guests on the campus. Phebe Yoder, a long-term missionary from Africa, served Saturday afternoon tea to nine African students.

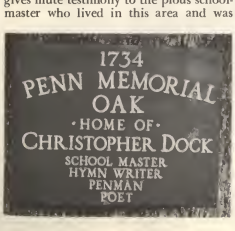
Mary Alene Cender of Fisher, Ill., and Dwight King of Hutchinson, Kans., have been appointed editor and associate editor of the **Lark**, the college yearbook, for 1960-61. Paul Friesen, the college art instructor, will be the **Lark** sponsor.

CHURCH HISTORY

The Dock Oak

By JACOB C. CLEMENS

A new marker has been placed on the historic Dock Oak by a committee of the Student Council of the Christopher Dock High School and the Franconia Mennonite Historical Society. The tree, located on the Schwenksville road leading west off the Skippack Pike, is a living shrine of Mennonite historical data as found in a deed given by William Penn's sons to Christopher Dock in 1734. The deed is now in the possession of the Franconia Mennonite Historical Library. The tree is over two hundred and fifty years old and in good health. It gives mute testimony to the pious schoolmaster who lived in this area and was found dead on his knees in 1771, in the schoolroom in Montgomery County, Pennsylvania, where he had been teaching.



A former marker had been placed on this tree by the late John D. Souder, but was in need of repairs. The tree measures fourteen feet in circumference and belongs to the white oak family.

The Hesston Congregation

50th Anniversary, 1909-59

The Hesston College congregation was organized shortly after the founding of Hesston Academy and Bible School. The school opened on Sept. 21, 1909. The congregation was organized on Oct. 3, 1909. The new fellowship was originally known as the Hesston congregation.

T. M. Erb organized the congregation. There were twenty-two charter members. They were: Mr. and Mrs. D. H. Bender, Mr. and Mrs. Chris Hertzler, Mr. and Mrs. C. W. Miller, Mr. and Mrs. A. L. Hess, Mr. and Mrs. C. M. Hostetler, Mr. and Mrs. J. D. Charles, Mr. and Mrs. J. A. Cooprider, Mr. and Mrs. J. M. Brunk, Fanny Miller, J. B. Kanagy, Roy Ebersole, Stella (Cooprider) Erb, Grace (Cooprider) Diller, and Rosa (Landes) Hackenberg. Of these, Mrs. J. D. Charles, Mrs. Rosa (Landes) Hackenberg, Mrs. Grace (Cooprider) Diller, Fanny Miller, and Roy Ebersole are still living.

Three of the charter member families, Mr. and Mrs. Chris Hertzler, Mr. and Mrs. A. L. Hess, and Mr. and Mrs. C. M. Hostetler, brought their church letters from the Pennsylvania congregation.

The congregation was received into the Kansas-Nebraska Mennonite Conference at the Oct. 14-16, 1909, session of conference at Trousdale (Zimmerdale), Kans.

The first two communion services were held on April 2 and Nov. 19, 1911. At the third communion service on April 7, 1912, eighty-five communed. On Oct. 13, 1912, 110 communed.

The Sunday school was also organized on Oct. 3, 1909. Officers elected were: Superintendent, J. M. Brunk; Assistant Superintendent, J. D. Charles; Choristers, J. B. Kanagy and Roy Ebersole; Secretary, Stella (Cooprider) Erb. The first sessions were held in the afternoon.

Bishops T. M. Erb, D. H. Bender, Harry A. Diener, and Milo Kauffman have served the congregation. Deacons B. F. Buckwalter (borrowed from the Pennsylvania congregation), E. W. Byler, J. L. Shellenberger, S. E. Miller, and A. N. Troyer have served the congregation. Harold Sommerfeld is the present deacon. Pastors served in the following order: J. D. Charles (1909-23), Noah Oyer (Oct. 1, 1923, to Sept. 1, 1924), I. E. Burkhart (Sept. 1, 1924, to Sept. 1, 1925), D. H. Bender (Sept. 1, 1925, to Oct. 1, 1928), Milo Kauffman (Assistant to D. H. Bender Sept. 1, 1925, to Sept. 1, 1928), I. E. Burkhart (Oct. 1, 1928, to Sept. 1, 1934), Milo Kauffman (Sept. 1, 1934, to 1939), M. A. Yoder (1940-43), Jess Kauffman (1944-49), John P. Duerksen (1950), Ivan R. Lind (Sept. 1, 1952, to Sept. 1, 1958), Edwin Weaver (Sept. 1, 1958, to Sept. 1, 1959). The present pastor is Peter Wiebe, installed Oct. 18, 1959.

"The first strictly Mennonite summer Bible school was started in 1923 by Dean Noah Oyer of Hesston College, Hesston, Kans. . . ." —*Mennonite Encyclopedia*, Vol. IV, 1959, page 654.

Church assessments, a method used to meet the operating expenses of the congregation, were dropped in 1940. Operating expenses were then taken out of the weekly Sunday offerings. In 1953 the congregation adopted the budget system. The 1953 budget was $7,931.00. The 1959 budget was $39,230.00.

On Dec. 31, 1943, the congregation decided to give the pastor partial support. Beginning June 1, 1958, the pastor was given full support.

The congregation worshiped 47 years in rented facilities of the College. The places of worship were Green Gables,

(Continued on page 485)

FAMILY CIRCLE

Giving Love

By Enola Chamberlin

We love our nearest, dearest ones the best;
As part of earth we have no other choice.
The Christ, it seemed, loved one above the rest,
One heart which made His own great heart rejoice.
But let our love not stop with close-knit ties;
Let it expand as dawn comes to the earth
And spreads its crystal wonder through the skies
To bring a perfect, sun-filled day to birth.
We must include our God in loves we know,
Must make Him most, give Him the start and end
Of all to whom we give; and to a foe
We must give love as giving to a friend.
For God is love, we live within that light
By sending our own love across earth's night.

Los Alamitos, Calif.

Births, Marriages, and Deaths in the First Quarter

By Bertha Nitzsche

Births

The first quarter of 1960 brought birth reports for each day from Dec. 1 to Feb. 29, with two reported for 1960's special day—Feb. 29. The total reported for the quarter was 458 births: 244 male and 214 female. This included four pairs of twin sons, three pairs of twin daughters, and two pairs of son-daughter twins (of these, one daughter was stillborn), and three adopted sons.

The highest number reported for any one day was ten for Dec. 23. Dec. 8 and 20, Jan. 9 and 15 each followed closely, with eight births reported on those days.

There were 163 family names reported; of these, 81 appeared only once. The Martins took the lead, reporting 22 little Martins, while the Yoders reported 17 births and the Stoltzfuses 16.

The girls will respond to 121 different names, with 80 names used only once. Karen was used 10 times, Debra 7, Mary 6, Linda and Sandra, each 5 times. The second names used totaled 55, with 27 being used only once. Ann was used 17 times, Joy 15, Jean and Louise, each 12, and Sue 11 times.

The boys will respond to 113 different names, with 60 names used only once. James headed the list, appearing 11 times; John 8, and Dale and David, each 7 times. For second names, 86 different names appeared, with 54 used only once. Lee was the most popular, appearing 22 times; Alan, Allan, or Allen appeared 15 times, and Ray 13 times.

Marriages

Eighty bishops and ministers reported 102 marriages for the quarter, with 63 reporting one each. Mahlon Witmer reported the most, four, while three bishops reported three each, and thirteen bishops reported two each.

Eighty weddings were held in churches, eighteen in homes or parsonages and the place for four was not given.

From Dec 1 to March 13, 53 weddings were held on Saturdays and seven on Sundays. Jan. 2 was the date chosen by seven couples, with Jan. 30 next highest, chosen by six couples.

In eight marriages, the bride and groom claimed different denominations for their church homes.

Deaths

For the quarter, 105 male and 105 female deaths were reported, making a total of 210. One had reached his 101st year, one was in his 97th, and five in their 94th year.

The deaths of two ministers, one deacon, two ministers' wives, one bishop's widow, and one minister's widow were reported. Six accidental deaths were included, five male and one female. Three were by car accidents, one by electrocution, one by drowning, and one by collision with a train. Two children were stillborn, and three lived less than one week.

The highest number of descendants left by one person was 221; the next highest was 162. Two of the deceased each left a family of eleven children, and three left ten children, each. During this period 158 people left 4,604 descendants: 723 children, 1,997 grandchildren, 1,855 great-grandchildren, and 29 great-great-grandchildren.

Anniversaries

Twenty-three fiftieth wedding anniversaries and one sixty-third were reported during this quarter.

BY STATES, PROVINCES, AND FOREIGN COUNTRIES

	Births	Marriages	Deaths
Not given	3	0	0
Alabama	3	0	0
Arizona	1	0	2
Arkansas	2	0	0
California	1	0	2
Colorado	7	2	5
Delaware	3	0	0
Florida	4	1	1
Georgia	1	0	0
Idaho	1	0	0
Illinois	15	5	6
Indiana	40	20	11
Iowa	13	1	15
Kansas	13	3	7
Kentucky	3	0	0
Maine	1	0	0
Maryland	14	2	4
Michigan	12	7	4
Minnesota	2	0	0
Missouri	2	0	8
Montana	4	0	1
Nebraska	7	2	2
New Mexico	1	1	0
New York	9	1	1
North Carolina	1	0	0
North Dakota	2	0	0
Ohio	67	7	24
Oklahoma	2	0	0
Oregon	2	0	3
Pennsylvania	164	40	82
Texas	1	0	0
Virginia	19	1	8
Washington, D.C.	0	0	1
West Virginia	1	1	3
Wisconsin	1	0	1
Alberta	4	0	1
British Columbia	1	0	0
Cuba	1	0	0
Ethiopia	2	0	0
Germany	1	1	0
Honduras	1	0	0
Ontario	25	7	18
Saskatchewan	1	0	0

BY MONTHS

	Births	Marriages	Deaths
Not given	5	1	1
May, 1959	0	1	0
July	1	1	0
August	1	2	2
September	2	6	3
October	15	4	6
November	42	11	25
December	137	28	60
January, 1960	139	31	64
February	98	14	46
March	17	5	3

DEATHS BY AGES

Under one year	9
1 to 9	4
10 to 19	1
20 to 29	2
30 to 39	3
40 to 49	9
50 to 59	14
60 to 69	24
70 to 79	55
80 to 89	69
90 to 100	19
over 100	1

EXPRESSIONS OF APPRECIATION

Words fail to express our sincere appreciation for the many expressions of sympathy, the prayers offered, the many cards, letters, and gifts, and the many kindnesses shown to us during the illness and passing away of our dear husband and father. It is our sincere desire that God will richly bless each one of you.—Mrs. David Hershberger, Sr., and children, Milford, Nebr.

• • •

We wish to express our sincere thanks and appreciation to the many friends and relatives who remembered our father in their prayers, and with gifts and many cards and visits during his stay of five weeks in the hospital. May the Lord richly bless each one of you.—The Melvin Richie family, Bethel, Pa.

TO BE NEAR TO GOD

Names the Bible Gives to God's Own

Sunday, May 29

Sons of God. Read John 1:12; Rom. 8:14; Phil. 2:15; I John 3:1, 2.

Are we led by the Spirit of God? Have we received Him? Then we are the sons of God. What manner of love is this that we are called sons?

Now we can say, "Abba, Father." Now we can pray, "Our Father." We have the privileges of sons in the household of God. We can go about with freedom. We can know what the Father enjoys having us do; we can know what displeases. He has plans for us. He has a future mapped out for us.

Oh, sons of God, let us remember who we are and be blameless and without rebuke in the midst of a wicked world.

Monday, May 30

Christians. Read Acts 11:26; I Pet. 4:16.

How many times the word is used and in how many contexts! First, it was given in derision. The people who followed the despised Christ became the despised Christians. These people at Antioch first had the distinction.

Let us put it this way. Am I first of all thought of as a Christian before I am thought of as a teacher, a farmer, a banker, or a—(whatever legitimate thing can be put into the blank)? Which gives me more satisfaction, being a good ———— or being a Christian? Should we suffer for being a Christian first, we have no need to be ashamed.

Fellow Christians, let us glorify God by living up to our name.

Tuesday, May 31

Fellow Citizens. Read Eph. 2:19.

"Therefore you are no longer outsiders—exiles, migrants and aliens, excluded from the rights of citizens; but you now share citizenship with the saints—God's own people, consecrated and set apart for Himself; and you belong to God's [own] household" (Amplified N.T.).

The contrast should give us gratitude. We are not strangers, uncertain and insecure and lonely; we are not foreigners who do not know the language or the customs, who have trouble settling down, and who long for the homeland. We are citizens along with other citizens, members of a fellowship, part of a community. And what a fellowship and what a community!

Fellow citizens, let us see that others are brought in from the darkness to the light, out of the cold into the warmth, out of fear into trust.

Wednesday, June 1

Partakers. Read Eph. 3:16; Col. 1:12; Heb. 3:1, 14; 6:4; 12:1; II Pet. 1:4.

How often do we think of ourselves as partakers of the things of God? We each share in treasures of inestimable worth. Each one has all of them and yet no one has more than another. This is true if we avail ourselves of our privileges.

With others we are partakers in the promises, in the inheritance, in the heavenly calling, in Christ and His holiness, in the Holy Spirit, and in the divine nature. And let us not forget that we too are partakers of Christ's sufferings and in turn of His consolation.

Partakers of these riches, let us see that we go deeply into the things God grants His own.

Thursday, June 2

Priests. Read I Pet. 2:4, 5; Rev. 5:9, 10; 1:5, 6.

The priest represented God to men and men to God. It was he who continually offered the sacrifices. Now today we stand in God's presence offering our own spiritual sacrifices which God accepts. Through our High Priest, the Lord Jesus, we have access to the Father. With this privilege comes another one: to declare the praises of our Saviour to the world that they too may be called out of darkness into His marvelous light; that they too may be a holy priesthood.

We do not come to God now through fallible, sinful men who must also make sacrifices for themselves. We come through Him who offered one sacrifice for sins forever.

Priests to God, let us remember to offer spiritual sacrifices of love and devotion and service; of prayer and meditation and commitment.

Friday, June 3

Servants. Read John 12:18, Mark 10:44, 45; Rom. 6:18; II Tim. 2:24, 25.

We were born to serve. There is much truth in the fact that the president is a servant, that bishops and ministers are servants. Teachers, doctors, nurses, farmers, and the whole long list are servants. The person who is thought of as having the

(Continued on page 485)

The Golden Rule

Sunday School Lesson for June 5
(Matt. 7:1-12; Luke 10:25-37)

The part of Jesus' sermon we study in this lesson begins with a negative admonition. What is it? Is Jesus condemning all kinds of judging? We must judge when making choices, such as that of a wife, of a business partner, of what college to attend, of companions, of a vocation to follow. We must judge sin if we are to work to save sinners. We can't live with people and not form opinions.

What judging is forbidden the Christian? That which comes from a censorious or cynical spirit, and is unjust, unkind, self-righteous, vicious, cruel, and unmerciful.

Why is it so easy to judge others? Perhaps it has become a habit to see the bad rather than the good. It may be comforting to realize that others have faults like one's own. Might it tend to lessen our feeling of guilt? Do we feel it makes interesting conversation? Is it a sign of wisdom? Does it bespeak pride, or jealousy, or prejudice?

What are the consequences of unchristian criticism? The critic is judged. The one who judges harshly becomes hard and unattractive to others. The reputation of the other is damaged. The world may be detracted from our Christ and our church.

Jesus used a good illustration in the small splinter and the supporting beam. Is this exaggeration? If we are honest, we recognize that it is too true. We see tiny faults in others and don't judge our own serious and disgusting faults. This is just as absurd as Jesus pictured it.

We cannot force the dogs and swine to receive the Gospel, but we can at least make it attractive by our living.

In dealing with others, which we all must do, we need help from a higher Power. When we see our sin of judging others, we can ask, tell God our need, seek, do all we can to break the sinful habit, knock, stand still, and wait for God to cleanse and give us victory. We really need the love of God and wisdom.

As a summary concerning judging, Jesus quoted what is called the Golden Rule. Here is profound wisdom in a few words. Notice it is a positive statement. It is not advice to refrain from doing wrong to another but to do good, such good as we would like to have done to us. As we would want others to be kind, charitable, considerate of possible motives, generous and merciful in dealing with our specks or beams, so we will try to pout ourselves in their place and deal likewise with them. This would bring wonderful blessing to homes, churches, neighborhoods, and nations.

Ezekiel went in bitterness of spirit to speak to some evil people. He "sat where they sat" seven days and then the Spirit opened his eyes to know what to say. The Golden Rule would tell us to try to sit where the other person sits and let God fill us with love and humility that we may judge kindly, unselfishly, gently, from a "poor in spirit" heart, with mourning and with reverence for personality.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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Hewn by Their Own Hands

By Nathan Hege

Fifteen miles from Bedeno, on the edge of Ethiopia's eastern grasslands, 75 children sit on benches hewn by their own hands and learn the Amharic alphabet. Each one would be happy to tell you of their school which now has three grades and two teachers.

The Anea School, the first full-term outschool of the Mennonite Mission, was officially opened in September, 1959. It was a long, hard pull to get permission. The province governor misunderstood our intentions and was not happy to have us enter this area. When he had an opportunity to visit the school several months ago, his attitude seemed to be completely changed. Now everybody talks about the progress of the Anea pupils in so short a time.

But the actual beginning was before this. Last July, Yami, the Bedeno dresser, left his work to teach during the wet season because clinic work is slack during the rains. He liked the response of the people of Anea. Under his direction the little tin-roofed building became more than a school. It was a community center. Older folks gathered in the evenings for Bible lessons. There were morning devotions in which community people participated. On Sunday nights everybody packed the place for a hymn sing. Singing is Yami's specialty, and in the two months he was there, the children learned many songs by memory. Even housewives began humming Gospel songs as they stirred their pots, and the village priests put their heads in at the door to bless the work and encourage this young man.

School Begins

Bezu, the teacher now in charge, opened the school in September. On a bright, sunny day just after the rains, we loaded his equipment and supplies on the Landrover and journeyed to Anea. The pupils were all eager for school to open. But it was a new job for Bezu, and a lonely place. He swallowed hard to keep back the tears as we drove away that day. The children, however, soon cheered him by singing songs they had recently learned.

Bezu took hold of the work with enthusiasm. His first job was that of carpenter. He went with the pupils to the woods and together they cut small trees, hewed the trunks flat, planted posts in the schoolhouse floor, and nailed the boards on them. He set up blackboards and whitewashed the walls. He was determined to have a good school or none at all.

Difficulties

There were problems: housing, food, water supply. It is necessary to get up at dawn to get a turn at the community spring—a mere trickle. The people of the town eat almost too simply for a teacher with training used to a more balanced diet. Besides, where should all the pupils be seated who wanted to come to school and when was there time for all the classes? To let an older student have some classes with the little tots outside the door would be looked upon with disfavor by some parents. "Is my child not equal to the rest that he has to have lessons outside?" they would think.

Through all this Bezu held on. There were plenty of difficulties to write about in his weekly letter, but he would always say, "Under the leadership of Christ, I am getting along fine."

Bezu hates to miss a day of school. Last weekend after visiting Bedeno, rain kept him from returning to Anea on Sunday afternoon. He mounted his mule at 4:00 a.m. Monday morning for a four-hour ride through the mud to be on hand for classes.

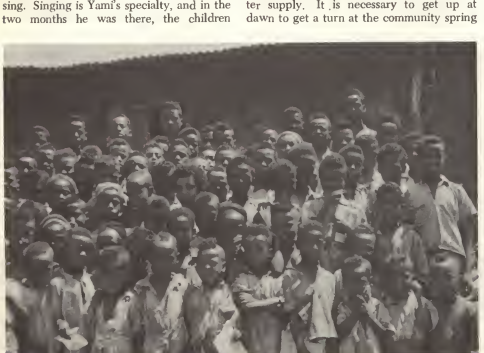
The pupils are proud of their school. They sit on their log benches and write on their lapboards, and study from their few books as though life depends on it. And it isn't only on school days that they come, but Sunday mornings and evenings as well. They sing with all their might. They learn Bible verses. They have eclipsed the larger Bedeno school in enthusiasm.

Second Teacher

In January some of the older pupils were ready for third grade. This made too much work for one teacher. Seyum, a fifth-grade student in the Bedeno school, wanted to quit school and teach. He believed this to be a call from God. "We talk so much about witnessing but never do it," he said. "I must go. What if I should die and have no fruit for my Lord?" he pleaded when his teachers encouraged him to finish his schooling first.

Seyum also faces his problems with fortitude and without complaining. He has even undertaken to prepare his own food. Smoke from the neighbor's kitchen fire almost drives him out sometimes. But he is determined to stay, for his work is far more important than teaching reading and arithmetic. He is called to tell his pupils about the love of Christ.

Both of these young men face temptations. As they sit with the community folks around their hearth fires in the evenings, their thoughts are often far from Anea. Though the animal tales grow tall and interesting, they dream sometimes of more lucrative employment. They wonder, too, why they left school before they even completed their elementary training. They feel the sting when their more educated friends criticize them for throwing their lives away in work like this.



Pupils of the Anea School, Ethiopia, in front of their school building.

Bezu, the teacher, mounted on his mule and ready to return to Anca.

Results

But these young men have found victory in Jesus Christ. They think about the young lives that they are helping to mold—the responses of the older pupils to Christ. They remember how 20 of them walked to the Bedeno spiritual life conference and sang their songs with enthusiasm. They are praying and expecting God to call to Himself those who will carry on a permanent witness in this community.

This is the beginning; what the outcome will be, no one knows. The government is seeing the need for a more adequate school. The community has begun to build a new, larger building. Bezu and Seyum are not sure if they will have the opportunity to teach in it. But the Gospel has been planted, and they hope planted firmly enough in young lives to bear fruit in years to come.

Dire Dawa, Ethiopia.

Twentieth Century Missionary Journey

By MILDRED EICHELBERGER

It's good to be back in Araguacema, Brazil, and be deep in the work. It was encouraging to see how the work had progressed and the church had become strong in the Lord.

Soon after Evelyn and I arrived here from language review and study in Anapolis, we saw one evidence of this: **Senhor José** came to our house saying that we had received a call to go to a little neighboring town to preach the Gospel. (I suppose that one calls a town 65 miles away a "neighboring town" if there are no others between.)

Morro de Mato is such a town. Once it was a boom town from which was taken a great deal of high-grade crystal, but soon the miners followed a new call of greater riches farther on. So the airstrip grew up in bush, and those people who remained, stayed to farm the rich lands in the near valleys.

"They have asked that we bring them the Gospel," **Senhor** José told us. Our answer was, "If our church goes there now, it must be the church itself and not the mission, because we cannot get away. Let us call the council to a meeting and see what they think."

So it was decided that two of the unmarried missionaries should accompany one of the national preachers on the journey. "Because," said they, "you too are a part of the church and must abide by the church's decision." Dorothy and I were chosen from among the missionaries to make up the party with **Senhor** João Leite.

From the start it seemed that our journey was opposed by the enemy. Sr. João had a flare-up of a chronic trouble which would not allow him to travel on horseback. Then Dorothy became ill. Animals were hard to arrange for and so were the saddles and other trappings.

"I don't think we will be going to Morro de Mato this winter [rainy season]," said Sr .José (who had been chosen to take Sr. João's place) once when I met him at work at his carpenter's bench.

"Sr. José," I told him, "until now I have not felt that the Lord does not want us to go and until I do, I will continue to make every effort to get ready."

"And a **companheira** for you?" he asked. (Esther was still on light duty in the clinic, and now with Dorothy ill, Evelyn could hardly be spared.)

"One of the women of the church will be my companion." And so it was. One afternoon in mid-December José, **Doña** Sabastiana, and I set out on our church's first missionary journey. Space does not permit one to write all about the two-day trip which was most interesting.

We found among the people of the ranches ready hospitality. Their resources were certainly limited but they shared all of them with us.

Some 48 hours after leaving Araguacema we arrived in the little town set halfway up a low mountain from which the crystal had been taken. We found lodging in the house of **Senhor** Manuel and his wife, **Doña** Eva.

"We have been waiting," they said. "Now you will spend some time with us."

"But only a few days—we must return soon."

"What a pity," they said, "to come so far for such a short time!"

We spent three and a half days with them, having four evening services and one Sunday morning service, all well attended and with exceptionally good attention. I sat often and watched their faces as they listened. I am sure that for many it was the first time they heard of the love of God shown in Jesus Christ. **Senhor** José preached wonderful sermons, so clear and simple and so inspired.

(Continued on next page)

Missions Today

My Grace Is Sufficient

By J. D. GRABER

The grace of God is the missionary's great resource. It is like the checking account in the bank, only this account cannot be overdrawn. The difficulty here is not the balance in the bank but our own lack of faith and boldness to draw it out.

The God of great grace would be a truer statement than the great grace of God. It is because our God is so great, His love and concern for us are so great, that the supply of grace is so limitless. We must learn to personalize our faith. It is after all not our faith that saves us; it is the Saviour who saves us. It is not faith in our prayer or in our praying that is effective, but our faith in God who answers prayer. It is not the worship experience that helps us, but the God of love whom we meet as we worship in spirit and in truth who undertakes for us. "This is life eternal, that they might know **thee**," Jesus prayed. It is not, "That they might know it," but "thee . . . and Jesus Christ, whom thou hast sent" (John 17:3).

The missionary depends on God and not on his success, his achievements, or even his great and precious spiritual experiences. This is the conclusion Paul came to in II Cor. 11 and 12. The thorn in the flesh was to be a constant reminder to him that he could have no confidence in anything at all less than God's abundant supply. "My grace is sufficient" made him fabulously rich and resourceful. This God of great grace is still the missionary's ever available resource if he will only learn to draw heavily on the account.

God's grace makes up the missionary's deficiency in talent and training. There are missionaries with large talents and good training who are ineffective. There are the one-talent men without much formal training who are effective witnesses and soul winners. Both are probably exceptions.

God does not make up for our laziness or sloth. A missionary did not study the new language much. He prayed for the gift of tongues, which was not given him. After studying long and hard at a foreign language there is still plenty of reason to ask God for the gift of tongues. We do all we can; we occupy till He comes. We do not neglect the gift that is in us. But having done all, we still recognize honestly and sincerely that it is only what God works in and through us that has any lasting value.

(To be continued)

Doña Julia was the first to accept Christ —one of the richer women of the little town. Many came saying, "If we were only sure that you would not leave us alone, we would accept this religion. But now you are here and can't say when you will return. The coal separated from the fire soon goes out, and we don't know if there will be anyone to teach us."

"It is true that the coal separated from the fire soon goes out, but many coals make a new fire. However, we trust that God will bring us again to you."

"I want to become a believer," many told us in effect. "Even my heart asks to accept this religion, but I have a fear that we will be left alone."

"The Spirit of God it is who is speaking to your heart—it is well to listen."

There was a hard struggle for the soul, but Christ won, and in the end "Big Manuel," a man much addicted to politics and drinking, delivered his life into the hands of his Saviour.

We left Morro de Mato one bright Monday morning. There had been a rain the night before and the nearest big creek—Dead Horse Creek it is called, because it runs swiftly and horses have been lost in attempting to ford it—was wide and deep. "Will it be like this all the way back?" I wondered as we stripped saddles and packs from our horses and made ready to carry them across the trunk of a huge tree that had been felled across the stream. When this was accomplished, we swam the animals across, José driving them into the water on one side of the ford and I catching them on the other.

We were tired and ready for our hammocks, but late in the afternoon the only rain that caught us on the trail overtook us. We put on our rainwear and pressed on, our tired animals a bit refreshed by the coolness brought by the rain. It was dark when we arrived at the house in which we were to spend the night. One light flickered under the high thatched roof. "Oh, those of the house," Sr. José called the familiar **Sertão** greeting.

"Oh, those outside," came back the answer. In spite of the rain covers our hammocks were half wet, as were we in spite of our rainwear, but we were tired, and after our evening meal of sour milk (a Brazilian delicacy), **farinha de mandioca,** and roast dried meat, we were soon asleep.

Under clear skies we arrived in Araguacema at about 4:30 the next afternoon.

This is a simple account of a short journey taken by twentieth-century missionaries in the back lands, but we pray that by your prayers it will not be the only time this town and the four others much like it are reached with the Gospel.

This week we received word from Morro de Mato: "The brethren are continuing strong in the faith," the message said. They are having services—singing the songs we taught them while we were there, and one of those who was most interested but made no decision while we were there, is bringing the message.

We believe you will pray with us for further work in these spiritually hungry, hard-to-reach towns. Just now we are investigating the possibility of returning soon by light plane.

"Your account of your trip to Morro de Mato makes me think of Paul," a friend wrote to me recently. I often think of how Paul worked. Especially am I made to think of part of Acts 14 when I think of our little new church in Morro de Mato: ". . . And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch [or Pequizeiro, and to Morro de Mato and to Itapora], confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Pray for **Doña** Julia and **Senhor** Manuel. Pray for new, more efficient means of visiting these isolated little towns with the Gospel.

Araguacema, Brazil.

Mennonite Community Chapel

BY LAURENCE HORST

The attendance at Mennonite Community Chapel, 1113 W. 18th St., Chicago, Ill., has been increasing steadily so that by May I it was at the 70 mark. This is above the attendance a year ago at the Union Avenue Mennonite Church. (Union Avenue has been torn down, and this new work replaces it.) There is a great need for an evangelical witness in the community. Many hearts had softened by the witness of the Union Avenue Church through the years and by the home contact work done by Sadie Oswald.

S. J. Miller, now serving as pastor at Mennonite Community Chapel, Chicago.

S. J. Miller, Leo, Ind., began service as pastor of the Chapel on May 1. He has many years of experience as a pastor, evangelist, and bishop. His willingness to serve in the city of Chicago indicates the spirit of courage with which he has served the church through the years.

There are many here who are near the kingdom and some who have made decisions for Christ who need to be brought into the church and nurtured. It has been difficult to keep leadership in the city where the need is so great and the work equally as difficult. Most leaders like to have a lawn to mow and a little garden to care for, but in the inner city there can be neither—only concrete, smoke, smudged windows, and house cleaning. But there is more—there is sin and tremendous human need.

Most of the Protestant churches and their members have moved out of the inner city and have discontinued their witness for Christ there. It seems that in some sections only the Catholics and Mennonites are left to deal with the mounting human need.

Please put the work of the Mennonite Community Chapel on your prayer list and keep it there, as we endeavor to serve the inner city. It is the policy of the Mennonite churches to serve all of the people of their communities. At the Chapel, Negroes, Mexicans, and white people attend every Sunday. There does not seem to be any racial tension manifest within the Sunday school. It has long been the practice of the church in the area to serve all people in the Sunday school, first in the Union Avenue Church and now at the Chapel.

Please remember Bro. Miller as he takes up this work. He plans to serve until a young man can be found whom the Lord leads to this great field. Chicago, Ill.

"This Never Happened Before"

BY D. RICHARD MILLER

"This has never happened here before, to my knowledge," said Carl Hatfield, Protestant chaplain at Dr. Norman M. Beatty Memorial Hospital, Westville, Ind.

He was referring to a meeting held at the hospital on Feb. 23, 1960, at which Mr. and Mrs. Paul Schrock were received into the membership of the Sunnyside Mennonite Church, Elkhart, Ind. Their membership was by transfer of church letter from the Berea congregation, Washington, Ind.

Paul lives and works in Elkhart, about 60 miles from Westville. Dorcas has been in the hospital for three years, following a mental breakdown.

Paul had been attending church at Sunnyside, and he and Dorcas had discussed making Sunnyside their church home when she would be released. But why wait until then?

One concern was that Paul and Dorcas would be accepted on the basis of a congregational sense of spiritual fellowship with them. For this reason on some Sundays Sunnyside families made trips to Westville with Paul, who visits Dorcas each Sunday afternoon. Thus the people became better acquainted with both of the Schrocks. At one time several carloads of women delivered a sunshine box which the WMSA had prepared.

Eighteen adults and children from Sunnyside, Chaplain Hatfield, and several other interested persons were at the hospital when Paul and Dorcas were received into the Sunnyside Church. The members present for the service were authorized by the congregation to act on its behalf and to accept Paul and Dorcas as members.

Chaplain Hatfield expressed the hope that other churches would also hold services at the hospital, thus showing an interest in the welfare of the people there.

Elkhart, Ind.

Broadcasting

Counseling: Hard Work but Rewarding

One of the means of follow-up for broadcasting is through counseling by mail. At first thought this might sound like a simple operation, but it requires much prayer and time to do a conscientious job in helping seekers of truth.

To illustrate: A recent letter from Indonesia asked eight difficult questions, among them: (1) If God loves man, why did He not annihilate Satan? (2) When a man dies, where will the soul and spirit go? (3) Is salvation eternal? (4) Is birth control a sin?

But counseling is rewarding as illustrated by this letter from South America: "At the end of the program Bro. Derstine said, 'Friend, if there is any problem, write to us.' . . . So I wrote and asked for help and you replied. . . . After prayer was going up for me I saw that help was coming. . . . I got down on my knees and asked God to help me and to forgive me, and He took me at my word."

"Wherever You Go There's Radio"

When a broadcast goes forth each week, there is no telling who will hear it or where it will be listened to.

"While having breakfast in a restaurant in Somerset, Pa., I heard the program and was very much impressed," wrote a listener the other week.

"I know that it was God who, not many months ago, on a Sunday evening, let me somehow tune in to **The Way to Life**. For God had a most specific message for me that night which He imparted to me through Pastor Hostetter. And I can never thank God enough now . . ." was an expression of appreciation from a New York City listener.

"Keep Yourself Pure" Requests Continue

An attorney in Minneapolis, Minn., requests prices of "Keep Yourself Pure" in lots of 100 and 1,000 for free distribution. This booklet was earlier printed by **The Mennonite Hour** but more recently was republished by Moody Press in their Acorn Series.

Latest figures from Moody Press indicate that they sold 31,407 copies of this booklet during 1959.

A young man from Costa Rica says about this booklet: "It has been a real blessing to me. I say that it should be in every library and home. It has in it indisputable facts."

It All Began by a Personal Invitation

A man from Orocovis, Puerto Rico, sent in $30 and asked for 100 Spanish tracts each month. He writes: "I had not had the privilege of listening to your beautiful program until last Sunday. I am telling all of the brethren and sympathizers in this community about the program." He became acquainted with the program through a member of the Mennonite Church who moved to Orocovis.

Heart to Heart New Releases

KSAB, Okinawa, is now releasing **Heart to Heart** in an effort to bring Christian help and inspiration to the wives of thousands of U.S. servicemen stationed in the Far East.

KDOM, Windom, Minn., is releasing **Heart to Heart** as a public service feature at 9:45 a.m., on Friday. The Homebuilders' Fellowship of the Bethel Mennonite Church at Mountain Lake, Minn., is paying for the production and follow-up costs.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

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Ubero, Antioquia, Colombia. On the night of Feb. 8, missionary Aimee McQuilkin of the Latin America Mission was conducting a Protestant religious service in the home of the Martinez family here. Twenty-five people were assembled for the meeting.

Father Angelino Isaza, Roman Catholic priest from Turbo, led a religious procession to the house. The meeting inside was interrupted by the priest leading his followers in anti- Protestant songs and cheers to the Virgin Mary, Pope John XXIII, etc. Father Isaza shouted to Miss McQuilkin to "shut-up," calling her "foreigner," "drunkard," "degenerate woman," and "whore."

The people began to throw stones, sticks, and coconut husks at the house and the missionary was struck on the back. Then the crowd pushed over the fence and ran to the house. Father Isaza broke down the front door, but Miss McQuilkin blocked his entrance. When she asked him how a minister of God could behave in a manner so unlike Christ, he yelled at her to "shut up" and pushed her back into the house. When she still refused to let him inside, he slapped her in the face. As Father Isaza raised his hand to strike her again, Miss McQuilkin lifted her arm to protect herself. At that he said, "You aren't acting like Christ. He said to turn the other cheek." She took off her glasses and told him to go ahead. He turned and left.

Belgian Churches Commend Congo Independence

The Federation of Belgian Protestant Churches has issued a statement commending the forthcoming independence of the Belgian Congo as a step which "will confirm the sovereign freedom of the people of the Congo with full human rights."

The statement observed that Protestant missions have been at work in the Belgian Congo for nearly a century to train the Congolese peoples to be ready to take this step. It also expressed the hope that ties between the new nation and European countries would be strengthened. The statement was adopted at the Federation's recent annual meeting. The Federation is composed of the Methodist, Baptist, Reformed, Evangelical, and Christian Missionary churches.—EPS, Geneva.

WMSA Weekly Notes

Spring Meeting Notes

An ambitious WMSA at Clarence Center, N.Y., invited the Ontario district to "leave home" for their spring meeting. Seven chartered buses and more cars brought more than 300 Canadian ladies down, and the meeting was a great success.

The secretary of the Ohio district reports that one of their speakers was so good that she (the secretary) forgot her duties of note taking! There were 760 women in attendance.

Sister Phebe Yoder was the guest speaker at the South Central district meeting recently. As at the other district meetings, complete reports of officers were presented and accepted.

Indiana-Michigan district lists "You Never Walk Alone" for the theme of their meeting. Because of the central location of their meeting place at Goshen, they are able to present a large number of missionary wives now on furlough.

Extremely muddy roads didn't stop the Iowa part of the Iowa-Nebraska district meeting. The location of the meeting was changed, but more than 200 women braved the weather and enjoyed the meeting. Plans to take the program to Nebraska the next day were changed, and that meeting was scheduled for later.

The Allegheny district program looks excellent, as we read it. It is planned around the titles of some great hymns, and reminds us all to think of what we say when we sing.

The Illinois district planned an afternoon meeting for their GMSA while the WMSA meeting was in progress, thus bringing out many of their teen-agers. This is an idea for every district to incorporate into the next meeting planned! We also see that some districts have baby-sitting service provided, and children's meetings for those big enough to enjoy that. Let's learn from one another.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

RELIEF AND SERVICE

I-W SERVICES

New York, N.Y.—John Smucker, from the House of Friendship, reports that Melvin and Naomi Huyard (and Baby Wayne) terminated their services and moved to Pennsylvania in April. Bro. Smucker says, "We certainly can say that their service was an honorable one. Their plus time was gladly given to the work here. Their witness in the hospital and in this community will continue to be felt."

Lancaster, Pa.—I-W's here have been having very inspiring Bible studies at their regular weekly meeting. Some guest speakers have shared with them recently—Edgar Stoesz from the MCC office, Akron, Pa., and Paul Landis from the Salunga office. Knowledge of Bible events and characters was tested by a quiz, with the married fellows on one team and single fellows on the other. The married I-W's won; perhaps credit should go to their wives!

On March 29, the I-W unit had a business meeting, and the following fellows were elected to serve for a six-month period: James Roth, president; Richard Alderfer, vice-president; Bill Troyer, secretary-treasurer.

Indianapolis, Ind.—The First Mennonite Church here had a Sunday evening program centered around I-W service recently. Vincent Snyder discussed the "Origin and Biblical Basis for I-W Service." Larry Kauffman and Mervin Lehman gave testimonies about "Why I Am in Alternative Service," and David Weldy and Dennis Zimmerly spoke on "Opportunities and Responsibilities in Alternative Service." Lois Zimmerly represented I-W wives in a talk on "Opportunities and Responsibilities as the Wife of a I-W." Marvin Ketcham was leader for the evening.

Lebanon, Pa.—(Excerpts from a letter by John Swartzentruber, one of approximately five I-W's who serve at the Philhaven Hospital, Lebanon, Pa.)

Our entire staff consists of 38-40 consecrated young people who endeavor to serve the Lord by helping less fortunate ones unable to meet life's problems and adjustments. We can best help those who desire help. With a capacity of 37 patients, we try to give the best possible care and attention to each patient.

Staff activities include a prayer meeting every Wednesday evening. There is also a service committee of five members who elect other short-term committees. This committee also plans programs given by the staff in various churches.

Laban Kauffman is chairman of the visitation committee, which does a fine job of planning visitation for older folks or shut-ins. The home committee plans occasional activities at the Oreville Mennonite Home for the Aged and the Millersville Children's Home. Reaching out into different areas and sharing the love Christ has shown to us helps to bind the workers at Philhaven together.

A social committee arranges for group recreation. Some of the fellows also have other spare-time activities, such as selling shoes, fire extinguishers, and so on. We enjoy working, playing, singing, and praying together. We pray that the Lord may continue to use us to His glory.

VOLUNTARY SERVICE

Washington, D.C.—Richard Winey, former VS-er in Washington, D.C., has been accepted as head of the oxygen therapy department in the New England Baptist Hospital in Boston, Mass.

VS Scheduled for Hoopa Indians

A new voluntary service project on the Hoopa Indian Reservation in California is scheduled to begin operation shortly after July 1. Six people will help in the medical and teaching needs of the reservation as well as in the maintenance of the VS unit.

Service on this Indian reservation has been established in connection with the Community Health Association.

With the government closing out its Public Health Service program on Indian reservations, the necessity of assistance has come to light. According to Dwight Wiebe, Director of VS, Akron, Pa., public pressure is forcing the government to withdraw preferred treatment in the form of special schools and special medical programs to Indians on reservations. Although it is premature and unrealistic, the federal government is rapidly withdrawing all assistance to Indian reservations and insisting that the Indians receive the same treatment as other citizens.

Before the government withdrew its medical staff and financial assistance from the Hoopa Indian Reservation in 1959, it contributed to the construction of a clinic and community hospital. The hospital, the primary setting of the VS project, will have 16 beds, a complete operating room, delivery room, laboratory, X-ray and physical therapy rooms, plus a dental suite and examination rooms. Twenty-four-hour emergency services will be available. Dr. James Delp (Lititz, Pa.), who is with the Lancaster General Hospital, has been appointed to serve as one of the three doctors at the reservation hospital. Other VS personnel needs, in addition to a doctor, include an orderly, a cook's assistant, a maintenance man, a housekeeper for the reservation, and a teacher for a reservation school.

The Hoopa Indian Reservation is one of 117 reservations in California. From a one-time count of 150,000 Indians, the Indian population in California has been steadily declining until only 11,000 remain; many small reservations have been abandoned.

Economic conditions on the reservation are poor. Only about one tenth of the reservation proper is tillable. Industry is limited and underdeveloped. The majority of the Indians live off a small commission the reservation receives from the lumbering industry. And because of the potential of the lumbering industry, many white people have moved in to capitalize on the resources.

OVERSEAS SERVICES

Riots Upset Korea

J. M. Klaassen (Korea MCC Director) reports that political unrest, demonstrations, and riots have taken the foreground in Korean news this month. Since the passing of the National Security Law on Dec. 24, 1958, the political situation has gradually deteriorated until the festering wounds broke into open riot in several major cities in April. General press sources will provide information on subsequent events.

How does this all affect our work as MCC? Actually, so far it has not directly affected our work. We have been a little restricted in our travels, and the early curfew has given us longer evenings at home, but other than that we have remained immune to any disturbances. There is no reason for concern for our personal safety. The unrest, however, does bring us to a point where our personal convictions on war, peace, and participation in political and social reforms will be put to a test.

Refugees Transferred

Pax man Menno Hildebrand, Gretna, Man., has written from the MCC Hammersteinstrasse refugee home in Berlin that April was an unusually busy month in the office. "The Senat (West Berlin government) informed us of a great change to take place in our home. On April 1, 18 mothers and children were withdrawn and moved into 'Wohnungsahnliche Unterkunfte' which are one-room apartments with public bathrooms. On the same afternoon 10 elderly ladies were transferred from the Flottenstrasse camp in Reinickendorf, Berlin, to our home. From April 3 to April 12 we have received 26 refugees of whom 22 came from the Flottenstrasse camp and the other four from a transit camp in Tempelhof." The Bulletin, German affairs paper issued by the German Federal Government, claims that an exodus of 5,000 refugees arrived in West Berlin during the Easter week.

NEWS BRIEFS

MMHS Awards Two $1,000 Stipends—Mennonite Mental Health Services has announced the recipients of two $1,000 cash stipends: Robert L. Steiner, to complete his master's degree program in social work at the University of Michigan, and Melvin F. Funk, to complete his doctoral program in clinical psychology at the University of Illinois. Steiner and Funk are the first graduate students to receive MMHS stipends; both are planning to work in one of the Mennonite mental hospitals. The stipend program is designed to provide financial help for persons training for psychiatric social work, pastoral counseling, hospital chaplaincy, clinical psychology, psychiatric nursing, nursing education, or psychiatric residency for physicians.

Agape Verlag and European Mennonites Meet—At a meeting April 11 and 12 at Bienenberg, Switzerland, European Mennonites and Agape Verlag discussed future publication needs in Europe. Agape Verlag decided to explore the possibilities of publishing Sunday-school materials in French in co-operation with someone else, to publish German Sunday-school materials for the kindergarten level, and to prepare a booklet for youth program aids.

MISSION NEWS

The Bethel Mennonite Community Church, Chicago, voted on May 1 to recall Paul King to serve as their pastor. Bro. King had taken a year's leave of absence to study at the Goshen College Biblical Seminary.

One hundred and twenty pupils are enrolled in the English classes with the Ralph Buckwalters, Kushiro, Japan. Classes meet from 4:00 p.m. to 6:00 p.m. six days a week. Proceeds from these classes are applied to the building fund for the church and pastor's house.

The young people of Latin Youth for Christ in Chicago have selected the Spanish broadcast, **Luz y Verdad**, as their annual banquet money-raising project. Lester T. Hershey, **Luz y Verdad** speaker, will show slides of this work at the May 21 banquet.

Seven patients of the Shantipur Leprosy Home, M.P., India, were given health certificates in February. Pray for them during the time of their return to their families and villages.

Commercial air service to Araguacema, Brazil, has been cut off. Friends in Belem forward mail to the missionaries in Araguacema on the meat plane which comes only once a month. This is about their only means of contact with the outside world.

With the help of Geraldo Balduino, a youth program has been started. Geraldo is also teaching evening literacy classes to 15 adults and young people, about half of whom are members of the church at Araguacema. In the newly begun primary school, Mildred Eichelberger has 29 pupils in the three grades.

José Brito, a lay pastor, and Geraldo Balduino went to Pequizeiro and Morro de Mato on April 24 for a week of missionary activities. Sr. Longo and Joao Querida took them free of charge on Querida's plane. This was an answer to prayer, since it is very difficult to find means of transportation to these towns which need the Gospel message.

Proceeds from the missionary garden of the Foyer Fraternel, Paris, France, will be divided between missionary work in Algeria and the young people's group of the Foyer.

Takio Tanase will be replacing Ralph Buckwalter as pastor at Kushiro, Japan, and Bro. Buckwalter will oversee the Hombetsu, Ashoro, and Rikubetsu churches.

Ursmer Lefebvre, director of the children's home in Ohain, Belgium, was ordained to the ministry by the congregation at Bourgeois-Rixensart on May 15.

Mothers of the kindergarten children at Nakashibetsu, Japan, have a Bible class. For the April meeting 25 mothers met to hear the message of Easter. The guest speaker was Sister Oshigiri of Shibecha, who told how God's love sustained her through the experience of being left a widow with three young children.

Frequently new people venture into the services at Shibecha, Japan. Among the recent newcomers is the wife of the dentist who owns the house where the Charles Shenks live. She bought a Bible and hymnbook and says she plans to come regularly Sunday evenings.

The Peggy Memorial Home for Girls in Jamaica is beginning operations with four girls as occupants. In the original planning, it was thought that this home would serve delinquent girls. This concept has changed somewhat, and plans now are to take very young girls and minister to their needs before they become delinquent. In connection with the home the John Shanks have started a school for children and adults in which 80 are enrolled.

The second annual Mennonite Church Conference in Jamaica recommended consideration be given to the appointment of a person to study the needs and possibilities in the field of education and to get acquainted with the island's educational system.

All Mennonite and Brethren in Christ churches in New York City co-operated in an Easter sunrise service in a community park. Paul Hill, pastor of the new Brethren in Christ church, spoke to the group. Each church took part in the services.

A Committee for Christian Education was appointed by the Executive Committee of the Puerto Rico Conference. Members of the committee are John Lehman, Carlos Lugo, Irma Cruz, and Alice Kehl, director.

God opened the door to a witness in Nemuro Shibetsu, Japan, through a Christian funeral. Takema Kano, 72 years old, went to be with the Lord. Over 100 people attended this first Christian funeral in the history of this century-old fishing village. Takei-san, the Bible woman in Nemuro Shibetsu, has found work in a hardware store. While she is working, she continues to witness for the Lord.

The Guavate Mennonite Church in Puerto Rico will observe June 12-19 as Christian Family Week by having a special series of meetings on the Christian home.

Sister Okumura, a Bible woman in Nishibetsu, Japan, is doing a good work for Christ in teaching children and adults, but there are many discouragements. Missionary Lee Kanagy says, "We were promised a building for Christian kindergarten work by the end of March. The time dragged on and on. We finally discovered that the people never intended to give or sell the building for Christian work but wanted to keep Christian witnessing out of their village. We have had two such experiences in Nishibetsu. Nevertheless, Sister Okumura is not willing to give up. We keep praying that some place will be found soon for a kindergarten, and ask you to pray with us."

Summer Bible schools for the churches in Puerto Rico have been scheduled as follows: May 30 to June 3, Rabanal (Marjorie Shantz, Irma Cruz, Alice Kehl, directors). June 6-17, Coamo (Samuel Rolon, director); Palo Hincado and La Cuchilla (Don Heiser, director); Cayey (Elvin Snyder, director); and Aibonito (Alice Kehl, director). June 20 to July 1, Pulguillas and Usabon (José A. Santiago, director); La Plata (Addona Nissley, director); Honduras (Alice Kehl, director); and Coamo Arriba (Don Heiser, director). July 4-8, Guavate (Irma Cruz, Alice Kehl, directors).

Lena Graber is satisfactorily recovering from her March operation and has returned to Nepal. She planned to resume her duties at Shanta Bhawan Hospital on May 15.

At Nareshgarh, Bihar, India, there was good attendance at a recent communion service. People from each home also came to a farewell dinner for John Beachys. Beachys will leave India June 14 for their furlough, coming home via Europe, and arriving in New York July 25.

Paul Lauver, former missionary to Puerto Rico, held Easter week meetings at the First Mennonite Church, Brooklyn, Bro. Lauver reports of this group of Christians, "The thing that impresses me is their overflowing testimony of God's power and grace. One feels that they unitedly and individually love the Lord with all their hearts, and they have all pledged themselves to the task of winning souls for Christ and the church."

The Executive and Personnel Committees of the Mennonite Board of Missions and Charities met first separately and then conjointly May 11-13 at the Board offices in Elkhart, Ind. Following are some of the items considered and decisions made by the Executive Committee:

—Plans were presented for annual Board meeting scheduled for June 16-19 at Lansdale, Pa., and for future annual meetings. H. Ernest Bennett, Urie Bender, and Jacob Clemens were appointed program committee for the 1961 meeting.

—The nominating and resolutions committees for the 1960 annual meeting were appointed.

—Elkhart office arrangements were discussed, including plans for the new location of the VS center at 1725 Prairie and the conference center at 115 Cleveland.

—Dave Leatherman, controller, reported a small balance on hand for the closing of the fiscal year.

—Approval was authorized for the transfer of the property title of the Ann Street Mennonite Church, Peoria, Ill., from the Mission Board to the congregation.

—Approval was given for participation in the Institute of Mennonite Studies research project on Urban Church Extension.

(Continued on page 484)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Edna Swartzentruber, missionary to Argentina, spoke at Baden, Ont., her home church, on May 8.

Bro. Roger Smith, of the London Rescue Mission, spoke to the Wilmot United Fellowship at Mannheim, Ont., on May 8.

Bro. Clyde Mosemann, Uruguay, spoke at Midland, Mich., the evening of May 8.

A song fest, in which choral groups representing churches in Southeastern Iowa gave a complete program, was held at East Union, Kalona, Iowa, the afternoon of May 15.

Bro. Ray Sala, representing Mennonite Aid, Inc., spoke at Crystal Springs, Kans., on May 11.

The parent group at Iowa City, Iowa, heard an address on parents' problems on May 17 by Eleanore B. Luckey, assistant professor in child welfare at the State University of Iowa.

The morning message at Bethany, East Earl, Pa., on May 8 was given by A. J. Overton, of the Pocket Testament League.

The Homemakers at Howard-Miami, Kokomo, Ind., heard an address on May 19, by Mrs. Leonard Hunt, from the Wheeler Rescue Mission, Indianapolis.

Bro. Allen White, Secretary of Church Camps for the South Central Conference, spoke to the men's fellowship at Mission, Kans., on May 12, presenting an illustrated lecture on camping.

Bro. D. Stoner Krady Philadelphia, Pa., preached at Clinton Frame, Goshen, Ind., on May 8.

Bro. Don Jacobs, Tanganyika, was the preacher at Norris Square, Philadelphia, Pa., on May 1.

Bro. Harold Hoeflinger, Executive Director of Christian League to Forgotten Men, gave a stirring message to the Sugar Creek and Bethel congregations in Iowa on May 8. Hoeflinger devotes full time to the rehabilitation of those behind prison walls.

A farewell dinner for Sister Phebe Yoder, who will soon return to Tanganyika, and a welcome for Sister Virginia Showalter, who is on furlough from Puerto Rico, was held at West Liberty, Inman, Kans., on May 15. Sister Showaltez visited her mother at Scottdale for several days at her first station.

Bro. Henry J. Stoll, Rensselaer, Ind., preached at Wadsworth, Ohio, on May 1.

Bro. John M. Drescher and wife, Marshallville, Ohio, served in a home conference at Youngstown, Ohio, Mother's Day weekend.

The Britton Run congregation, Spartansburg, Pa., has purchased a lot on which they plan to build a new church in the near future.

The Eureka High School A Cappella Choir gave a program at the Roanoke, Ill., church on April 24.

A youth chorus and Bro. J. N. Weaver of Frazer, Pa., gave a program at Maple Grove, Atglen, Pa., on May 15.

Bro. J. M. Nissley, Sarasota, Fla., preached at Texter, Robesonia, Pa., and at Myerstown, Pa., on May 1 and at Doylestown, Pa., on May 8.

Bro. Calvin Pletcher, at one time a minister in the conservative group known as the Duncard Brethren, was received into the fellowship at Olive, Elkhart, Ind., on May 8. The congregation voted to give Bro. Pletcher, who will be 77 on July 6, the status of a retired minister.

Bro. J. D. Hartzler presided in the installation of Bro. Richard Yordy as pastor at Arthur, Ill., on May 8. Other speakers were Laurence M. Horst and Roy Bucher, Moderator and Secretary of the Illinois Conference.

Bro. Glen Yoder, Kansas City, Kans., conducted a home conference at Pleasant View, Mt. Pleasant, Iowa, the weekend of May 1.

Bro. Jess Kauffman, director of Rocky Mountain Mennonite Camp, spoke at Manson and Kalona, Iowa, on May 8.

Bro. Richard C. Detweiler, principal of Christopher Dock Mennonite School and Chairman of the Commission for Christian Education, spoke in a Christian Life Conference at Martinsburg, Pa., May 14, 15.

A fiftieth anniversary home-coming was held at Fentress, Va., on May 1. Speakers included Daniel Wert, Manheim, Pa.; S. H. Brunk, Denbigh, Va.; Charles Warfel, Portsmouth, Va.; Don Miller, Lancaster, Pa.; and Lloyd Weaver, Jr., Denbigh, Va. A picture was taken of forty persons present who were there fifty years ago.

Mennonite Research Journal is the name of a new publication to be issued quarterly by the Lancaster Mennonite Conference Historical Society, of which J. Paul Graybill is chairman and Ira D. Landis is secretary. The content of the magazine relates chiefly to the history of the churches and families of the Lancaster Conference. Address Earl B. Groff, Publicity Manager, 410 West Roseville Rd., Lancaster, Pa., for subscriptions. $2.00 per year.

The combined MYF Chorus of the Ann Street, Pleasant Hill, and Highway Village churches in Illinois, directed by Sister Sally Jo Roeschly, gave a program at Morton, Ill., on May 1.

Bro. Robert Baker, Elkhart, Ind., spoke at the fellowship supper at Morton, Ill., on May 14.

The Kansas and Oklahoma Disaster Service organizations assisted in cleaning up in two tornado-stricken communities in eastern Oklahoma.

Bro. Atlee Beechy, dean of students at Goshen College, will teach next year at Allahabad University in India under a Fulbright Lecturership. This summer he will assist in a Counseling and Testing Institute at Ohio State University.

Bro. Melvin Gingerich, of the Historical and Research Center at Goshen, Ind., spoke on "A Century of Mennonite Journalism" in fortieth anniversary services of the Herald Publishing Company at Newton, Kans., May 19. They are the publishers of the Mennonite Weekly Review.

Elton Trueblood, well-known Quaker author, spoke to the annual Family Night dinner of the Clayton Kratz Fellowship at Harleysville, Pa., on May 2.

Sister Sarah Rush, Ethiopia, spoke at Lititz, Pa., on May 11.

Bro. Clair Amstutz, Goshen, Ind., conducted chapel for Mennonite Biblical Seminary, Elkhart, May 4, and spoke on "The Christian Home" at Kidron, Ohio, on May 15.

Day of Prayer

President Eisenhower has proclaimed Memorial Day, May 30, as a day of prayer for peace. He requested Christians in America to unite in prayer at 11:00 a.m. on that day. This is especially urgent now that the summit talks in Paris have collapsed, and the outlook for peace is dark.

Calendar

Annual meeting, Indiana-Michigan Conference, Bethany High School grounds, Goshen, Ind., May 31 to June 2.

Annual meeting, Pacific Coast Conference and associated meetings, Western Mennonite School, Salem, Oreg., June 1-4.

World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.

Annual meeting, Ontario Conference, Floradale, Ont., June 3.

Annual meeting, Ontario A.M. Conference, Poole, Ont., June 8, 9.

Annual meeting, North Central Conference, Detroit Lakes, Minn., June 10-13.

North Central Sunday School Workers' Conference, Mission Board Meeting, and Church Conference, Detroit Lakes, Minn., June 12-14.

Annual meeting, Mennonite Board of Missions and Charities, Bethel College, Newton, Kansas, Pa., June 15-19.

Lonsdale Mennonite Camp: Johnstown Youth Retreat, June 16-19; American S.S. Union, June 20-24; Boys' Camp, June 25 to July 2; Girls' Camp, July 2-9; Junior High I, July 9-16; Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 6; Music Conference, Aug. 6-13; Missionary-Bible Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-27.

Camp Luz: Brethren Camp, June 18 to July 2; Boys' Camp, July 2-9; Girls' Camp, July 9-16; Junior High, July 16-23; MYF, July 23-30; Boys' Mission Week, July 30 to Aug. 6; Girls' Mission Week, Aug. 6-13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp for Juvenile Delinquents, Aug. 21-26; VS Reunion—MRSC, Aug. 28-29.

Little Eden Camp: Boys and Girls, June 27 to July 6; Junior High, July 6-16; Senior High and Teen Age, July 16-23; Home Builders, July 23-30; Christian Business and Professional, July 30 to Aug. 6; Christian Fellowship and Family Week, Aug. 6-13; Farmers' Week, Aug. 13-20; Rest, Relaxation, and Meditation, Aug. 20-27; Senior Adult Camp, Aug. 27 to Sept. 3.

Camp Menno-Haven, Tiskilwa, Ill.: MYF Retreat, July 1-3; Junior, July 4-9; Junior-Hi, July 11-16; Junior, July 18-23; Junior, July 23-30; Adult Week Aug. 15-21.

Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8, 9.

Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19.

Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 28-29.

Annual meeting, Allegheny Conference, Allensville, Pa., July 29, 30.

Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.

Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.

1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.

Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 5-12. Host: East Union congregation.

Annual meeting, Illinois Conference, Freeport, Aug. 11-13.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.

Annual meeting, Conservative Mennonite Conference, Kalona, Iowa, Aug. 16-18.

Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.

Ohio Christian Workers' Conference, South Union, West Liberty, Ohio, Aug. 21-23.

Church School Day, Aug. 28.

Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

Bro. Roman Hershberger, Ft. Dodge, Iowa, spoke on "The Influence of Television" at Manson, Iowa, on May 15.

Bro. Lester Sutter, in charge of the newly developing work at Norwood Park near Peoria, Ill., spoke recently at Bloomington, Ill.

A second printing of The Holy Spirit and the Holy Life by Chester K. Lehman is off the press.

New members: nineteen by baptism and one on confession of faith at Fisher, Ill., on April 10; four by baptism at Bethel, Broadway, Va., on Feb. 17; one by baptism at Stephens, Va., on March 13; one by baptism and seven on confession at Mt. Jackson, Va., on April 3; one on confession at Hannibal, Mo., on May 8; three by baptism at Eureka, Washington, Iowa, on May 8.

The Iowa Mennonite School Chorus gave a program at Sugar Creek, Wayland, Iowa, on May 8.

Over two hundred women attended the area WMSA meeting at Beemer, Nebr., May 11.

Bro. Sam Oswald, Beemer, Nebr., preached the baccalaureate sermon at the Beemer High School on May 8.

A congregation was organized at Otelia, Mt. Union, Pa., on May 15. This has been an outpost of the Allensville congregation. In the absence of Bro. Raymond R. Peachey, on account of illness, Bro. Jesse Hartzler represented the Allensville congregation. Moderator Paul M. Lederach of the Allegheny Conference officiated in the services. The pastor at Otelia is Bro. Joe Esh; the membership is 58.

Sister Elizabeth Hostetter has received her visa for entrance into Ethiopia and will be leaving shortly to work in the Menno Bookstore, Addis Ababa.

The Church Apostolic, a book which contains the 1960 Conrad Grebel lectures by Bro J. D. Graber, is going into production for fall publication.

The teachers' manual for use with Kindergarten II Sunday-school materials is now being reprinted. It has been revised to include instructions for the use of activity sheets which were added to the course since the first edition of the teachers' manual. This will be available for use in October, 1960.

Bro. Paul Kraybill, Salunga, Pa., and Bro Boyd Nelson, Elkhart, Ind., were at Scottdale on May 19 to work on materials and promotion for the Bible studies for this fall.

A mailing to all Sunday-school superintendents and pastors went out last week giving information about the sixth Sunday School Convention being held at Goshen, Ind., Aug. 4-7.

District Sunday-school secretaries met at Scottdale, May 23, 24, for workshop sessions in interests of Sunday-school materials released last year and to be released this fall. There was a presentation of the materials on the various levels with a workshop on their evaluation. The Publishing House paid travel expenses for these secretaries.

The Mennonite A Cappella Chorus, under the direction of Bro. Don Gehman, presented a program at the Lampeter-Strasburg School on May 21.

Bro. Clyde Shenk, Tanganyika, was the speaker at Strickler's, Middletown, Pa., on May 22.

A Home Conference with Grant and Ruth Stoltzfus as speakers was held at Groveland, Wismer, Pa., the weekend of May 15.

The Cumberland, Md., congregation has purchased a building formerly used by the Methodist Church. Bro. George Townsend is serving as pastor at Cumberland and will move there soon. An MYF group has been organized and honored the mothers in a banquet on May 7 with about 70 persons present. The chorus from Springs, Pa., will present a program at Cumberland on May 29.

Bro. Samuel Morgan, Alexandria, Va., former convict, preached at the Broad Street Church, Harrisonburg, Va., on the morning of May 8 and in the evening at Lindale. Bro. Harry Kuhns, Chaplain of Prisoner Camp No. 8, where Bro. Morgan was formerly an inmate, introduced him at these services.

Announcements

The Music Committee of General Conference will be meeting at Laurelville Camp June 7-9 to do further work on the revision of the Church Hymnal.

The annual Cleveland I-W reunion will be held at Cleveland Metropolitan Park, two miles north of Solon, Ohio, on Route 91, on June 18.

The Ontario Department of Travel and Publicity will erect a plaque to commemorate the ordination of Bishop Benjamin Eby in 1809. He was the first pastor in the far interior of Canada. These plaques are erected throughout Ontario to commemorate sites and persons of provincial significance. The plaque will be unveiled at First Mennonite Church, Kitchener, at noon, June 26, by an Eby descendant.

Baccalaureate sermon at Hesston College will be given by Bro. Clayton Beyler on May 29. The commencement address will be given on May 30 by President D. W. Bittinger, of McPherson College.

Introducing Donald Sommer, staff member of Laurelville Church Music Conference, Aug. 6-13. Several years after Don had his college degree and was in business in Kidron, Ohio, he felt he could serve God through the church more worthily if he had better knowledge and ability as a music leader. Consequently he with his family moved to another state for two years while he studied and received a degree in music. Since returning to his home, he is filling a vital spot in the a cappella music program of his church community. Don will serve as one of the directors of the camp chorus and will assist in the song leaders' clinic.

A new weekly feature beginning in this issue is selections from reviews of Herald Press books. This is not an advertisement. What our reviewers say about our books is so interesting to the publishers that we felt our readers will be interested also. Watch for this feature.

Annual Sunday-school meeting at Marion, Pa., with George R. Brunk, Denbigh, Va., and Martin Brandenberger, New Haven, Ind., as speakers, evening of May 29 and all day May 30.

Notice to all who have served in Puerto Rico: A reunion is planned for July 30 in the vicinity of Akron, Pa., for everyone who has served in Puerto Rico under MCC, MRSC, or the Mission Board. Plan to include this fellowship in your summer vacation. Watch this publication for further announcements.

John S. Hess, Lititz, Pa., in weekend meetings at Tamaqua, Pa., May 28, 29, and at Red Run, Denver, Pa., on June 5.

Baccalaureate sermon at Goshen College, evening of June 5, by H. S. Bender. Commencement address on June 6 by President Rian of Jamestown (N. Dak.) College.

Kermit Derstine, Kitchener, Ont., presenting service emphasis at Johnstown Mennonite School and commencement address at Belleville Mennonite School, May 31.

Jesse J. Short, Berlin, Ohio, preaching the Conference Sermon for the Ontario A M. Conference on June 8 at Poole, Ont. Other visiting speakers are Andrew Jantzi, Sarasota, Fla., and Simeon Hurst, Tanganvika

Phone number of J. Paul Sauder, Waterloo, Md., 1345.

The dedication service for the new building of the Goshen College Biblical Seminary will be held in the Seminary Chapel, Goshen, Ind., at 2:30 p.m. on June 4. Besides the dedicatory address other addresses will be given on "The Seminary and the Life of the Church," and "The Seminary in the Outreach of the Church." A cordial invitation is extended to all.

The dedication service for the Archives and Historical and Research Center, which is under the responsibility and direction of the Historical and Research Committee of the Mennonite General Conference, and is located in a wing of the new seminary building at Goshen, Ind., will be held at 10:30 a m. June 4 in the seminary chapel. A program on the work of the committee and the Archives will accompany the dedication. A cordial invitation is extended to all.

The new church building for the Fairview Mennonite congregation near Minot, N. Dak., will be built in the village of Surrey. Construction will begin soon. Any contribution will be gratefully received. Address Durbin Zook, Treasurer, 216 Fifth Ave., Minot, N. Dak.

Change of address: Eli Beachy from Portsmouth, Ohio, to R.D. 4, Peebles, Ohio.

Sunday-school and Bible instruction meeting, all day session, May 29, at Sunnyside, Lancaster, Pa.

Correction: We were in error in announcing that Galen Buckwalter and Melvin Mast were new officers of the South Pacific District Board. They are officers of a local mission board which administers mission work for the local congregation. The Yearbook list of officers for the District Mission Board is correct.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Rainham, Selkirk, Ont., May 15-22. C. M. Helmick, Elkhart, Ind., at Broken Bow, Nebr., May 22-29. Andrew Hartzler, Newport News, Va., at Mt. Joy, Pa., May 1-18. Rufus Jutzi, Elmira, Ont., at Blenheim, Ont., May 8-15. Mario Snyder, Chicago, Ill., at Kalona, Iowa, May 19-22. H. A. Diener, Hutchinson, Kans., at Hydro, Okla., May 8-15. Herman Glick, Atglen, Pa., at Ebenezer, Elverson, Pa., May 25-29. C. J. Ramer, Duchess, Alta., at Souderton, Pa., May 25 to June 5. V. Paul Martin, Hawkesville, Ont., at Zurich, Ont., May 15-22. Ivins Steinhauer, Bridgeport, Pa., at North Lebanon, Lebanon, Pa., May 22 to June 5.

Augsburger Crusade Team at Cedarville, Ind., June 12-26; Kalona, Iowa, July 3-17; Chester County, Pa., Aug. 7-28.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Called to Maturity, by Myron S. Augsburger; Herald Press; 1960; 132 pp.; $2.50.

The Christian Church and the individual Christian struggle from time to time attempting to discern how one grows in his Christian experience. Christendom in general believes that there is much that needs to happen in the believer's life after the original commitment to Christ has been made. It is to this "happening" or growth that this present-day evangelist speaks.

The author sets forth various aspects of the Christian life which appear vital to him and in which the Christian needs to experience maturity. Spiritual maturity in Christ is set forth as having its foundation in spiritual revival, prayer, recognition of sin, confession of sin, God's forgiving grace, understanding of Christian essentials, assurance of salvation, the Spirit's inner work, dynamic sanctification, and living in view of Christ's return.

This book is directed to the layman who desires to personally experience the transforming power of Christ. The style is crisp and has popular appeal. Although the book is simply written, yet it abounds in spiritual insight and profound truths.

The author's perception regarding the character of the Christian life is undergirded with Biblical references which justify the subtitle: "God's Provisions for Spiritual Growth." Good use is made of relevant illustrations and figures of speech. Throughout the entire discourse the note of appeal is sounded.

Called to Maturity meets a real need in providing reading material which instructs the Christian in what it means to be a partaker of the divine calling in Christ.

It is always refreshing to read a book that glows with the spirit of New Testament Christianity. No doubt many will conclude the reading of Bro. Augsburger's book with a keen awareness of how far below their privilege they are living as Christians.—Wallace Jantz, in South Central Conference Messenger.

An Exposition of John Seventeen, by Thomas Manton; Sovereign Grace Book Club; 1958; 451 pp.; $5.95.

Thomas Manton was a Puritan preacher of the seventeenth century who through writing extended his preaching ministry even to our day. His series of forty-five sermons on the high-priestly prayer of Jesus opens up to the reader the mind of Christ shortly before His death on the cross. The expositions, each containing numerous divisions and subdivisions, proceed verse by verse as the author makes available his thorough knowledge of the Scriptures and quotes and compares passages from Genesis to Revelation.

The sermon content is drawn almost entirely from the Bible. Frequent quotations from the Greek and Latin texts will be appreciated by students who can read these languages. A wealth of devotional thought can draw the reader to a close walk with God and to a holy life. Almost the whole thought of the volume centers on Christ.

Although much material can be derived from this book for encouragement to spiritual living and for the building of Gospel sermons, the reader will soon discover Manton's theological slant. He believed that God elected a certain number of persons for salvation and Christ died for those only whom God had chosen. (See pages 107, 112, 146.) Judas was predestined for perdition and was not of the elect. (Pages 11, 200, 221, 222.) The conservation of the saints in the state of grace is sure and certain. (Pages 186-99.) "Our faith is nothing else but our consent to God's eternal decrees" (P. 407). Manton's opposition to Arminian doctrines is to be expected (pp. 72, 149), and he remarks that the loose salvation of Arminians is a doctrine "prejudicial to the full merit of Christ."

On the other hand, however, the author supports many doctrines that are acceptable. For example, his formula for maintaining church unity (p. 218) would meet with hearty approval. Also he insists that it is the people's right to choose their minister and refers to the Anabaptists on this point. (Pages 324, 325.) On the whole, this is a very worth-while book.—Edwin L. Weaver.

Pastor Niemoeller, by Dietmar Schmidt; Doubleday; 1959; 224 pp.; $3.95.

Martin Niemöller is beyond doubt the German Protestant churchman best known outside his country, but he is far from being "typical." His spiritual and theological movement, from the unquestioning obedience of the submarine commander in World War I, through the resistance to Hitler between 1933 and 1945, including a long prison experience, to the highly controversial pacifism for which he now stands, is a story of constant nonconformity; of the leadership exercised by a man whose cutting phrases are sometimes regretted but whose unpopular prophetic insights have often turned out to be right. Yet Niemöller does not stop to receive the applause for having been right before; he is immediately off again on one more unpopular crusade, making his point in a way that cannot be put off.

Martin Niemöller is one of the major voices calling for a Christian rejection of militarism outside the Historic Peace Churches. His arguments and methods in standing for this conviction are not the same as our own, but his conviction that the truth is relevant and his courage in speaking it have much to teach us. The book is not exceptionally well written, but follows the major events and their meaning well. —J. Howard Yoder.

Story of the Bible World, by Nelson Beecher Keys; C. S. Hammond and Co., Inc.; 1959; 183 pp.; $5.95.

The Near East, these days, is frequently mentioned in news items. To understand the present we must examine and appreciate the past. Most of us are aware of our tremendous religious heritage but cannot read very many books on the subject. Beecher has provided in this one book a delightful narration of the main threads of the Bible story as vividly portrayed in its Near East setting. Over one hundred sharp photographs and thirty excellent maps serve as invaluable aids to tell the story. An unusual feature is a four-page graphic time chart of Bible history.

The text itself takes us through the major developments of Old Testament history, acquaints us briefly with the inter-testamental period, and introduces us to Christianity and then Christianity to the world. The final chapter, "The Bible Lands Today," briefly describes the current scene.

This book makes the Bible attractive, interesting, and relevant to our day.

—C. Irvin Lehman.

The Fulfillment of Life, by Owen M. Weatherly; John Knox Press; 1959; 158 pp.; $3.00.

This book offers a variety of useful resources for guidance in Christian living, ideas for sermons, and insights into the concept of law. The resources of the historical Christian faith are made to bear on contemporary problems. It will be enriching for the Christian's devotional reading as well.

Such titles bring the message close to the heart of Christian living: The Law of Christ; The Law of Truth; The Law of Liberty; The Law of Love; The Law of the Spirit; The Law of the Harvest.

The book is excellent exposition, scholarly written, well illustrated, well printed, and will prove its merits to the reader.

—C. F. Derstine.

Mission News

CONTINUED

—The Secretary for Home Missions and Evangelism received approval for co-operation with the Illinois Mission Board in the church program at Milwaukee, Wis.

—Approval was given for planning with the First Mennonite Church, Colorado Overseer E. M. Yost, and the VS unit for a witness among the Spanish-speaking people in Denver.

—A report was presented by the Secretary for Home Missions and Evangelism of investigations with the Indiana-Michigan Board in Flint, Mich., and Indianapolis, and on church developments in Evanston, Ill., and Tampa, Fla.

—J. D. Graber reported his visits to various mission fields in Europe and Asia. The committee had earlier approved the transfer of responsibility of the institutional programs in India from the church to local boards

—Authorization was given for a discussion with the Virginia Mission Board of strengthening ways of working with various aspects of Italy church developments.

—John H. Yoder, administrative assistant in foreign missions, reported developments in Japan, Israel, Nigeria, Algeria, France, Belgium, England, and Uruguay.

—A. J. Metzler and Urie Bender discussed with the committee arrangements for the Literature Evangelism Office.

—Authorization was given to the Secretary for Literature Evangelism to promote World Literature Sunday on Oct. 2, 1960.

—The Personnel Committee reported on all interviews with and approvals of missionary candidates.

BILLY GRAHAM IN ISRAEL

(Continued from page 466)

or a temple in Judaism today effectively sets forth the necessity of *the* sacrificial Lamb, who is the ever-living temple. Graham appealed for consideration of this truth of the Christ. In Haifa and Nazareth he had urged public decisions; in Jerusalem and Jaffa he asked for decisions made in the quietness of afterthought.

For us, the visit of this servant of God provided unusual open doors to speak to friends who had attended the services, or with others who were curious. The "Billy Graham" topic opened conversations with people, from language-class ladies to the groceryman, who had never asked questions on a spiritual theme before. Some in typical (for here) philosophical fashion thought Graham's message too simple and naive; others were undoubtedly deeply impressed by the simple power of his faith and convictions.

An outstanding response appeared in the *Jerusalem Post* a week after the meetings, under the title, "Vacancies for Jewish Evangelists." The author, Arthus Saul Super, a rabbi turned journalist, began his article: "Now that the preacher Billy Graham has come and gone, it is interesting to reflect, not on what he said, but how he said it. The essence of this evangelist's presentation is his complete simplification of spiritual ideas and his bringing them down to a level which even a child can grasp and understand. This is an art which has been almost completely lost in the preaching of Judaism. . . ." Farther down he confesses, "signs are multiplying that at last we are beginning to feel spiritual hunger in the same way as it is felt in the rest of the world. . . . The coming of Billy Graham brings us up sharply against the stark fact that in Israel we Jews tend to lack evangelists of Judaism. . . . Unless we produce them, we might one day find our people, especially the young, listening to voices which are alien to our tradition."

It is impossible to measure the effectiveness of this confrontal of Israel's crowds with the simple Gospel. Certainly Israel has once again been faced with her Messiah. Even apart from this, the five days will not have been in vain if God is allowed to accomplish in us, the community of Christian believers in Israel, the two things continually emphasized by Dr. Graham: (1) *forgiveness* that erases jealousy and distrust, and (2) the quality of self-giving *love* which can cause men of Israel to exclaim once again, "Behold, how they love one another." For all, Jew or Christian, it has been another hour of decision.

To you who during these days prayed down power upon God's servants, we are deeply grateful; may our colaboring in this way continue. Yet beyond this, our deepest gratitude is to the providence of God, who gave the faith for this dream, and the wisdom for its fulfillment.

Ramat Gan, Israel.

CHURCH HISTORY

(Continued from page 473)

the Administration Building, and Hess Hall. On May 27, 1956, the present place of worship, including Sunday-school and college Bible department wings, was dedicated. The total cost of the project was $187,465.51. The congregation paid $110,500.06. The Mennonite Board of Education paid $76,965.45.

On April 7, 1957, the first board of elders was elected.

On Aug. 27, 1958, the congregation decided to purchase a parsonage.

Currently, a general Sunday-school superintendent is in charge of the Sunday school. There are six organized departments. They are adult, youth, junior-intermediate, primary, kindergarten, and cradle roll.

The congregation supports the following foreign missionaries: John Driver (Puerto Rico), Peter Sawatsky (Brazil), and Keith Arnold Moyer (Ghana), son of Mr. and Mrs. Carson Moyer.

In 1920 the membership was 111. In 1940 it was 190. The present membership is 343.

TO BE NEAR TO GOD

(Continued from page 475)

highest place along with the one who is thought to have the most menial is a servant. All work that is honorable is good. It has to be done. Servants in the true sense of the word do it.

The Christian is a servant of God. He follows Christ and the Father honors him. He does not expect to be ministered unto but to minister. How understanding and sympathetic and loving is the great Master, whom we serve.

Servants of God and man, let us serve with joy, giving plus service as only Christians can.

Saturday, June 4

Good Soldier of Jesus Christ. Read II Tim. 2:3, 4; I Tim. 1:18.

It takes the best a man has to be a good soldier in his country's service. He endures hardships and suffering. He does not work for his own interests but for the cause of his loyalties.

Paul would tell us that a good soldier of the Lord Jesus is under the same obligations. His own preferences and comfort and self are put aside; he reckons himself dead to them. He is in the warfare of righteousness to please his Captain. He is meeting the deadliest of enemies. Praise God! He meets that enemy with the whole armor of God—truth, righteousness, peace, faith, salvation, the Word, and prayer.

Soldiers of Christ, let us enlist and serve, answering the call of the Captain of our salvation. —Sadie Hartzler.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Roy and Katie (Bontrager), Pigeon, Mich., sixth child, fourth daughter, Bonnie Jean, April 20, 1960.

Beam, Daniel H. and Ruth G., Ephrata, Pa., second child, first son, Allen Ray, March 22, 1960.

Blosser, Albert and Carol (Schloneger), Columbiana, Ohio, fifth child, fourth daughter, Terri Jayne, May 8, 1960.

Bontrager, Merle and Mary (Kurtz), Uniontown, Ohio, third daughter, Lu Ann, May 5, 1960.

Bontrager, Willard and Millie (Gascho), Mancelona, Mich., fifth son, Gerold La Rue, May 2, 1960.

Boshart, Delbert and Ardis (Schweitzer), Seward, Nebr., sixth child, fifth daughter (and one daughter deceased), Rachel Jean, April 12, 1960.

Eveleth, Oren K. and Betty (Hughes), Roseburg, Oreg., third daughter, Elaine Maire, March 31, 1960.

Gerig, Irvin and Lois (Birky), Albany, Oreg., fourth child, second son, Lynn Byron, April 22, 1960.

Gingerich, Abe and Catherine (Yoder), Hartville, Ohio, second child, first son, Maurice Ray, March 29, 1960.

Hiebert, Kenneth and Eleanor (Claassen), Basel, Switzerland, second daughter, Christine Benedicta, April 13, 1960.

Holsopple, Samuel J. and Ida G. (Alwine), Jennerstown, Pa., first child, Debra Lee, born March 5 1956; adopted March 21, 1960.

Kennel, Frank A. and Arlene (Weaver), Gap, Pa., second child, first daughter, Nancy Jean, April 18, 1960.

Lapp, A. Wayne and Mary (Eby), Kalispell, Mont., second child, first daughter, Sandra Rose, April 5, 1960.

Lehman, Leroy and Louisa (Brendle), Versailles, Mo., sixth child, fifth son, Stephen Paul, May 2, 1960.

Lehman, Wilmer R. and Mary Louise (Rufenacht), Harrisonburg, Va., first child, Belaine Joyce, May 3, 1960.

Mullet, Alvin and Katherine (Leichty), Goshen, Ind., first child, Sharee Quinn, April 26, 1960.

Philson, R. Dale and Phyllis (Hershberger), Milford, Nebr., second daughter, Beth Ann, April 23, 1960.

Rice, Noah and Alverda (Leatherman), Pipersville, Pa., fifth child, fourth son, David Lee, April 16, 1960.

Shertzer, A. Willard and Anna Lois (Enck), Harrisonburg, Va., first child, Debra Joy, April 8, 1960.

Shetler Harley and Emma (Mast), Iowa City, Iowa, fifth child, third son, Philip James, April 19, 1960.

Stutzman, David E. and Grace (Smith), Grants Pass, Oreg., third son, Ernest Jay, April 22, 1960.

Steffen, Ernest and Lillie (Zimmerly), Apple Creek, Ohio, second child, first son, Ernest Daniel, April 15, 1960.

Unternahrer, Daniel and Annabelle (Graber), Lagrange, Ind., third daughter, Rebecca Sue, April 12, 1960.

Witmer, A. Clyde and Anna May (Habecker), Willow Street, Pa., fourth son, Joseph H., April 20, 1960.

Yoder, Duane and Mary (Sieber), Elkhart, Ind., first child, Timothy Duane, Feb. 8, 1960.

Yoder, Roy and Mary Jane (Christner), Shipshewana, Ind., second daughter, Elnora Sue, April 28, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

DeVilbiss—Hertzler.—Jere A. DeVilbiss, Ainsworth, Nebr., Methodist cong., and Joanne D. Hertzler, Goshen, Ind., College cong., by James Argue at the Ali-Faith Chapel, College Station, Texas, April 14, 1960.

Derstine—Godshall.—Stanley S. Derstine, Ottsville, Pa., Deep Run cong., and Elizabeth H. Godshall, Telford, Pa., Franconia cong., by Menno B. Souder at the Franconia Church, May 7, 1960.

Diener—Boyer.—Amos K. Diener, Gap, Pa., Millwood cong., and Romaine L. Boyer, Lititz, Pa., Sandy Hill cong., by Aaron F. Stoltzfus at the Maple Grove Church, Atglen, Pa., May 7, 1960.

King—Shetler.—Harold G. King and Martha H. Shetler both of Denver, Colo., First Mennonite cong., by Marcus Bishop, May 7, 1960.

King—Stoltzfus.—Floyd R. King, Belleville, Pa., Maple Grove cong., and Alpha Stoltzfus, Elverson, Pa., Conestoga cong., by Ira A. Kurtz at the Conestoga Church, May 7, 1960.

Lehman—Deputy.—Mark Nevin Lehman and Margaret Aline Deputy, both of Harrisonburg, Va., Weavers cong., by Daniel W. Lehman and Glendon Blosser at the church May 7, 1960.

Miller—Hooley.—Edward Miller, Sturgis, Mich., Locust Grove cong., and Marilyn Hooley, Shipshewana, Ind., Shore cong., by Lester Mann at the Shore Church, April 23, 1960.

Miller—Ogburn.—James Landis Miller, Biglerville, Pa., and Grace Lorraine Ogburn, New Oxford, Pa., both of the Mummasburg cong., by Richard Danner at the church, May 7, 1960.

Shank—Heatwole.—Rawley J. Shank, Harrisonburg, Va., and Esther Melva Heatwole, Dayton, Va., both of Weavers cong., by Dewitt Heatwole at the church, April 29, 1960.

Skriveth—Martin.—Arnold Skriveth, Fort Wayne, Ind., Graceton, Minn., cong., and Leona Martin, Sheldon (Wis.) cong., by D. L. Martin at the Sheldon Church, April 8, 1960.

Walter—Moyer.—Richard T. Walter, Easton, Pa., and Beulah Moyer, Riegelsville, Pa., both of the Swamp cong., by Abram D. Yoder at the Easton Church, March 5, 1960.

Wedel—Swanson.—Kenneth Eugene Wedel, Burns, Kans., and Mae Bertha Swanson, Sterling, Ill., by A. C. Good at the West Sterling Church, April 30, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cauffman, Samuel, was born Aug. 13, 1877, near Chambersburg, Pa.; died April 23, 1960, at his late home near Marion, Pa., after a few days' illness caused by a stroke; aged 82 y. 8 m. 10 d. He was married on Nov. 13, 1902, to Fannie Landis, who survives. Also surviving are 2 sons and one daughter (Martin, Kenneth [with whom he lived], and Bertha—Mrs. Arthur Lehman), all of near Chambersburg. He was a member of the Pleasant View Church. Funeral services were held April 26, with short services at the home because of Mrs. Cauffman's semi-invalid condition, and services at the church, in charge of Walter Lehman and Samuel Weidler.

Gehman, Elizabeth, daughter of John and Elizabeth Shantz, was born Aug. 3, 1876, in Wilmot Twp., Ont. On April 27, 1960, she and her husband moved from Waterloo to reside in a cottage at the Fairview Home, Preston, Ont. She died the same day; aged 83 y. 8 m. 24 d. She was married in 1914 to Solomon Gehman, who survives. Also surviving is one sister (Sarah —Mrs. George Weber). She was baptized in 1896 and was a faithful member of the Erb Street Mennonite Church, Waterloo. Funeral services at Waterloo were in charge of J. B. Martin, assisted by Ross Bender and E. Clare Shantz.

Herr, Henry R., son of Abram B. and Anna (Ranck) Herr, was born near New Danville, Pa., Feb. 3, 1875; died Feb. 29, 1960, at the Lancaster (Pa.) General Hospital after a month's illness, due to a heart attack. He passed away one-half hour before his 85th birthday. On Dec. 29, 1897, he was married to Ada H. Groff, who died in 1926. To this union were born 7 children, 6 of whom survive: Emma—Mrs. John S. Longenecker, Rheems; Elvin G., Lancaster; Abram G., Ronks; Harry M., Lancaster; Raymond G., Willow Street, and Ada—Mrs. Henry H. Kreider, Strasburg. Also surviving are 17 grandchildren, 21 great-grandchildren, and 2 sisters and one brother (Mrs. Lizzie Snavely, Strasburg, Amanda R. and Abram R., both of Lancaster). On Sept. 10, 1929, he was married to Lottie C. Collins, who died in 1955. He lived most of his life near West Willow, Pa., until the last year when he was a guest of the Oreville Mennonite Home. He was a member of the Erb Street Church, where he served as a trustee for a number of years. Funeral services were held at the church on Feb. 5, in charge of David Thomas, Elias Groff, and Paul Gehman.

Kauffman, Annie E., daughter of the late Nicholas and Mary (Shertz) Engel, was born Jan. 24, 1891, in Alsace Lorraine, Germany; died April 11, 1960, of a heart attack; aged 69 y. 2 m. 18 d. Though she had a heart condition, she had been in good health and death came as a shock to the family. She was found dead by her son following a heart attack. On Feb. 2, 1919, she was married to Noah S. Kauffman, who survives. Also surviving are their 5 children (Dorcas E.—Mrs. Omer Smoker, Parkesburg; Daniel, Jr., Atglen; Aaron W., Parkesburg; Melvin L., Atglen, and Annie Mae—Mrs. Lester Smoker, Gap, her 4 stepchildren to whom she was as a mother (Florence—Mrs. Earl Blank, Christiana, Pa.; Ammon J., Parkesburg; Mary A.—Mrs. Leon Kauffman, Oxford, Pa.; and Hanna B.—Mrs. Harold Stoltzfus, Atglen), 30 grandchildren, 7 great-grandchildren, 2 sisters (Mrs. Joseph S. King and Mrs. Samuel Miller, both of Atglen, and a brother Nicholas, Coatesville, Pa.). Four children and one sister preceded her in death. She was a member of the Millwood Church. Funeral services were held April 14 at her late home, in charge of Wilbur Engel, and at the church, in charge of Reuben Stoltzfus and Leroy Stoltzfus.

Lehman, Jacob Ernst, was born in Franklin Co., Pa., May 16, 1883; died at the Harrisburg, Pa., State Hospital after several days' illness; aged 76 y. 10 m. 26 d. He was married to Salome Ebersole, who preceded him in death. Surviving are 6 sons and 6 daughters (Arthur, Lloyd, Ruth, Virgil, Ralph, Lawrence, Mildred, of Chambersburg, Pa.; Marlin, minister at the Pond Bank Church, Fayetteville, Pa.; Emma—Mrs. Daniel Diller, Maugansville, Md.; Louella—Mrs. Landon Hess, Harrisburg, Pa.; Esther—Mrs. Versailles, Mo.; and Dorothy—Mrs. Elvin Hege, Homestead, Fla.), one sister, 2 brothers, and 39 grandchildren. He was a member of the Pleasant View Church, where funeral services were held April 14, in charge of Walter Lehman and Harvey Shank.

Mellinger, Anna L., daughter of the late Martin G. and Mary (Rutt) Andreas, was born near Sterling, Ill., Aug. 4, 1878; died April 30, 1960, at the Home Hospital, Sterling, Ill., after a short illness; aged 81 y. 8 m. 26 d. On Dec. 12, 1901, she was married to Benjamin Mellinger by the late Philip Nice. In the 59 years of their married life, they were not separated for more than two days at any time. Surviving are her husband, 4 children (Howard, Sterling; Charles, DeKalb; Harold, Columbus, Ohio; and Bertha—Mrs. Edwin Rutt, Sterling), 6 grandchildren, 3 great-grandchildren, and a sister (Mrs. Ida Lefevre). One daughter died in infancy, and 2 brothers and one sister also preceded her in death. She was a member of the Science Ridge Church, where funeral services were held, in charge of A. C. Good. The funeral text (Psalm 4:8) was chosen by the deceased.

Miller, Clara daughter of Daniel A. and Elizzbeth (Mast) Nisly, was born near Hutchinson, Kans., June 22, 1901; died of cancer at her home near Partridge, Kans., April 17, 1960; aged 58 y. 9 m. 26 d. On Feb. 10, 1921, she was married to Levi D. Miller, who survives. Also surviving are 9 sons and 3 daughters (Edwin, David, and Mahlon, Hutchinson; Elizabeth, Harry, Perry, and Emma—Mrs. Oliver E. Troyer, Partridge; Willis, Grove City, Minn.; Mary—Mrs. Joseph Beachy, Kalona, Iowa; Daniel, Belleville, Pa.; Paul, Goshen, Ind.; and Fred, Kansas City, Mo.), 92 grandchildren, her stepmother (Mrs. D. A. Nisly), 3 brothers (Edward D. and Dan D., Hutchinson; and Fred, Kalona, Iowa), and 3 sisters (Rebecca—Mrs. W. A. Miller, Lizzie—Mrs. Menno Yoder, Jr., and Edna—Mrs. Jacob N. Yoder, all of Hutchinson). Preceding her in death were 3 infant grandchildren, her parents, one brother, and one sister. She was a member of the Amish Church. Funeral services were held April 20 at the Center A.M. Church, in charge of W. W. Wagler, Henry J. Yoder, and Amos Nisly.

Miller, Kathleen Faye, daughter of Jesse and Mary (Garber) Miller, was born Aug. 21, 1959, at Wellman, Iowa; died of a congenital heart condition April 24, 1960, at Wellman; aged 8 m. 3 d. Surviving, besides her parents, are one brother (David), 4 sisters (Betty, Nancy, Judy, and Rosy), 2 grandmothers, and one stepgrandfather. Funeral services were held April 26 at the Upper Deer Creek Church, in charge of Walter L. Beachy and Wilbur Kropf.

Pletcher, Salome Ann, daughter of Samuel L. and Sarah (Kurtz) Gehman, was born April 10, 1869, in Lancaster Co., Pa.; died April 7, 1960, at Nappanee, Ind.; aged 90 y. 11 m. 28 d. She was married on March 22, 1894, to Israel R. Pletcher, who died Jan. 29, 1909. Surviving are 3 sons (Menno S. Nappanee; S. Miles, Goshen; and Schuyler W., Topeka), one daughter (Maytie B., Nappanee), 9 grandchildren, and 17 great-grandchildren. She was a member of the First Mennonite Church at Nappanee. Funeral services were held April 9, in charge of Gordon Dyrk and John D. Zehr; burial in Yellow Creek Cemetery.

Slaubaugh, Anna, daughter of Joseph and Mary (Graham) Hunsberger, was born in Daviess Co., Ind., Sept. 14, 1888; died of a heart condition at Sarasota, Fla., March 9, 1960; aged 71 y. 5 m. 24 d. On Dec. 10, 1909, she was married to Benjamin J. Slaubaugh, who was killed in an accident on Oct. 4, 1943. Surviving are 9 children (Nora—Mrs. Wm. Graber, Etna Green, Ind.; Edith—Mrs. David Graber, Montgomery, Ind.; Aaron, Mylo, N. Dak.; Martha—Mrs. Ervin Graber, Loogootee, Ind.; Frances—Mrs. Henry Wagler, Morgantown, Ind.; John, Edward, Irene, and Doris, Loogootee), 43 grandchildren, 12 great-grandchildren, one sister and 2 brothers (Katie—Mrs. Joseph Graber and Daniel, Loogootee; and Joseph, Montgomery). One son, 2 brothers, and 2 sisters preceded her in death. She was a member of the Amish Church. Funeral services were conducted March 9 at Sarasota, with Pete Stauffer in charge, and March 13 at Loogootee, with Amos Graber in charge; interment in Stoll Cemetery.

Stoll, Rosanna, daughter of the late Jacob and Mary (Yoder) Stoll, was born in Daviess Co., Ind., Aug. 12, 1882; died April 20, 1960, at the O'Maley Rest Home, Loogootee, Ind., where she had been the past two months; aged 77 y. 8 m. 8 d. Surviving are one brother (Peter J., Montgomery, Ind.) and one sister (Mrs. Lydia Swartz, Loogootee). She was a member of the Berea Church, where funeral services were held April 22, in charge of Tobias Slaubaugh and D. J. Graber.

Wyse, Elmer J., was born near Archbold, Ohio, Nov. 24, 1874; died at the Detwiler Hospital, Wauseon, Ohio, of pneumonia, Feb. 19, 1960; aged 85 y. 2 m. 26 d. On Dec. 29, 1895, he was married to Ella Wyse, who died Sept. 27, 1930. He was a retired farmer. Surviving are 3 daughters and one son (Mrs. Wilma Sauder, Wauseon; Arminda—Mrs. Joe Lehman, Archbold; Rosella at home, Elmira, Ohio; and Ervin, Archbold), 13 grandchildren, 32 great-grandchildren, and 2 sisters (Mrs. Emma Nofziger and Mrs. Elizabeth Short, both of Archbold). One daughter preceded him in death. He was a member of the Central Church, where funeral services were held Feb. 23, in charge of Walter Stuckey and Jesse Short; interment at Pettisville, Ohio.

Church Camps

CAMP AMIGO

Camp Amigo (ah-mé-go) is the name selected by the Indiana-Michigan Mennonite Camp Association for its camp at Perrin Lake near Sturgis, Mich. Dale and Ethel Stutzman, 601 S. Third St., Goshen, Ind., have been secured to serve as director and matron during the 1960 camping season, beginning about June 1. Samuel and Elizabeth Troyer, Burr Oak, Mich., moved into the Association House on April 30, if plans carried, to serve as custodians of the property and to direct the activities on the lake on a part-time basis.

The camping facilities have been scheduled as follows for the summer:

June 12–18 United Church, Huntington, Ind.

June 24–26 Annual meeting of the Indiana-Michigan MYF.

July 2, 3 Yellow Creek MYF, Goshen, Ind.

July 9, 10 Olive MYF, Elkhart, Ind.

July 10–16 Boys' and Girls' Camp (ages 10-12), directed by Donald E. Yoder, R. 1, Middlebury, Ind.

July 17–23 Bible Memory Camp I, directed by Harvey C. Birky, 1615 S. Main St., Goshen, Ind.

July 24–30 Bible Memory Camp II, directed by Harvey C. Birky.

July 31–Aug. 6 Bible Memory Camp III, directed by Harvey C. Birky.

Aug. 7–13 MYF Camp, directed by Dale Stutzman.

Reservations for the Boys' and Girls' Camp and the MYF Camp should be made with Dale Stutzman at his Goshen address until June 1 and then at Camp Amigo, R. 3, Sturgis, Mich. Reservations for the Bible Memory Camp should be made with Harvey C. Birky. Reservations for use of the camp facilities should be made with Samuel Troyer, Camp Amigo, R. 3, Sturgis, Mich.

LAURELVILLE MENNONITE CAMP

The first activity at Laurelville Mennonite Camp this year was a Counselors' Workshop on April 29, 30, and May 1. This workshop was planned specifically for the counselors who will serve in the Junior, Junior High, and Youth camps. Others interested in this type of program also attended.

The program was planned by the activities committee of the Laurelville Campground Association, Dorsey Eash, the executive secretary, served as director.

The main purpose of this workshop was for each director and his counselors to be together to make specific plans for their program this summer. Therefore, during much of this weekend the staff members of the four groups (Boys', Girls', Junior High, and Youth) were together as individual groups laying plans for their program.

One very important reason for a counselors' workshop was to enable the counselors to become acquainted with the physical setup of Laurelville Mennonite Camp and also to become acquainted with each other as members of the same staff. Instruction on camping was also provided through lectures and actual camping activities directed by resource personnel.

Dr. Betty van der Smissen from Iowa University was guest speaker. Miss van der Smissen is an authority in church camping with lots of experience and interest in this spiritual work. In talking about the influence that church camping can have as a spiritual work in the church she pointed out that in one week of camp there are twice as many hours for teaching the Christian life as there are in a whole year of Sunday school. She went on to say that in this around-the-clock contact of counselor and camper the counselor teaches more by what he is than by what he says.

Throughout the conference the greatest emphasis and responsibility was placed upon the counselor because he is the one who has closest contact with the camper.

Miss Evelyn Zuercher and several other experienced counselors demonstrated shelter building, outdoor cooking, fire building, and bird and insect study. These sessions of experimental and actual camping were very inspirational and whetted the appetites for camping this summer.

The key persons serving in the Junior, Junior High, and Youth camps are as follows:

Boys' Camp, June 25 to July 2

Everett K. Millslagle, Scottdale, Pa., director; Harlan Steffen, Dalton, Ohio, assistant director and camp pastor; and Orpha J. Glick, Belleville, Pa., camp nurse.

Girls' Camp, July 2-9

Mrs. Mervin Hostetler, Johnstown, Pa., director; Ada Schrock, Springs, Pa., assistant director; Bernice Kolb, Springs, Pa., crafts director; and Orpha J. Glick, Belleville, Pa., camp nurse.

Junior High Camps, July 9-16 and July 16-23

H. Eugene Herr, Scottdale, Pa., director; Marion Bontrager, Goshen, Ind., assistant director and pastor for first week; Kermit Derstine, Elkhart, Ind., pastor for second week; and Anna Marie Zimmerly, Sterling, Ohio, camp nurse.

Youth Camp, July 23-30

Grace and Paul Brunner, Wooster, Ohio, codirectors; Frederick Erb, Sterling, Ill., camp pastor; Stanley Shenk, Souderton, Pa., Bill Detweiler, Kidron, Ohio, Bob Detweiler, Orrville, Ohio, and Herman Weaver, St. Johns, Mich., instructors.

In the Junior and Junior High camps special emphasis will be placed upon small group activities. Each counselor will have his or her cabin group as a unit for most of the camp activities during the entire week. This small group setup will provide opportunity for more intimate fellowship among campers and between campers and counselors. This places a tremendous responsibility upon the counselors to really live good Christian lives in such a close relationship.

The theme for Boys' and Girls' camps will be "What It Means to Be a Christian," and the theme for the Junior High camps will be "The Christian Living the Life."

Practical Christian living, Bible study, missionary biographies, and lots of fellowship will be among the emphases at Youth Camp.

As you pray for the work of church camping this summer, you are praying for the salvation and Christian growth of folks who will return to their home church and Sunday school with new zeal and enthusiasm to live for Jesus Christ and His church.

—Neil R. Gingerich.

ITEMS AND COMMENTS

BY THE EDITOR

The Swedish State Lutheran Church has ordained its first women ministers in its 443-year history. The local press hailed this as a signal event in the Lutheran Church's history. Ordination of women was a controversial issue within the denomination for years. In 1958 the church's General Assembly endorsed their ordination. An anti-ordination group has urged a boycott of female pastors.

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Over 57 per cent of all arrests in America in 1958, according to the FBI, were caused by alcohol or crime directly involving liquor law violations—such as driving while intoxicated and disorderly conduct because of drunkenness. The record shows that a large proportion of the more serious crimes take place while the individual is under the influence of liquor and acts upon impulses that normally would have been suppressed.

—Between the Lines.

• • •

A majority of President Eisenhower's Cabinet have sworn off using cigarettes. After the alarming report on smoking, the President asked his Cabinet how many still smoked. And only four admitted they did. The President says he has not touched a cigarette for several years.—Western Voice.

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Some two million American farm workers earn an average of only $892 a year. They are able to find work an average of only 125 days a year. Child labor is common. One of the major factors causing the extreme poverty of many farm workers is mass importation of Mexican farm workers. Nearly

a half million of these foreign workers were brought into the United States last year and were used to provide an oversupply of cheap labor which kept wages and working conditions low. America's corporation farmers are strongly lobbying for legislation which will even increase the danger of this situation.

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Among 148 industrial companies recently studied, it was found that 42 per cent were closed to hiring men over 45. Nearly 70 per cent of the firms refuse all over 55. Two out of three firms will not take women of 45. One of the considerations is the pension requirements. Companies are hesitant to hire people who within only a few years would be on the pension plan. Many tests show that the average worker over 55 has an output of work only slightly below that of the most productive age group, 35-44.

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The Agriculture Department at Washington predicts that Americans will consume 15 per cent more cigarettes in 1965 than they do this year. Male smokers, says this forecast, will increase about 10 per cent, and female smokers about 33 per cent.

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The General Counsel of the U.S. Post Office Department has appealed to the religious press to take an active role in the fight against the traffic in pornography. And the Associated Church Press has asked its member publications to concentrate on this emphasis during September, 1960.

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The coldest March in years cut church construction in the United States to $74,000,000, which was $3,000,000 less than February. But this was still a record-breaking figure for the month of March.

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Eighteen Old Order Amish bishops from thirteen states signed a petition to Congress asking for legislation which would excuse their members from participating in the Social Security program. Some Amish churches shun members who accept government benefit checks.

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A group of young Protestants from West Germany have gone to Greece as the third contingent of volunteers who are working abroad in repentance for suffering caused by the Nazis before and during World War II. Others have gone to Holland and to Norway.

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The Hamilton (Ont.) Spectator, in an Ash Wednesday editorial, charges that "the old straight and narrow path has been widened, graded, and paved with compromises that make for easier riding." It concludes: "We are loath to follow in the steps of the one Man who overcame the world by refusing its blandishments and setting Himself a course of selfless dedication to a single purpose."

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Friends of André Trocmé will be interested to know that he took up pastoral duties at the church of Saint Gervais in Geneva, Switzerland, on May 1, 1960. The Trocmés' peace center at Versailles, outside Paris, France, will be permanently closed after June 1, 1960.

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The World Health Organization has joined voices which call cigarettes a major cause of lung cancer. Two recent reports from the tobacco industry's own Research Committee said that smoking is hard on damaged hearts, and that smokers absorb a large percentage of the nicotine to which they are exposed.

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The interracial struggle in South Africa is becoming also something of an interchurch struggle. The Archbishop of the Anglican Church in South Africa has called for the exclusion of the Dutch Reformed churches from the World Council of Churches on account of their racial attitudes. The Dutch Reformed Church in turn has protested to the World Council the actions and charges of the Anglican Church. The World Council has sent investigators to South Africa.

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The Missouri Synod Lutherans are not located chiefly in Missouri, as one might infer by the name. Illinois has the most Missouri Synod Lutherans, followed by Michigan, and then Wisconsin. This branch of the Lutherans operates the largest parochial elementary school system in Protestantism, with 1,430 schools with an enrollment of 151,275 pupils taught by over 5,000 teachers.

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There were 900 more deaths and more than 50,000 additional injuries on United States highways in 1959 than in 1958, according to statistics compiled by the Travelers' Insurance companies. Fatalities climbed to 37,600 and more than 2,870,000 were injured as a result of automobile accidents. More than 62,000,000 men, women, and children have been killed or injured by automobiles since they first appeared on the American scene.

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Twenty Amish men and women in Taylor County, Wisconsin, appealed to the state superintendent of schools to support their contention that Amish children cannot be expelled from school if they refuse to watch motion pictures in the classroom. One of the Amish testified that members of the church feared that watching movies would tempt their children to go into the nearby town and attend a regular theater.

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On Easter Sunday the Moscow Baptist Church, seating 2,000 people, was packed to the doors and many persons had to follow the Easter service from the street outside.

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A Moscow radio broadcast to areas of the USSR occupied by Germans accused Baptist and Mennonite groups of urging the people there "to take no part in the building of communism," but to think instead about "preparing for the after life." The broadcast, which was in German, said that "steps have been taken to eradicate the situation." "Our Soviet German working people, together with all the peoples of the Soviet Union," the Moscow radio said, "are working for the fulfillment of the government's economic plans and will not allow preachers, clergymen, and bigots to go beyond the practice of their religion by trying to alienate honest Soviet people from the building of communism."

• • •

Evangelist Billy Graham will conduct a Spanish-American Crusade in the Madison Square Garden in New York, Oct. 7-9. Earlier a longer period in November had been scheduled, but no space at that time large enough to accommodate the thousands of Spanish-speaking persons expected to attend could be secured. There are an estimated 250,000 Spanish-American residents without religious affiliation in the New York metropolitan area. They are predominantly Puerto Ricans.

• • •

A Lutheran merger, just accomplished, reduces the Lutheran bodies in this country from 16 to 14. A second merger of four other Lutheran bodies scheduled for 1962 or 1963 will reduce the number to 11. After the latter union is consummated, 95 per cent of all 8,000,000 Lutherans in the United States and Canada will then be in only three bodies.

• • •

Pennsylvania's 1959 law prohibiting retailing nonessential merchandise on Sundays has been held unconstitutional by a Common Pleas Court judge in Philadelphia. Said the judge: "Neither Sunday, Saturday, or Friday, or any other day is a holy day or can constitutionally be a holy day within the eyes of the law. Pennsylvania's legislature cannot sanctify or honor or compel observance or respect for any such day, or the religious tenets it commemorates."

• • •

While questions are being raised about the religious affiliation of other candidates for the presidency, Mr. Nixon also has been questioned as to whether his Quaker religion would stop him from leading the nation in war if he were elected president of the United States. Vice-President Nixon served as a Lieutenant Commander in the Navy for World War II. His press secretary says he has promised to uphold the office if he is elected to it and there shouldn't be any questions as to whether he would carry this out to the fullest.

• • •

Methodists plan a strong program of extension in Argentina within the next four years. This country has been named one of four lands to receive special attention by the church's Board of Missions. The others are Southern Rhodesia, Pakistan, and the areas of Chinese dispersion.

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Gospel Herald

If *we* do not seek and find the renewal, He will authorize the removal.

TUESDAY, MAY 31, 1960
VOL. LIII, NUMBER 22

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The Remaining Life or the Removed Candlestick

By Paul S. Rees

Have you made a *recent* study of the second and third chapters of Revelation? If not, by all means do!

In my own study of late many things have hit me, and hit me hard. Let me share one of them.

In the first of the seven messages to the churches, the inspecting Lord calls on members of the Ephesian congregation, who have left their "first love," to repent; or else, He says, "I will come to you and remove your lampstand from its place" (2:5, RSV). Note whose authority and office it is to do the removing. Christ's! No one else's.

Now turn to the fifth message, where the Lord in judgment confronts the church in Sardis: "I know your works; you have the name of being alive, and you are dead" (3:1). Yet this is not a judgment without mercy: "Awake, and strengthen what remains and is on the point of death" (verse 2). Note carefully whose responsibility it is to "strengthen what remains." It is *ours*—we who are members of the church!

Only as Christ exercises His authority will a church's lampstand be removed. On the other hand, only as concerned believers exercise their responsibility in repentance and in seeking God's face for spiritual renewal will the little fire that remains within a church be kindled into a flame.

Let's not confuse the two things. Frequently you and I are tempted to "write off" a congregation, or even a whole denomination, as "dead," or "worldly," or "liberal," or "formal," or "apostate." Thus we would take it into our hands to remove the candlestick. We are far exceeding our authority. We are, in effect, usurping Christ's place. This is dangerous business.

Not that the removing of candlesticks is without precedent! It *has* taken place. It *may* take place now. Get out your map of Africa and look at it. Look at the vast stretch of territory in the north—where the continent is the widest. Paint it off in black. It's the black of Islam with its implacable hostility toward the Christian Gospel. Then remember that some of the strongest, most flourishing Christian churches grew up and bore marvelous fruit in this far-spreading area in the early centuries of our era. But those churches became complacent, ingrown, unaggressive, worldly. Their chance to repent came—and went. And at length the Lord, in sovereign judgment, removed their lampstand. Their light turned to darkness.

It *can* happen here, "here" meaning Europe and North America. And it *may* be later than we think. Nonetheless, the point is that candlestick-removing is not *our* business—either to perform it or pronounce it. This is in higher hands!

Our great and urgent business is to "strengthen what remains and is on the

Good: Our God

BY ROSA STONE

We think we take the lower seat
By choosing Good—the lesser.
Choosing God? Who would be so bold?
Be satisfied with Good alone!

We think it virtuous modesty
To choose Effects—the lesser.
Want Cause itself? Presumptuous
frowardness!
Be still, unworthy heart, and find
Effects sufficient.

We think our logic proper arbitrator.
We'll choose the Good. Does not Good
come from God?
For such as I, God is too much to ask.
Thus we remove the Cornerstone!

Elkhart, Ind.

---

point of death." We can face the facts. We can blush with shame. We can bow low in repentance. We can let in the abundant, renewing tides of God's quickening Spirit.

The other night while I was driving away from a speaking appointment, I heard the "Hour of Decision" broadcast on the car radio. Billy Graham was reporting on his current tour through Africa. He spoke of a stimulating and enlightening conversation he had enjoyed with a Nigerian Christian leader. On the conversation, Billy's comment ran about as follows: "My travels in Asia and Africa have enabled me to meet so many Christians whose spiritual commitment, sensitiveness, and discipline are greater than anything I find at home that I shall not be surprised if more and more of them come to Europe and North America as 'missionaries.'"

The next day I was reading an article prepared by the press relations editor of the Commission on Ecumenical Missions and Relations of the United Presbyterian Church. Some time ago this denomination asked the Presbyterians in Korea to send them a worker. The man sent was Dr. Young Kyo Hahn, former dean of Yonsei University's Pusan branch. He began his work in the United States in 1958. Soon thereafter, he says, there came over him a realization of the reason God had sent him to work among American churches: to let church people here know about the devotion, the drive, and the discipline of the Korean church, with its daybreak prayer services, its practice of lay witness, and its expanding plan for sending missionaries to Thailand, Vietnam, Iran, and elsewhere; to give his personal testimony to faith in Christ which, far from being destroyed, was deepened during his family's three-hundred-mile flight from the communists of North Korea; and to plead with American Christians to recognize that Christ's church is never true to its nature unless it is missionary.

One is curious to know how we in America are sized up by a thoughtful, informed Christian colleague from the Far East. Here is part of his appraisal:

"There are great churches in the United States doing great work for world evangelism. But they have their shortcomings because of an encroachment of formalism, institutionalism, and superficiality, falling short of the spiritual dynamic based on the essential message of the Gospel of Jesus Christ. The people of the United States live on the spiritual endowment established by devout forefathers. When and if the spiritual resources are exhausted without being reinforced by fresh spiritual investment, the country may lack the divine blessing of peace and prosperity. It is my mission to proclaim to easygoing and nominal Christians the vital nature of the Christian faith. This is my crusade."

"An encroachment of formalism, institutionalism, and superficiality!"

"Spiritual resources . . . exhausted!"

"Easygoing and nominal Christians!"

Do the phrases stab? They should.

They should stirringly remind us that in the life of the churches the alternative to renewal is removal.

If *we* do not seek and find the renewal, *He* will authorize the removal!

It's time to pray with Cushman:

"Set us afire, Lord,
Stir us, we pray!
While the world perishes
We go our way,
Purposeless, passionless,
Day after day.
Set us afire, Lord,
Stir us, we pray!"

—Reprinted by permission from *World Vision Magazine*, April, 1960.

Our Readers Say—

We would also like to express our appreciation for the editorials in the GOSPEL HERALD and for the entire magazine. We often read it from cover to cover soon after it arrives.—Stanley and Arlie Weaver, Chinle, Ariz.

* * *

I was extra happy to read "God's Healing Power" by Lois Kauffman (April 26). I assume the article was truth and not fiction. [It was a true account.—Ed.] It has been my opinion that Mennonite folks believe "divine healing" was practiced only during the apostolic days of the church. Surely the greatest gift of God is love (the love of God is more than an affection; it is most compassionate). Divine healing then comes from the compassionate love of God—a by-product, so to speak, of His love. The casting out of demons could come of this same love, and it does. I should like to write an article soon giving a firsthand account of a man whom a demon had possessed with the intention of taking that man to his grave in his sins. I was there when the "Living Christ" set him free.—June Reuter, Hockessin, Del.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Into the Light of Christianity, by William J. Schnell; Baker; 1959; 211 pp.; $2.95.

The basic doctrines of the Jehovah's Witnesses examined in the light of Scripture, by the author of Thirty Years a Watch Tower Slave. Because of his long affiliation with that group, Mr. Schnell is well acquainted with their writings and techniques. He exposes their willful misuse and perversion of the Scriptures, and explains how to present the Bible to them in order to show them their error and lead them to the truth. He reveals how the answer to their errors often lies right within the context of their oft-quoted "pet" passages. He writes without rancor, in a spirit of love in order to win those caught in the web of the Witnesses.

After giving a brief account of his conversion, the author goes on to examine and refute the errors of the Watch Tower Society in relation to the doctrines of hell, the soul, and the deity of Christ. Literally hundreds of Biblical passages are cited in the defense of the historic view of Christianity on these subjects. This reviewer feels that Mr. Schnell is rather wordy and repetitious in his presentation; however, this may be due to his efforts to atone for thirty years of propagating error.

Christian workers who deal with Jehovah's Witnesses, by all means, should read and use this book.

—Earl R. Delp.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

The Dangerous Reaction

Martin Luther, we are told, compared humanity to a drunkard who, after falling off his horse on the right, is so anxious to avoid a repetition of this accident that he leans to the left, and falls off on that side.

We have all seen illustrations of this tendency to reaction. We see religious enthusiasts yield to emotional frenzy, and, to keep from joining them, develop a cold, formal intellectualism which shows no joy and wins no converts. We grow weary of light, frivolous songs which go by the name of gospel songs, and decide to sing nothing that has a chorus or refrain. We sense that an unordered, unplanned church service may become disordered, and swing over to ritualism that has no spiritual vitality. We hear chart-makers and date-setters speak dogmatically about the Second Coming, and disdain any discussion of the vital Christian doctrine of Christ's Return. As a church we saw our mistake in postponing church membership until after marriage, and rapidly brought the age of possible baptism down so far that we were practically baptizing infants. Now we are reacting from that and may be in danger of putting too much emphasis on the age of applicants. We long held to a traditional type of church architecture, and now, in a period of much construction, may be putting up buildings which have no connotation of our faith and manner of worship. From a possible overemphasis on "clothes religion" we are in great danger of thinking that our religion has nothing to say about costume. Having slowly accepted revival meetings, we now have the tendency to think that standing in response to an invitation in the annual series of meetings is the only way to accept Christ as Saviour and Lord. From a congregational form of church life some feel we are in danger of being dominated by a centralized program and control.

The cure for reaction is not to keep on falling off the horse on the right side. Let us hope that we are sober enough to know when we are falling, and to realize that we ought to be sitting erect, riding on to some proper goal.

What we want to avoid is falling off on the opposite side. We want to keep from the reactions which would land us in situations quite as far from the proper as those from which we react. We have usually accepted levelheadedness as a good trait. This may not mean a middle-of-the-road position, but it does mean an awareness of situations and of consequences. It does imply a spiritual sensitivity and a Scriptural understanding.

None of us want to fall into a ditch, drunk with some false idea. But neither do we want to hold a colorless you're-both-right position, uncommitted to true righteousness and holy obedience. Let there be a daily awareness of the danger of false extremes, and of the danger of reaction from one false position to another.—E.

God Is Greater

"God is greater than man" (Job 33:12). Not everything that Elihu said to Job need be taken seriously. But in this he certainly spoke the truth, that God is greater than man. He is our Creator. In Him we live and move and have our being. His thoughts are beyond our thoughts; His ways are beyond our understanding. God is Almighty; we are all-weak. God knows everything; in comparison we know less than nothing, for what we think we know proves often to be error. God is all-holy; in our sin we stand before Him with downcast eyes.

God is greater than His world. He spoke it into existence. By His will the planets and suns and galaxies hang in space. According to the schedules He made they move in their season. The far reaches of space, which we are trying to probe, are familiar gardens of His feet. However far we may go, there is something beyond that He has made. Whatever secrets of the universe our scientists discover, they are tantalized by something more beyond their reach. Beyond creation is God Himself.

God is greater than what men hold as truth. This is not to say that truth is sometimes untrue. But God is not limited by any formulation of truth. Even in the Bible we have what is called progressive revelation. God gave men the truth they were able to receive. He speaks as the situation requires. Thus truth is built on truth. Law is fulfilled by grace. Christ is anticipated and then realized. The Holy Spirit is given to guide us into all truth, and not all in one day. Even in knowledge we are striving to achieve the "measure of the stature of the fulness of Christ." We cannot confine God to any statement of truth. He is the Author, not the creature, of truth.

God is greater than our need. When our hearts condemn us, God is greater than our hearts, and gives us peace through the redemption which He has wrought. When Satan assaults us, we realize blessedly that He who is in us is greater than he who is in the world. We are more than conquerors through Him who loved us. When the enemy comes upon us like a flood, it is more than enough that the banner of the Lord is lifted up against him. When we are called to meet difficult situations, to tackle difficult tasks, the power available to us is the Holy Spirit of God. He is more than sufficient. When the evil of a world system threatens to overwhelm us in ruin, we can remember that men live and work only by God's permission. He is greater than all.

"Ascribe ye greatness unto our God" (Deut. 32:3). "The Lord your God is . . . a great God" (Deut. 10:17).—E.

Where Is the Blessedness?

By John M. Drescher

There are those who continually desire and seek the nearness of the Lord in their lives without asking the Lord to show them what has caused the coldness and separation. Now the first step in drawing nigh to God is to be ready to acknowledge, confess, and repent of anything which has caused a coldness. If we need more of a nearness to the Lord, it is not that He is afar off, but rather that we have ceased at some point to walk with Him. Our responsibility is to come to Jesus, let Him shed light on us and show us what the hindrance is, and in repentance ask Him to cleanse us from it all. Then come fellowship and freedom; then comes nearness to the Lord.

Some would ask, "Where is the blessedness I knew when first I saw the Lord?" It is at the same place it was then —*with the Lord.* To get near to Him, to come to Him, is to know the blessedness. This blessedness may be lost on our part by our waywardness. It is found again in coming to Jesus for His cleansing. Thank God for His cleansing blood!

Marshallville, Ohio.

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

10. *What can be learned about race relations on an observation tour?* From April 7 to 17 the writer in company with Elmer Neufeld of Akron, Pa., visited seven southern states to make firsthand observations on the current racial situation. Obviously ten days in seven states will not produce exhaustive study. With advance preparation, however, and careful selection of persons and places to see, much can be learned.

In Nashville we consulted with faculty members at Fisk University and at Vanderbilt where James Lawson, the Negro Methodist minister and theological student, had been expelled for his leadership in the student sit-ins at lunch counters. We also consulted with the Tennessee state librarian, who says he belongs to the "old school" of thought on the race questions. In a later installment we will explain what this means.

In Memphis we attended a Negro Methodist church on Palm Sunday. The sermon admonished members not to spend their money downtown the next week, but to save it so they would be able to help fellow Negroes who are in jail or facing trial. This was a courteous way of advocating a boycott of white merchants who discriminate against Negroes at lunch counters and such like. A white church leader in the same city who is a friend of the Negro and opposed to segregation told us the situation is very tense and that he converses with his Negro friends mostly by telephone or by mail these days. Direct, face to face conversation which can be seen by others is too dangerous.

In Mississippi we visited Negro schools in the vicinity of Jackson and consulted white and Negro leaders, including Erwin Wedel, a Mennonite who directs the Pioneer Gospel Mission with an impressive Bible camp program. At Gulfport we visited the voluntary service unit and the leaders of the Mennonite churches in the area. As we were leaving the state the newscast on the automobile radio announced that the Mississippi legislature that day had passed a resolution commending the Union of South Africa for its courageous and determined segregationist policy. This says much about the official atmosphere in this state.

In Louisiana we visited with our church leaders at Madisonville, Akers, and Allemands. These brethren are doing a good work and deserve the prayers of the church; as do also the brethren at Gulfport and at Atmore, Ala., where we stopped next and received a report of what they are doing.

In Montgomery, where Dwight Wiebe joined us, we visited with officials of the Montgomery Improvement Association and made some observations in the city. At Tuskegee Institute we consulted with faculty members. In Atlanta, Ga., we visited Negro colleges and a seminary and had conversations with various leaders, including Franklin H. Littell, professor of Church History at Emory University.

In Raleigh, N.C., we attended the conference at Shaw University where students from numerous universities and colleges had gathered to share their experiences in protesting against the exclusion of Negroes from eating places, and to plan for the future.

The following series of installments will report specific things learned on the trip.

Goshen, Ind.

Blessings from Mexico

BY JOHN M. LEDERACH

About five years ago Cecil and Faye Byers, from the Zion Mennonite Church near Hubbard, Oreg., felt a definite call from God to leave home and go to Mexico. Not knowing where to go, they traveled south of California to the peninsula called Baja California (Lower California) which is a part of Mexico. At that time there was not an improved road south of Ensenada, a town about seventy-five miles south of the border. After many days of travel they decided to start their work in a little town called La Toba. This town is 100 miles north of La Paz and about 800 miles south of the border. This was the beginning of their work and now after five years the work has grown to five churches and about eighty baptized faithful members, and three full-time national pastors.

On March 15 Linford Hackman, Carstairs, Alta., Joe Kropf, pastor of the Wildwood congregation, Sheridan, Oreg., and I, pastor of the church where the Byers' are members, left for a visit to Baja California. The time was spent in different congregations and fellowshipping with the national Christians and the Byers family.

During the stay Linford Hackman preached two times at Villa Constitucion and at La Toba. I had the privilege of ministering to three churches at Villa Constitucion, La Paz, and Todos Santos. There were two who responded for salvation, for which we praise the Lord. Sister Faye Byers served as the interpreter.

During our stay of five days we sensed very definitely the blessing of the Lord upon the work and the workers. In each of the churches there are national pastors who are men of God. One young pastor in Villa Constitucion is only 18 years old, but he has the zeal and ability of a much older man. All of the pastors of these churches have been Christians only since the Byers' came to Mexico.

Let me just relate two experiences that have made a profound impression on me. I was riding in the back seat of a car one evening just at sunset. Seated beside me was José, who, before he became a Christian, had killed a man in a fit of drunken anger. He had been an ungodly person and his family lived in constant fear of him. But there he was, sitting next to me with his little nine-year-old girl beside him, and singing from the depth of his heart "En la Cruz, en la Cruz" (At the Cross). There I was riding with a murderer, but I realized that I had to go to the same place he went, to the cross of Christ, for salvation. This dear man and little Juanita, his daughter, are trophies of the grace of God.

The second: Following the sermon in Todos Santos, a mother with a little baby in her arms came forward and knelt in front of the altar for salvation. Before the service closed, the young pastor's wife stood up and said, in Spanish, of course, "Brethren, pray for us. It is so hard because we are away from our family and the people around us are all Catholics. We miss the fellowship of the brothers in the other churches, but we know that God has called us here and we know that He is with us, but, brothers from America, would you go back and tell your people, our brothers and sisters in the Lord, to pray for us? God can only work as we pray." There she stood in all her simple beauty, with tears streaming down her cheeks. I realized at that moment that here was OUR sister in the Lord. Will you join me in prayer for God's work in Baja California, Mexico?

Hubbard, Oreg.

Magnanimity

There is no greater test of Christian character than that of returning good for evil, of turning the other cheek, of loving our enemies. Too often we draw a circle that shuts someone out, rather than allowing love and a magnanimous spirit to draw a greater circle that will absorb the evil done by the thoughtless and self-seeking.

It goes against the grain of our very being to exercise the spirit of love in the face of rebuff, personal insult, or condescension and disregard, but in so doing we may heap coals of fire upon their heads, bringing them to a realization of their wrongs and raising our own spirit to a truly Christian level.—William H. Hall, in *20th Century Christian*.

Church Councils in the Mennonite Church

A Report

One of the notable developments of recent years in the life of the Mennonite Church is the rise of church councils. At the end of World War II only 15 congregations had such councils. Probably over 200 congregations now have them, most of which have been established in the past ten years. In 1953-57 a total of 76 were begun. Since no established policy or pattern for councils has been created by our conferences, and no tradition has been available as precedent, a considerable variety has appeared in the structure and function of the councils.

Seeing the need for reliable information in this area, we assigned one of the students at our seminary, himself an ordained minister, William Nofziger of Archbold, Ohio, to make a careful study by questionnaire. The results of this study turned out to be so interesting and valuable that they are here being reported through the columns of the GOSPEL HERALD. Because of the size of the task, the study was limited to the 302 organized congregations in the conferences west of the Alleghenies, including Allegheny, Ontario, Ohio and Eastern, Indiana-Michigan, Illinois, Iowa-Nebraska, South Central, North Central, Pacific Coast, South Pacific, and Alberta-Saskatchewan. No doubt a number of church councils have also been established in Virginia, Lancaster, and Franconia, but these are not included in the study. The Research Department of the Historical and Research Committee of General Conference sponsored and supervised the study.

—HAROLD S. BENDER, *Chairman.*

Summary of Questionnaire Results Concerning Church Councils

I. History of the Rise of Councils.

A. At least 188 out of 302 congregations in the conferences studied have some kind of church council. Of this number, 158, or 84 per cent, returned the questionnaire. They are distributed as follows according to the year organized. Not all returned questionnaires answered all questions.

1905	1	1945	2	1953	14
1930	1	1946	4	1954	7
1936	1	1947	5	1955	22
1937	2	1948	9	1956	14
1940	1	1949	3	1957	19
1941	1	1950	10	1958	7
1943	1	1951	6	1959	11
1944	1	1952	4	1960	1

B. The urge for a council came chiefly from: the ministry (84 cases); the laity (7); both (45); the conference (3).

C. Of the 302 congregations studied, 85 have no church council; 29 congregations did not report and presumably do not have councils.

II. Membership of the Council; ranges from 3 to 20.

A. Number:

1. Average total number is 8; most common is 5.
2. Number of ordained brethren ranges from 0 to 7.
3. Number of unordained brethren ranges from 2 to 15.
4. A total of 23 councils have from 1 to 4 sisters as members.

B. Method of Selection:

1. Forty-two councils have no members by virtue of other office except the pastor.
2. Twenty-nine councils have no members elected at large by the congregations.
3. Sixty-eight councils have both types of membership on the council.
4. The average number of elected members is 3.1.

C. Term of Office:

The term of office varies from 1 to 5 years and averages 1.75 years for those elected to the council.

D. Ordained Men Included:

All active ordained men are included in the council except those congregations that have a board of elders in which the pastor may or may not be a member of the board.

E. Congregational Organizations Represented:

A total of 23 different officers and departments are represented on the cabinet type council in the various congregations using this type. The Sunday-school superintendent is included most often, followed by the trustees.

III. Regular Meetings Held.

A. When? Semimonthly—1; monthly—68; bimonthly—1; quarterly—22; as needed—40; semiannually—2.

B. Who is the chairman? Pastor automatically—75; elected by the council—55; determined by seniority—7; elected by congregation—3.

IV. Work of the Council.

Counsels in general church problems	150
Brings recommendations to congregation	130
Counsels in discipline	113
Plans finances	98
Leads congregation when changing pastors	97
Assists in choice of evangelist	84
Calls members' meetings	83
Appoints nominating committee	51
Receives regular reports	49
Functions as a nominating committee	40
Appoints any officers	35

Other additional duties include: taking charge of the morning worship service in the absence of the pastor; serving as the contact body for the bishop or overseer in the changing of pastors; assisting the pastor with communion or baptism; helping the pastor with his farm work; caring for the needs of the poor.

V. Evaluation of the Benefit of the Council.

More than 90 per cent speak very highly of their council and would not want to be without it, but for many congregations the council is new and they are still feeling their way. There seems to be a definite trend recently toward having a "board of elders," especially where there is a single pastor. This pattern is very highly recommended by those pastors familiar with it; others expressed a desire to have a small group of spiritually mature persons to share in the spiritual leadership and ministry of the congregation. There is also a trend to establish a second organization made up of representatives from the various committees and departments of the congregation, as a sort of cabinet.

VI. Church Constitution.

Sixty-four congregations have a written church constitution.

—W. D. NOFZIGER, Goshen College Biblical Seminary, Goshen, Ind.

Volunteer!

Today there are recruiting stations in every principal city in the land. The purpose of these stations is to encourage young men (and women) to volunteer for the armed forces.

The church too needs volunteers. There are many ways in which the young and old alike may volunteer for the work of spreading the Gospel. Many would like to help a bit more than they do but aren't quite sure about what to do.

This you can do. The mission boards need money. I'll share a secret. Almost everybody prays for missionaries *on* the field, but I am reliably informed that almost nobody gives money to pay their transportation there. Then we can pray that the Lord will send people like us to the mission field, either at home or abroad. Then too—and this is getting personal—there is almost always some needy person near you. If you do not know who it is nor what the need, ask your pastor. Most ministers have far more visiting and personal work than they can do. And if you run out of work in your community, get in touch with the mission station of your choice. There are dozens of mission pastors who would be glad for good faithful volunteers who are willing to be hitched up in this Gospel witness program. Notice I said "hitched," for we expect you to pull your share of the load.

"And I Partly Believe It"

BY N. M. BEARINGER

A Catholic nurse on duty in a local hospital once said to her Mennonite patient: "I believe that the Mennonite faith is more closely related to our church than that of any other denomination, and yet the Mennonite Church has more divisions than any other church. Why is this? In our church you are either a Catholic or you aren't. In your church you can leave your group and join one of any number of factions and still be a Mennonite. How can it be explained?"

The sincere girl in the starched uniform was reminded of the possibility that if the Mennonite Church in general would not stress nonconformity with the world as one of its fundamental doctrines, there might be only one group. The nurse considered this for some time. Then she brightened up and said, "You may have something there. Your divisions are perhaps not caused by nonconformity itself but by the different versions as to the meaning of the word. In our Christian country no church is derided because of its principles, but rather because of the inconsistency of its members in failing to practice what they preach, or because of the way in which they represent that which they profess to represent. Isn't that right?"

Thought for the Week

There have been many red faces among those whose faith rested upon the "assured results of scholarship" rather than upon the eternal Word of God.—E.

A number of years ago a young Mennonite girl became weary of the restrictions placed upon her and decided to take her fling. She discarded her modest apparel and wore dresses that revealed more than just the styles of the day. After plying her nefarious trade for some time, she was charged with soliciting and contributing. On the day of the trial the officials stared in amazement when the girl appeared in court clad in a plain dress with bonnet and shawl. The prosecutor turned to the writer and said: "Are you trying to tell us that the girl facing these charges is a Mennonite?" He was told that if the girl had dressed like that every day, she would not have been there. The angry crown attorney was ready to blow the case wide open, but the puzzled magistrate was more than pleased when the writer placed the girl at the bar and she pleaded guilty to each charge as it was read. She was sent to a reformatory.

The dictionary defines the meaning of four words as follows: *Conformed:* Reduced to a likeness of. *Division:* Disunion; discord; variance; difference. There was a division among the people. John 7. *Nonconformity:* The neglect or refusal to unite with an established church in its mode of worship (Blackstone). *World:* The whole human race (John 3), the course of this world (Gal. 1; Eph. 2); the ungodly part of the world. John 7.

Perhaps the third word in this group is the most significant as far as the church is concerned. One faction may recommend concessions in the rules and regulations in order to stimulate the growth of the church and prevent a "falling away." The other faction may be adverse to any further changes, basing its refusal on a firm conviction to uphold the spirit of humility and unworldliness in its literal sense. So there is a disagreement as to which faction represents the "established church," resulting in a division, and the deductions of the Catholic nurse become a reality.

Childhood memories associate the word "world" with anything that wasn't Mennonite. Wearing plain apparel and using a specific mode of conveyance do not serve to edify any church if there is a more or less flagrant disregard for the ethics of others and a general lack of abstinence in its various forms. On the other hand, if the cultural advancement of the church extends to the time when the basic principles upon which it is founded are reduced to tradition, it might become a sacrilege to retain its name. After all, it was not the fact that a girl appeared in court which startled the officials, but her dress represented something with which they had never dealt before.

When two extremes become active, there is bound to be dissension. There can be pride in an appearance of humility, but can there be humility in pride? Medical science has revealed to us in detail the wonders of the human heart, but perhaps it has neglected to point out its intimate relationship to the eternal welfare of the soul.

Elmira, Ont.

Christian theology must be a living, luminous, instrumental reality, which fulfills its highest function when it leads Christians into a life of obedience and paths of service, and not merely when it gives them good and regular ecclesiastical standing.—J. A. Mackay.

Prayer Requests

(Requests for this column must be signed)

Pray for the various district conference annual meetings, that there may be clear direction of the Spirit, and a willingness to confer in the true spirit of brotherhood.

Pray for graduates of our church schools, that they may be true disciples in their choice of vocation and further training.

Pray for the healing and guidance of one who is troubled.

Pray for a man who accepted Christ after a life of sin, but has the temptation to sleep on Sunday morning instead of fellowshiping with other Christians.

Pray for a young unwed mother, who was an MYF-er last year and professed Christianity. She feels that Christianity may be all right for some people, but not for her. She has expressed interest in receiving a Bible, however.

OUR SCHOOLS

GOSHEN COLLEGE

The largest graduating class in Goshen College's history will participate in the activities of the sixty-second annual commencement season, May 29 through June 6. Approximately 256 students are members of the class of 1960. The class of 1959 numbered 177.

Graduation activities will begin on Sunday, June 5. The baccalaureate service will be held in the Union Auditorium at 8:00 p.m. H. S. Bender, Dean of the Biblical Seminary, will deliver the baccalaureate sermon.

On Monday, June 6, the seniors will present the traditional class day program.

The gift of the class of 1960 is an outdoor hulletin board and directory. Plaques will be placed on all buildings to identify them and a directory, made of limestone, is being designed by Architect Orus Esh.

The climax of the graduation activities will be the sixty-second commencement exercises. This program will be held in the Union Auditorium. Monday at 8:00 p.m. Dr. Edwin Rian, President of Jamestown College, Jamestown, N. Dak., will deliver the commencement address. Dr. Rian is president elect of Biblical Seminary in New York, and a well-known Christian educator. In addition to the presidency of Jamestown College, Dr. Rian has been vice-president of Beaver College in Jenkintown, Pa., and of Trinity University in San Antonio, Texas. He has also served as lecturer in Princeton Theological Seminary. Dr Rian studied at Princeton University, the University of Minnesota, and the Universities of Berlin and Marburg in Germany. Following the address, President Mininger will present diplomas to the graduates. The A Cappella Chorus will sing several numbers.

One of the high lights of this year's commencement season will be the presentation of Mozart's "Requiem" to be performed Sunday afternoon, June 5, at 2:30 p.m., in the Union Auditorium. This musical masterpiece is being given by a combination of the Motet singers, A Cappella Chorus, and several members of Collegiate Chorus. Professor James A. Miller will conduct the choir and orchestra at this performance.

The class of 1910, the first to receive the bachelor's degree from Goshen College, will be featured at the annual alumni banquet, Saturday, June 4, at 6:00 p.m.

Roy Umble of the class of 1935 will serve as toastmaster for this occasion, and J. E. Hartzler, Goshen, will give the toast for the class of 1910. The other graduates of this class are William W. Oesch, Goshen; Josephus W. Shank, La Junta, Colo.; Samuel A. Zook, Van Nuys, Calif.

Two important occasions will take place almost concurrently for the Goshen Seminary. The graduating class program and the dedication of the Seminary building will occur in the same week.

The graduation program for the Seminary class of 1960 was given in the sanctuary of the Church-Chapel Building on Sunday, May 29, at 7:30 p.m. J. D. Graber, General Secretary of the Mission Board, delivered the address to the class, and Joe Richards spoke for the graduating class.

The Seminary building dedication will take place in two parts: the archives will be dedicated Saturday morning, June 4, and the dedication of the rest of the building will occur that afternoon.

The government of Ghana has restored to church missions the control of schools established by them in the Volta region, formerly British Togoland. The government had taken over the schools last year, charging that they were being used by teachers for political activity to oppose the territory's integration with Ghana.—EFMA.

Isaiah 58:11

BY RUBY P. ZOOK

The Lord shall guide continually,
And lead you in the light each day.
And showers rich shall fall on thee
To break the drought along the way.

The Lord shall satisfy your soul,
And fat shall cover every bone.
Springs of water shall make you whole
And day by day for sin atone!

The waters flow and never cease,
To make of you a garden rare.
Your soul is filled with love and peace,
For He will all your burdens bear.

La Tour, Mo.

The Two Ways

Sunday School Lesson for June 12
(Matt. 7:13, 14; Luke 15:11-32)

"The two ways." Or we could say, two roads. Are there only two? Are there not many ways of life? To what two ends do the two ways lead? It is worth a moment of meditation—all the people of the world are on one or the other of these two roads. Think—do you have any friends going on the way to death? Any relatives?

The more one thinks of the fact that only two ways face men, and he must choose to take one or the other, the more serious one becomes. Jesus was getting near the end of His sermon and He, no doubt, wanted the listeners to become very serious. He had been describing the way to life, the way of life in the new kingdom. Now He lays before them the choice, but with an invitation to enter the road to life.

Gates are to let people in. Contrast first the two gates, then the two ways. What does the word "strait" mean? This word is used of certain bodies of water, such as Strait of Dover and Strait of Magellan. When a boat enters these waters, it is restricted and limited by the narrow passage. There is only one way, Jesus said, to enter the way of life. "I am the way." No man can enter this road except by Jesus. There is only one way to get eternal life, only one way to experience the happy life Jesus had been telling about.

The gate to destruction is wide. A person entering this gate has wide boundaries within which he may direct his life. He himself directs himself. In a sense he need do nothing to enter. He has no restrictions. Contrast the living on this road of life with those whom Jesus has just presented—the poor in spirit, those who mourn, the peacemakers, the pure in heart, those persecuted for God's sake, the merciful, and those with an appetite for righteousness—all of whom Jesus says bring real joy. It is easy to go with the crowd on the broad way. What about the joy?

The narrow way requires self-discipline, spiritual discipline. God gave man a will. With this he must choose his road. No one can make this choice for another. It must be one's very own and it must be a choice. We don't just drift into the narrow way. Let your pupils tell of their disciplining experiences. Why is it so hard to enter this way? Why do some even leave the way after entering?

How thankful we are that Jesus gave the parable of the prodigal! He entered which gate? Both. He left the broad for the narrow. Study each choice.

What made it easy for him to go on the broad way? No one to please but self, money to spend, freedom from restraint, evil tendencies in his nature, friends because of his money.

Why did the road get difficult as time went on? Fortunately the son had a praying father. Why did he turn and enter the narrow way? His repentance was genuine, for he was sorry for what he had done, not for what he lost. Consider the reception of the father.

Just before Jesus told this parable the Pharisees had been accusing Jesus of receiving sinners. Jesus stands at the strait gate ready to receive repentant sinners. The self-righteous, like the older brother, cannot enter. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

Is This Your VS Opportunity?

Mathis Maternity Hospital, Mathis, Texas—"There are only the sky and the trees and the cows. It is very sad." This is 18-year-old Marcelina Martinez' description of their home. Except for the rancher who employs her husband, their nearest neighbors are nearly two miles away, and they do not own a car.

"The baby care book you gave me when Junior was born I read through four times because I have nothing else to read." What an opportunity!

When she went home, this time with her third child, she was supplied with a New Testament, **Meditations for the New Mother, Christian Doctrines,** and Benjamin Spock's **Baby and Child Care.** These may help to keep her inquiring mind occupied until the next visit to the hospital.—Sara Weaver, R.N., Salem, Ohio.

R.N.'s: This is your opportunity to serve and witness. There is an urgent need at Mathis (immediately) for one R.N., with a further opening next fall.

Mennonite General Hospital, Aibonito, P.R.—Dorcas Yoder, R.N., Elverson, Pa., reports on her experience at this hospital, as follows: "Just then, another patient arrives. This time it is a woman in labor. She has walked almost two miles. We quickly admit her and within 15 minutes there is another new addition with a lusty cry, a little pink face, and beautiful dark hair. Another new life is always a thrill. And we wonder what is ahead for this one. To what kind of home will he go? Will he know love and security, and most of all, will he be taught to love and worship God?

"This particular mother comes from an especially needy home. The husband drinks and does not provide for the family. Several of us had the opportunity to take her home after her stay in the hospital. She went home with a new dress, and a bag of food, but the baby was left for adoption. Her two little girls came running out to kiss their mother. They were so glad to see her again.

"And so the patients come and go every day. Some are helped physically, and for others we can only alleviate their sufferings for a time. But to all, we want most of all to demonstrate Christ's love by giving the cup of cold water in His name."

R.N.'s: This is your opportunity to share your Christian witness and technical know-how with our Puerto Rican neighbors. There is an immediate need for several R.N.'s, with at least two others needed soon.

Beth Haven Nursing Home, Hannibal, Mo.—Mrs. Waity Fortune, a guest at the home who has been on a wheel chair for 35 of her 83 years, has this to say in appreciation: "The Beth Haven Nursing Home is indeed a haven of rest to us tired old people. It is a beautiful home sitting high on a hill from which you can look in all directions. Our clover lawn is beautiful with trees and flowers that attract birds and bees, especially when the apricot, apple, and peach trees are in bloom.

"Mr. Peter Hartman, our beloved administrator, and his angel wife, with all the VS girls and other attendants, give us every comfort and need. They are always ready with prayers and Christian fellowship.

"They call us guests, and right now there are 23—mostly 80 years old and over. One dear blind lady will be 100 in July. Yes, we love our home and our attendants with their kindly Christian spirits and cheer."

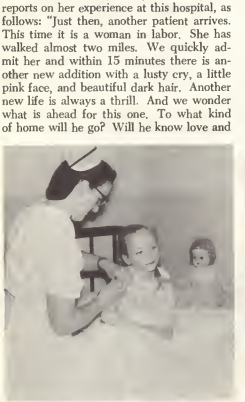
L.P.N.'s: This is your opportunity. There is an immediate need for a licensed practical nurse to help take care of these older people. You will have many opportunities to go the second mile in love and kindness here.

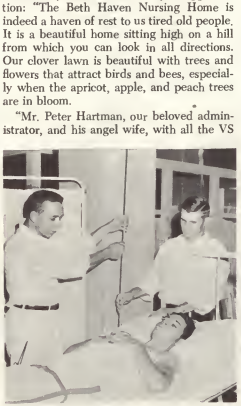
General Hospitals—MRSC has six hospital VS units where nurse aides and orderlies serve. They donate the wages they receive to support the work of their own unit, and any excess goes to help support community service projects elsewhere. But their service is much more than this.

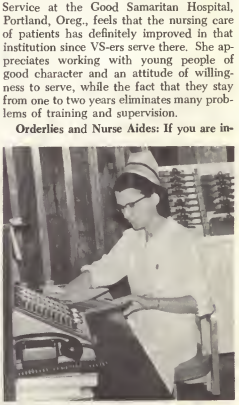
For instance, a nurse aide who works with VS-ers at the Kansas City, Mo., General Hospital comments, "The VS-ers are conscientious about their work. They really try to do something for people. They stand out among the other workers, and I prefer working with them."

Miss Hazel Hinds, Director of Nursing Service at the Good Samaritan Hospital, Portland, Oreg., feels that the nursing care of patients has definitely improved in that institution since VS-ers serve there. She appreciates working with young people of good character and an attitude of willingness to serve, while the fact that they stay from one to two years eliminates many problems of training and supervision.

Orderlies and Nurse Aides: If you are in-







If you are interested in caring for the sick, there are many VS opportunities for you. (1) In the Kansas City, Kans., Mennonite Children's Home, an R.N. or L.P.N. has a full-time job caring for aches and pains. Sometimes, during epidemics, it's more than a full-time job! (2) Orderlies mean a lot in any hospital. They need strong backs to make lifting patients easier. Kansas City General is only one of many locations where orderlies are needed. (3) Time spent at the nurses' station is important. At Mennonite General Hospital, Aibonito, P.R., R.N.'s usually supervise Puerto Rican nurse aides in their duties. For further details read "Is This Your VS Opportunity?"

terested in this field, this is your opportunity. You may find your lifework here, as other VS-ers have done before you. At any rate, you will have a real opportunity to demonstrate the way of love to patients who have seen little of it before. In addition to the two locations already mentioned, there are openings at Denver, Glenwood Springs, and La Junta, Colo., plus a proposed unit at Springfield, Mass., which will open as personnel becomes available.

Kansas City, Kans., Mennonite Children's Home—Zelda Krepps, Belleville, Pa., is a child-care worker at the Home for the Boy Blues, the younger boys' group. She says, "Boys! Boys! Boys! Did you ever wonder what it would be like to have 10 boys ranging in age from five to nine, to care for? I find that it requires plenty of patience, understanding, love, and everything else that goes with being a child-care worker.

"On Sunday afternoon when the weather is bad, Uncle Wigley or another game is brought up to the playroom and the boys, with the help of their worker, enjoy an old-fashioned game time. They like to have me sit right down and join with them in their activities. Well, think back when you were little—didn't you like it when an adult helped you play games or make something? These children are no exception!"

L.P.N.'s: If you like children, this is your VS opportunity. You will, of course, be working with the whole group, not just the boys. But you'll have a real chance to show these youngsters something of the love that they need to reach emotional maturity.

If you have found your VS opportunity in this article, write to Kermit Derstine, Secretary for VS Personnel, 1711 Prairie Street, Elkhart, Ind.

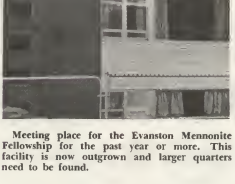
A Mennonite Church in Evanston

BY LAURENCE M. HORST

Evanston, Ill., is a city of 60,000 upper-middle- or upper-class people. It seems to be well supplied with church buildings, schools, clean alleys, and beautiful residences. At first glance it may not appeal as a field for evangelism, but according to a recent survey about one third of the population is not affiliated with any church.

For a number of years Mennonites have been in Evanston for short periods of time—students, I-W workers, interns, and domestic workers. There has been a conviction that a Mennonite church should be in Evanston, both to provide a church home for these transient persons, and to give an evangelistic witness.

After much counseling and correspondence a general meeting was called in Evanston to discuss matters related to the opening of a church. This meeting was held Dec. 17, 1959, at the Evanston Mennonite Fellowship Center. Present in the meeting were William Snyder, Executive Secretary, Mennonite Central Committee; Dr. E. E. Smucker and Mr. and Mrs. Don Kreider, representing families in the area; James K. Sudeman, President of the I-W Fellowship; Howard Troyer, representing the I-W Unit; Mr. and Mrs. Al Zook, representing the Reba Place Fellowship; Nelson E. Kauffman, Home Missions Secretary for the Mennonite Board of Missions and Charities; John Martin, I-W Services, Mennonite Board of Missions and Charities; Walter Yordy, guest and Mission Board Member of the Englewood Church; Harold Zehr, Chairman Ministerial Committee, Illinois Mennonite Conference; and Laurence M. Horst, Moderator, Illinois Mennonite Conference.



Meeting place for the Evanston Mennonite Fellowship for the past year or more. This facility is now outgrown and larger quarters need to be found.

After discussion of how best to open a church where so many interests are represented, it was decided to charge Nelson E. Kauffman with responsibility to receive communications from the MCC, the General Conference Church, the I-W Fellowship of Evanston, and Reba Place Fellowship, and then to call for the convening of another meeting.

A second general meeting was called April 18, 1960, to hear reports from Nelson E. Kauffman and to discuss further possible direction in the opening of a church in Evanston.

After enthusiastic discussion at the second meeting it was voted (without opposing vote) to plan for the organizing of a church under the Illinois Mennonite Conference. This action by the group did not originate the meeting of the group for worship services, because they had already been meeting voluntarily for more than a year, but it did speak to direction and affiliation.

A third meeting was called for April 26, 1960, for the purpose of basic organization and structure for the emerging church. At this meeting a local church council was formed and authorized to carry forward the forming of the church. Laurence M. Horst, Conference Moderator, was asked to work with the group during its formative period. He was to represent the Mennonite Board of Missions and Charities on the one hand and the Illinois Mennonite Conference on the other.

The fourth meeting was called for May 6, 1960, in which matters of location, finance, and organization were faced.

The fifth meeting, May 10, received reports relative to location, potential membership, and organization.

Dr. Ernest Smucker, Evanston, was elected to serve as chairman of the local church

Missions Today

My Grace Is Sufficient (Continued)

BY J. D. GRABER

... **In times of tragedy and loss** God's grace is sufficient. He does not give us a storehouse of grace, like a reservoir, but when the need arises the comfort and strength of His presence is available. These crises come to all of us, but sometimes a missionary far from home and friends has occasion to draw more heavily than usual on the great resource at his disposal.

"There is no rebellion at all in my heart," a missionary father said to me. He had just come from the hospital room where his beautiful 7-year-old daughter had passed away. Some years later this same father and mother again passed through deep waters when three members of their family died tragically on the same day. And in this crisis they demonstrated once again in a remarkable manner that the God of great grace was entirely adequate.

I know a missionary family who served in China during the forties. When communist pressure increased, the mother with her four-year-old boy returned to America to be with Grandmother and the father remained in West China. One day Grandmother walked down town with the little grandson. A train struck them at the crossing and both were killed. This was a tragedy of colossal proportions for the mother alone in America while the father and husband was far away in China.

"I would not have imagined that I could have lived through such a tragedy," said the mother a few months later. "But when the crisis came, I found the assurance of Christ's presence and His sustaining grace remarkably sufficient." He does give the needed grace for every trial.

For the sum total of daily, small irritations Christ is also sufficient. The accumulation of these small problems is often harder to bear, year after year, than one great tragedy. It is the thorn in the flesh, the messenger of Satan to buffet us, that wears down and sometimes defeats the missionary on the field. But by faith he can say, "His grace is sufficient," and thus gain the victory.

The fifth meeting, May 10, received reports relative to location, potential membership, and organization.

Dr. Ernest Smucker, Evanston, was elected to serve as chairman of the local church

council and Marlin Kim was elected to serve as secretary to keep minutes of meetings and to duplicate them for those keeping a progressive record.

The Evanston Mennonite Church (name not yet chosen; this name is for purpose of identification) needs to serve six areas in spiritual leadership and in providing a worship and Christian education center: (1) Mennonite families in the area; (2) I-W men and their families; (3) students in the area; (4) Goshen College girls who work in the area summers with some continuing during winter months; (5) Reba Place Fellowship; (6) and outreach into the community.

This new church is to be committed to the Anabaptist Mennonite concept of the church, to be dynamically evangelistic, and to endeavor to provide a church home for Mennonite I-W's, students, and persons working in the city who have membership in various Mennonite conferences. Mennonites of other groups who are in the area are being invited to serve and worship in the church but without disturbing their membership in the home churches. It is our prayer that the Lord may bless and energize with His Spirit and that the Evanston Mennonite Church will be characterized by a great testimony for Christ, His way of love, brotherhood, holiness of life, and evangelism.

Chicago, Ill.

Broadcasting

Designed for Christians!

"Serving Christ Effectively" is B. Charles Hostetter's theme for the June broadcasts. The series is based on four New Testament persons mentioned in Phil. 1 and 2, whose quality of Christian service is worthy of special note.

Here is a series planned especially for Christians interested in improving their witness. Don't miss The Mennonite Hour in June!

A Prayer Reminder for the Japanese Broadcast

A bamboo wall piece is offered on The Mennonite Hour during June, as a prayer reminder for the Japanese broadcast and as a ninth anniversary gift.

This bamboo plaque gift with John 3:16 in the Japanese language was handpainted by deaf or otherwise physically handicapped persons in Japan.

At the bottom in beautiful colors is a typical Japanese scene with Mt. Fuji in the background.

Because of limited supply, please restrict requests to one to each person writing. Send your request to Mennonite Broadcasts, Inc., Harrisonburg, Va., or to Mennonite Broadcasts, Box 334, Kitchener, Ont., Can.

Over 10,000 See "Faith Comes by Hearing"

Norman Derstine returned to Harrisonburg on May 14 after traveling in seven states showing MBI's new slide-sound set, "Faith Comes by Hearing."

Bro. Derstine reported good interest on this trip. Figures to date indicate that more than 10,000 people have seen "Faith Comes by Hearing" since its release last fall.

Children Can Help, Too!

The children's classes of the Line Lexington Mennonite Church recently sent to Mennonite Broadcasts a contribution of $122.00 which was collected from their missionary banks.

The broadcasts continue to go forth with the combined effort of the total church—youth and aged alike.

Italian Courses for Canada

Orie Schrock of Madsen, Ont., is getting Italian Bible courses to use with some Italian-speaking friends. Bible courses are now available in four languages—English, Spanish, Japanese, and Italian.

Guatemalan "Rescued"

"You cannot imagine how grateful I am for your lessons as they have come in the most opportune moment of my life," writes a man from Guatemala.

"I want to tell you that since my youth I have been able to drink from the fountain of the holy Gospel, but Satan had me in his claws. Finally, although a prisoner, I cried to the throne of my God and He rescued me."

At Christmas this man sent a beautiful handmade greeting to the Spanish radio staff in Puerto Rico,

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Your Treasurer Reports

The annual financial statements of the General Mission Board have now been completed. We can report that the past fiscal year ended with a balance of $27,228.10 in the General Fund. This represents a decrease in this fund of $54,102.38 during the past year, due to excess of disbursements over contributions received. However, it has not been necessary to carry forward a large amount of deficit accounts as was carried forward last year.

Contributions for this year amounted to a total of $1,396,559.71. For the previous year this figure was $1,361,991.66. Contributions for the mission section of the Board's program were a bit lower than last year due primarily to a drop of about $40,000.00 in Missions Week returns. Month by month giving was slightly above the previous year. Largest increases in contributions were realized in the area of broadcasting, Relief and service contributions remained about the same as last year.

May we express our appreciation for the brotherhood's continued support of the mission, service, and broadcasting program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

WMSA Weekly Notes

Looking Ahead?

General Mission Board meeting is coming, and with it the annual business session of WMSA. Let us be checking with our district delegates to see how we can help them arrange to attend. This responsibility belongs to all of us, because the inspiration and guidance they receive at Board Meeting are for all of us. As your delegates realize your interest in their going, they will be newly aware that their delegate's job is not done until they report back to you!

Parting Admonition

Here is a fine line from the secretary's report of the South Central district meeting: "Ada (Mrs. Billie) Miller, retiring from the district office of literature secretary, gave a word of testimony. One admonition to the group was, 'If you are ever asked to serve on the district committee, say yes!' "

They Do Do Things!

"They do do things," says Lois (Mrs. Wallace) Bender, in sending in a news item from the Wellman, Iowa, WMSA: "The sisters of our WMSA go to the Pleasantview Rest Home in Kalona one day a week to visit. Our method is for two women to go each week. As an example of how they are chosen, I will illustrate: One week Mrs. A asked me to go with her (she had been chosen to accompany the sister of the previous week). So I went with her, and the next week I asked Mrs. B to go with me. The following week Mrs. B chose someone to go with her, thus forming a sort of chain pattern." Mrs. Bender adds, "I thought this was a good way of keeping the visiting committee from getting bogged down in routine and overwork." We think so too.

Grateful

A letter from Wade Jones, Director of the Practical Nursing School in La Junta, to Mrs. Paul Graybill, WMSA Treasurer, expresses thanks for a check they recently received. The check was a share of the funds given to the Nursing Education Fund, and Wade says, "It was most welcome." He goes on to say that the Lord is blessing the program of their school; they now have 17 applications on file for the fall class, and are pleased that they have received accreditation by the National Association for Practical Nurse Education and Service.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

Passport Office Publishes Interesting Statistics

A recent report by the U.S. Passport Office reveals that during the third quarter of 1959, 160,731 passports were issued or renewed. Of the recipients of the 160,731 passports, 121,656 were headed for Europe, 13,510 for Latin America, 11,420 for the Far East, 7,120 for Australia and Oceania, 4,700 for Mid East, 2,255 for Africa, and 70 for world tours. Out of the total, those planning to stay for more than four years numbered only 1,375.

RELIEF AND SERVICE

I-W SERVICES

I-W Co-ordinating Board Begins to Function—The recently organized Co-ordinating Board at a meeting in Chicago on May 10 voted to assume responsibility for the I-W program by May 15. This decision brings into immediate effect the new I-W program under the direction of a I-W co-ordinator, who will be concerned for all I-W men, regardless of conference affiliation. The Board has asked Dwight Wiebe (former MCC I-W Director) to serve as interim co-ordinator until July, when the newly appointed co-ordinator will be announced.

The Board affirmed, unanimously, that the task of peace education belongs to the local congregation, church peace committees, individual conferences, and the Peace Section. The importance of pre-service orientation was stressed. Because I-W service demands so much from the individual, every prospective I-W should be expected to participate in an orientation school before entering service. The need for a I-W placement service has been recognized for some time. A channel for advising men about locations will be a part of the new setup.

In the present peacetime draft program the church has a tremendous opportunity to leave a lasting peace witness. More than 100 men are carrying the peace witness to foreign soil. Another 235 are serving in church-related programs at home. This leaves 755 I-W's in earning service, who also seek to contribute to the work of the church and the cause of peace.

The I-W co-ordinator will be asked to: (1) check with all I-W men about work, witness, and church ties; (2) report findings and observations to church leaders and the I-W Board; (3) keep in contact with conference offices in order to stimulate conference programs; (4) edit an in-service I-W periodical such as the I-W Mirror; (5) work with conference offices in arranging workshops and I-W conferences.

VOLUNTARY SERVICE

La Junta, Colo.—John Mullet, VS-er from Goshen, Ind., was the speaker for the weekly jail service on April 25. VS-ers support this regularly with their presence and prayers.

Portland, Oreg.—Fellows in the unit have been mowing lawns for various neighbors. Pay for this goes into a special unit fund that will be used for some charitable project.

West Liberty, Ohio—With the return of spring, students and staff at Adriel School are looking forward to garden-planting time again. These retarded teen-agers enjoy this out-of-door work very much. The school continues to grow. Two girls and three boys have been added to the enrollment recently and several more will be coming soon. Pray for the workers that they may be wise in solving problems as quick to realize the challenge of their task.

St. Anne, Ill.—The Torchbearers Club of Camp Rehoboth has been very active in community projects recently. One Saturday they rented a tractor and wagon to pick up all the beer bottles and trash along the highway in and around Hopkins Park. The effort netted two large wagonloads of trash, plus a vast number of beer bottles! Another week, the boys decided to clean up the trash where the lodge, a building connected with the camp, had burned. VS-ers hope that these young fellows will carry over this community spirit into their adult lives.

Mathis, Texas—Unit Leader Paul Godshall, Sellersville, Pa., had an interesting experience recently when Paul Conrad, pastor of the Mathis Mennonite Church, went on vacation. In spite of what he considered inadequate Spanish, Paul Godshall took Bro. Conrad's place in teaching the Wednesday evening adult Bible class. Nelson Kreider, Palmyra, Mo., took charge of maintenance. All other church duties were taken care by community Christians during that time. The fact that these younger Christians are able and willing to accept responsibilities like this is very encouraging.

Norma, N.J.—The name of the Norma, N.J., VS unit has been officially changed to the Vineland VS unit.

Augusta, Ga.—The VS unit here is comprised of four persons: John and Betty Hubar and Lloyd and Emma Oberholtzer, all of Pennsylvania. These two couples live in a one-story six-room house at 1118 Druid Park Ave., Augusta, Ga. They are employed by the University Hospital, which has a capacity of about 500 beds. Lloyd and Emma work in Central Supply; John is assistant to the occupational therapist, and Betty works as a technician on the psychiatric ward. The unit assists in Sunday-school work begun by the James Eshleman and John Barnhart families in the Hephzibah area.

Salunga, Pa.—After returning from Homestead Fla., Rachel Buchen, R. 3, Manheim, Pa., began working at Mission Board Headquarters, Salunga, Pa., on May 11. She will be working in the treasurer's office until the end of the summer when she plans to attend Eastern Mennonite College.

Immokalee, Fla.—The child care center at Immokalee, Fla., closed for the season on Friday, May 13. On May 16 Mary Jane Stauffer, R. 1, Denver, Ethel Martin, Goodville, and Martha Bauman, Marion, left for their homes in Pennsylvania.

Personnel Needs

Attention: Canadians!

—A Canadian Pax man is needed to serve as hospital treasurer at the Landour, India, Community Hospital. Accountant training and experience necessary.

—Canadian teachers have a unique opportunity and challenge among Old Colony Mennonites in Northern Alberta. Teachers from the US (with a degree) are also permitted, but Canadian certification is very helpful. Teachers are permitted to teach a 30-minute period of religious instruction daily. Some German is helpful but not an absolute necessity.

If you feel called to either of these places of service, contact the Personnel Secretary, 1711 Prairie St., Elkhart, Ind., immediately.

NEW MCC APPOINTEES

Major staff appointments for Akron headquarters and overseas projects have been approved by the Executive Committee as follows:

Headquarters administrative staff—Urbane Peachey, Strasburg, Pa., to replace Merrill Raber as secretary of personnel services about Aug. 1. Edgar Stoesz, now associate director of VS, will take Director Dwight Wiebe's place July 15. Claude Boyer, Bedminster, Pa., will become associate director in September. (Dwight Wiebe will be going to Hillsboro, Kans., to serve in the Mennonite Brethren Conference office and teach at Tabor College.)

Overseas leadership—Jordan. The Walter Martin family, Elizabethtown, Pa., to be stationed in Jerusalem, where Walter will assist in the general administration of the Jordan program and also supervise orphan boys attending secondary school there. A daughter, Marilyn, will join the relief team

(Continued on next page)

Daniel Wenger, a I-W man, directs a music class for Nursing School teen-agers in Shirati, Tanganyika.

MISSION NEWS

Don Brenneman has been chosen by the members of the Second Mennonite Church, Chicago, as their pastor. He has been serving as assistant pastor of the church for several years and will replace Mario Snyder, who will be going to serve with the Mennonite Church in Argentina.

Graduation exercises for the three members of the eighth-grade class of Bethel Springs School, Culp, Ark., were held on May 3. Otho Strayhorn was speaker for the occasion.

Sara Rush and Rhoda Wenger arrived home on furlough from Ethiopia and Tanganyika respectively on April 1. The address of Sara Rush is 179 Mechanic St., Doylestown, Pa. The address of Rhoda Wenger is R. 2, Waynesboro, Va.

The Joseph Burkholder family arrived in Montreal on May 11 for their furlough from Ethiopia. Their address is R. 2, Markham, Ont.

The Bethesda Mennonite Church, St. Louis, Mo., is a growing church. Its average attendance during April was 116.

Bro. Elam Stauffer is arranging a refresher course for all church leaders the week of June 13 at the Musoma Secondary School, Tanganyika.

A convention was held at Okpeh Trom, Ghana, on May 7 and 8. These sessions were mainly for the church workers, but the Sunday sessions were also for the public. In recent weeks ten were baptized at Mayera and five at Okpeh Trom. A number at Trom Nyerede are taking instruction for baptism. S. J. Hostetlers, missionaries in Ghana, planned to sail for home sometime during the last of May on the **M.S. Vigrid.** Apparently sailing dates are rather flexible—they were scheduled to sail May 18, but thought it would probably be the last of May before they left, and this was the April ship!

Elizabeth Showalter, on leave from Mennonite Publishing House, was in Tanganyika from April 18 to May 18. She plans to spend several weeks in Ethiopia, after which her plans are indefinite. Mail intended to reach her after June 7 should be sent to Mennonite Publishing House for remailing. She is visiting these mission areas to carry on discussions and consultations regarding journalism and literature production.

Robert Stetter, missionary in Algeria, preached at the Foyer Fraternel in Paris, France, May 8. The service was a dedication for babies (including Suzanne Stetter).

Appointment of the following overseas workers was approved by the Eastern Mission Board in its bimonthly meeting on May 16: Glen and Elizabeth Good, second-term missionary evangelist service in France, outgoing late May; Phebe Yoder, fourth term in Tanganyika, outgoing late May; J. Clyde and Alta Shenk, fourth term in Tanganyika, outroing early July; George T. and Grace Miller, third term in Honduras, outgoing July; and Martha Jane Lutz, Elizabethtown, Pa., first-term missionary teacher service at Mara Hills School, Tanganyika, outgoing August.

"Thomas of Bethany" was scheduled to be given by the young people of the Foyer Fraternel, Paris, France, on May 20. The young people also presented this religious drama twice at Easter time.

A series of recommendations arising from the recent deputation visit to Honduras were approved by the Eastern Mission Board at its bimonthly meeting on May 10. These included incorporation of the Mission Board in Honduras to enable legal ownership of property; further steps in developing local church organization; continuance of the Christian Day School in Tocoa with an enlarged attendance; continuance of the local Bible institute program, looking forward to a longer term centralized Bible institute for leadership training.

Priscilla Liechty Driver, Wauseon, Ohio, wife of Harvey A. Driver, executive secretary of the Congo Inland Mission, passed away on May 4, after an extended illness. She was a graduate of the La Junta School of Nursing and had taught dietetics there prior to her marriage.

With the help of the congregations at Upland and Los Angeles, 500 copies of **The Way** and a Spanish tract have been distributed monthly to every home in the Pico Rivera, Calif., neighborhood, where the Richard Fahndrichs are serving.

United Charities of Chicago have again agreed to back the Fresh-Air programs of the Chicago Mennonite churches. These programs have been in operation many years, and today grandparents who were once fresh-air children are attending the churches.

A mothers' tea was prepared by the St. Andrew Men's Fellowship of the Second Mennonite Church, Chicago, on Mother's Day. After the 6:00 p.m. tea the group participated in a special Mother's Day program in the church auditorium.

Mrs. John Coffman, missionary on furlough from London, England, visited a number of churches from May 7 to 31. She presented the London work in Chicago, Ill., at the Englewood and Bethel churches; Wellman, Iowa; Beemer, Nebr.; Julesburg, Colo.; Denver, Colo.; Colorado Springs, Colo.; Pueblo, Colo.; Filer, Idaho; Hammett, Idaho; Nampa, Idaho; Portland, Oreg.; Albany, Oreg.; Duchess, Alta.; Carstairs, Alta.; Tofield, Alta.; Guernsey, Sask.; Detroit Lakes, Minn.; and Leader, Minn.

Correspondence courses continue to be a means of evangelism in Japan. Masuda Yoshitaka is an interesting young man from Asahigawa. His younger sister enrolled in the first course, but when the materials came, he looked them over and became so interested that he took them and began doing the lessons himself and sending them in. Recently he wrote to Carl Becks, "These courses have been a real blessing to me and other members of my family. Thank you for praying for the salvation of my family members. I too hope that soon we will all be believers."

India. An experiment of staggering proportions is about to be conducted in India by the National Congress Party. Rukmini Devi, well-known Indian woman journalist and lecturer from Madras, describes the manner in which more than 100,000 Congress Party members are getting ready to "disappear" into India's hot, dusty hamlets to spearhead what may turn out to be the world's most gigantic mission of peaceful persuasion. Cabinet ministers and high-ranking party officials will trudge through the countryside in periodic six-day spells to preach the party's gospel of democratic socialism. The operation has been named "Pada Yatra" (Pilgrimage on Foot). The party has determined to carry its message to the very doorstep of the Indian villager's house. Each representative of the party is to carry a bag of quality seeds to be distributed to the farmer for the improvement of his crops.—EFMA.

RELIEF AND SERVICE

(Continued from page 499)

at Jericho. They are scheduled to begin service in July. Irvin Voths, Newton, Kans., will become members of the Jericho unit in September.

Algeria—The Vern Preheims, Elkhart, Ind., will spend three months in language study in Paris before going to Algeria to establish a channel for material aid supplies for displaced persons in Algeria.

Paraguay—Lloyd Fisher, Albany, Oreg., will leave for the Volendam Colony in July to supervise the special assistance program. At the same time, Arthur C. Klassen, M.D., Brandon, Man., will assume the medical work at Leprosy Station Kilometer 81. Maurice Kaufman, Middleton, Wis., will join the farm staff in Chaco experimental farm program. The Kaufmans will live in Menno Colony.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Visiting speakers in the sessions of the Ontario Mission Board, May 22, 23, were A. J. Metzler, Secretary of Literature under the Mennonite Board of Missions and Charities, Simeon Hurst, Secretary of the East Africa Mennonite Mission, and Emlyn Davies, Baptist missionary executive from Toronto, Ont.

Bro. Ora C. Wyse, Naubinway, Mich., spoke at Locust Grove, Sturgis, Mich., the weekend of May 8.

Bro. Byron W. Bender, Goshen, Ind., read a paper at the National Conference on Linguistics in New York on May 15.

Bro. Carl Kreider, Goshen, Ind., gave high-school commencement addresses at Shipshewana, Ind., on May 9, and at Middlebury, on May 26.

Bro. Paul M. Miller, Goshen, Ind., spoke at a Brethren ministers' conference at Ashland, Ohio, on April 27.

Bro. Atlee Beechy, Goshen, Ind., spoke at First Baptist, Albion, Mich., on May 1 concerning "The Family and the Modern World."

Sister Clara Naffziger, Fisher, Ill., has given Volume IV of the Mennonite Encyclopedia to the church library in memory of her departed husband.

The Maple Grove congregation, Atglen, Pa., has voted to erect a new church building.

Bro. Howard Kauffman, Secretary of Home Interests in the Commission for Christian Education, spoke on "Emotional and Spiritual Growth in the Home" at Belmont, Elkhart, Ind., on Mother's Day.

Bro. John R. Mumaw, in sending in final copy for The Christian Ministry, noted that this concludes editorial responsibility which he has carried for one or another of our publications since June, 1938.

The ninth printing of Meditations for the New Mother has been ordered. This will bring the total number of copies in print to 32,000. Sales have been averaging 500 copies a month.

Bro. C. M. Helmick, Elkhart, Ind., preached at the Mennonite Community Chapel on West 18th Street, Chicago, Ill., May 8 and 15. On the evening of May 8 he spoke at Salem, Forakers, Ind., and is now teaching a course on "Instructions to Beginners in the Christian Life" to the MYF there each Wednesday evening. He plans to attend the Sunday-school conference at Beemer, Nebr., the first week in June.

A farewell service was held at Neffsville, Pa., for the John Rudy family the evening of May 15. Bro. Rudy is assuming pastoral duties at Bethel, Biglerville, Pa.

Bro. Maynard Headings, Hubbard, Oreg., together with Bro. Joe Kropf, McMinnville, Oreg., left on April 26 for Mexico to help James and Noreen Roth in selecting mission headquarters. They returned on May 6.

Bro. Alvin Mast was installed on May 1 as bishop of the Greenwood, Del., congregation, with the approval of the church. The former bishop, Bro. Nevin Bender, officiated.

Bro. Samuel Janzen, Glenwood Springs, Colo., preached the baccalaureate sermon at New Castle, Colo., on May 15.

Bro. Nathan Nussbaum, New Wilmington, Pa., is the new editor of The Ohio Evangel, organ of the Ohio Mission Board. He succeeds Bro. Edward Stoltzfus.

The twelfth printing of Amish Life by J. A. Hostetler is off the press. Total copies in print of this popular booklet first published eight years ago—135,663.

Bro. Maynard Shetler of the Scottdale Sales Division conducted a summer Bible school workshop at Bunkertown, Pa., last week. The workshop was sponsored by the Cocolamus Bookroom. Churches in the area which use Herald Press materials include, besides our own, Evangelical United Brethren, Church of the Brethren, General Conference Mennonite, Lutheran, and Reformed.

The Franconia Mission Board has voted to open mission work in Brattleboro, Vt., where a Mennonite Center for I-W men has been maintained for eight years.

Bro. O. O. Miller, Akron, Pa., spoke concerning world needs at First Mennonite, Bluffton, Ohio, on May 15, and at Prairie Street, Elkhart, Ind., on May 17.

Baccalaureate services for the Cheraw, Colo., high school were held at the East Holbrook Church.

Bro. Richard Showalter, Upland, Calif., spoke in a home conference at San Diego, Calif., on May 8.

The Calvary Hour, Orrville, Ohio, after dropping three stations because of financial situations, received the following letter: ". . . We hoped you would and could continue. . . . Will it be that we will have less and less help and much more trash? We all need to hear the 'good news' more and more instead of less. Especially the younger ones, who are hearing so much of Rock and Roll. What will we have for folks if all who preach like you did have to stop broadcasting?"

The Pleasant View congregation, Goshen, Ind., received a majority vote favoring starting a mission outpost, possibly north of Bristol, rather than expanding the facilities at the home church.

Speakers at Logsden, Oreg., the evening of May 8 were Robert Byler and family, missionaries from Argentina.

The one hundred and fiftieth anniversary of the Rainham congregation, Selkirk, Ont., was celebrated on May 15. Speakers included C. F. Derstine, Ontario Historian Paul Burkholder, and Conference Moderator J. B. Martin. There were testimonies from former workers Howard Stevanus, Fred Nighswander, and B. B. Shantz. The service also marked the completion of forty years in the ministry by Pastor A. L. Fretz, thirty-five years at the Rainham and South Cayuga congregations. A Hoover family reunion was held on May 14 and a number of the family attended the anniversary. The Hoovers were pioneers of the congregation, together with settlers bearing the name of Shank, Swartz, Strickler, Byers, and Miller.

The GOSPEL HERALD is being sent as an exchange to Moscow at the request of Alexander Karev, General Secretary of the Baptist Union of the USSR. The Russian paper, The Brotherly Messenger, will be sent to Bro. Ivan Magal, speaker on a Russian Gospel broadcast.

Bro. Don Augsburger, Harrisonburg, Va., spoke to the parent-teacher fellowship of the Augusta Mennonite School on May 20.

Bro. B. Charles Hostetter and the Mennonite Hour Quartet conducted an all-day meeting at Hildebrand, Waynesboro, Va., on May 22.

Bro. Albert H. Miller, Middlebury, Ind., was ordained to the office of bishop at Griners, near Middlebury, on May 15. Bro. Clarence A. Yoder officiated, assisted by Homer D. Miller and Sam T. Eash. Also participating in the service were Eli D. Miller and Wilbert Kropf.

Bro. Robert Otto of Springs, Pa., who is just completing his seminary training at Goshen, has accepted a call to the pastorate at Oak Grove Church, Smithville, Ohio. He will begin his service there late in the summer.

The May Community Hymn Sing held at the Hartville Mennonite Church, Hartville, Ohio, drew a crowd of over 1,000 worshipers. These hymn sings have been held the first Sunday evening of each month for the past nine years with large crowds attending each service. They are under the direction of Lester A. Wyse and G. Henry Besse.

Bro. Albert Meyer, field secretary of the Student Services Committee, was at Pennsylvania State University the weekend of May 15, speaking to Mennonite students and other interested persons. The number of Mennonite students at Penn State has been increasing during the past two years.

A collision occurred near Lancaster, Pa., on May 19 when a milk truck collided with the bus hauling pupils to the Locust Grove Mennonite Christian School. Nine children were injured, several seriously.

Ordination services were held on May 15 at Weavers, Harrisonburg, Va. Three brethren were ordained by lot, Bro. Mahlon L. Blosser to the office of bishop, and Herman W. Knicely and M. J. Heatwole, Jr., as deacons. The sermon was preached by Bro. Truman Brunk and the charges were given by Daniel W. Lehman and Lloyd Horst.

Calendar

Annual meeting, Indiana-Michigan Conference, Bethany High School grounds, Goshen, Ind., May 31 to June 2.

Annual meeting, Pacific Coast Conference and associated meetings, Western Mennonite School, Salem, Oreg., June 1-4.

World-wide Missionary Conference, sponsored by East Chestnut Street congregation, Lancaster, Pa., June 1-5.

Annual meeting, Ontario Conference, Floradale, Ont., June 7-8.

Annual meeting, Ontario A.M. Conference, Poole, Ont., June 8, 9.

Annual meeting, North Central Conference, Detroit Lakes, Minn., June 10-13.

North Central Sunday School Workers' Conference, Mission Board Meeting, and Church Conference, Detroit Lakes, Minn., June 10-14.

Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 18-19.

Change of address: Fred Gingerich from Molalla, Oreg., to Alpha, Minn. James D. Kratz from Hartford, Conn., to Summer Institute of Linguistics, University of Oklahoma, Norman, Okla.

Announcements

The House Judiciary Committee in Washington opened hearings on May 25 on the Multer Bill which would abolish capital punishment in all federal jurisdictions except the military. Our church as a whole has no testimony on this matter, but interested individuals may express themselves to Representative Emanuel Celler, Chairman of the House Judiciary Committee.

Commencement season at Christopher Dock Mennonite School will hear Edwin Alderfer, Scottdale, Pa., in the baccalaureate sermon on June 5 and Harold S. Bender, Goshen, Ind., in the commencement address on June 7. Forty-six students will be graduating.

Bro. Harvey Bauman, Lititz, Pa., who has been teaching at Lancaster Mennonite School, will transfer to Christopher Dock Mennonite School next year with responsibility for supervising the instructional program of the school.

The annual world-wide missionary conference to be held on the Lancaster Mennonite School campus June 1-5 will hear the following speakers: Joseph Burkholder, Ethiopia; Raymond Charles, President of the Eastern Board; John E. Coffman, England; John Drescher, President of the Ohio Mission Board; Frank M. Enck, Lancaster; George T. Miller, Honduras; Simeon Hurst, and Don Jacobs, Tanganyika; Paul N. Kraybill, Secretary of the Eastern Board; Herman Reitz, Richmond, Va.; and Stanley Weaver, Chinle, Ariz. Services each evening, also Saturday afternoon, and Sunday afternoon and evening.

A new feature has been added to the Indiana-Michigan Church Conference which is being held May 31 to June 2 on the Bethany Christian High School grounds. In addition to providing nursery facilities for small children, the hosts are sponsoring a Bible story hour for grade-school children during each of the day sessions.

Annual Sunday-school meeting with Stephen Stoltzfus, Benjamin Eshbach, Elmer Showalter, and Nelson Baer as speakers, Mummasburg, Pa., on June 4 and all day June 5.

The visit of Bro. Howard Charles to Japan will begin with the second semester of the next school year and continue into the first semester of the following year.

Bro. Carl Kreider, Dean of Goshen College, will serve as director of the North Central Association Workshop in Higher Education at the University of Minnesota, June 13 to July 8. The Association of American Colleges has also invited him to participate in an Intellectual Life Conference in Nova Scotia, July 18-27.

*

It is reported that 90 per cent of the Christians in Haiti cannot read. This is distressing because unless the believers are able to read and study the Bible for themselves, the Haitian church will remain spiritually weak.—*Missionary Mandate.*

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Groff—Spangler.—J. Melvin Groff, Ephrata, Pa., Old Road cong., and Ruth Ann Spangler, New Holland (Pa.) cong., by Mahlon Witmer at the New Holland Church, May 14, 1960.

Halteman-Martin.—Wilmer N. Halteman and Martha C. Martin, both of Hagerstown, Md., Stouffer cong., by Moses K. Horst at the home of the bride's sister, May 14, 1960.

Kauffman—Weirich.—Norman Kauffman and Clara Weirich, both of Middlebury, Ind., North Goshen cong., by Russell Krabill at the church, April 30, 1960.

Miller—Sauder.—La Mar Miller, Wauseon, Ohio, North Clinton cong., and Eloise Sauder, Archbold, Ohio, Tedrow cong., by Roy E. Sauder at the Tedrow Church, April 16, 1960.

Nafziger—Brenneman.—Leon Nafziger, Wauseon, Ohio, Zion cong., and Juanita Brenneman, Goshen, Ind., Mt. Pleasant cong., Continental, Ohio, by P. L. Frey at Goshen, April 30, 1960.

Yoder—Weirich.—Lester Yoder, Norristown, Pa., and Lucy Weirich, Middlebury, Ind., both of the North Goshen cong., by Russell Krabill at the church, April 30, 1960.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, David B. Jr., and Miriam (Landis), Pa., third child, second son, Gerald Lamar, May 9, 1960.

Becker, Christian G. and Arlene (Zeager), Portland, Maine, first child, Marjan Elaine, May 12, 1960.

Bergey, Horace S. and Ruth (Clemens), Hatfield, Pa., fifth child, second daughter, Karen, May 10, 1960.

Brubaker, Donald L. and Anne (Angstadt), Cleona, Pa., first child, Michael Lee, March 24, 1960.

Burkholder, John E. and Elizabeth (Huber), Boulter, Ont., sixth child, second son, Norman Royce, May 5, 1960.

Gingerich, Lloyd and Mary (Swartzentruber), Harrisonburg, Va., first child, Luke Anthony, May 15, 1960.

Graber, Allen and Donna (Burkholder), Leo, Ind., third son, Mark Kevin, April 9, 1960.

Herr, Edward and Delia (Leichty), Goshen, Ind., third child, second son, Allen Chris, May 11, 1960.

Horst, John A. and June (Beisel), Middletown, Pa., third child, second son, Glenn Allen, March 24, 1960.

Leatherman, Clyde and Kay (Keller), Souderton, Pa., first child, Deunis Lee, May 6, 1960.

Liechty, Herman and Doris (Schertz), Archbold, Ohio, sixth and seventh children, fourth and fifth daughters, Rita Annette and Rachel Anne, May 11, 1960.

Myers, Garwood L. and Marion (Alderfer), Bechmister, Pa., fourth child, second son, Feryl Leon, May 5, 1960.

Ruppert, William H. and Dorothy M. (Kreider), East Berlin, Pa., third child, second son, James Lamar, May 2, 1960.

Snyder, Joseph and Beatrice (Martin), Elmira, Ont., third child, second daughter, Dianne Kay, March 7, 1960.

Stoltzfoos, Samuel A. and Hilda E. (Beiler), Gap, Pa., ninth child, fifth daughter, Joyce Darlene, May 12, 1960.

Stoltzfus, Frederick P. and Jean (Krepps), Elverson, Pa., first child, Phillip Calvin, April 30, 1960.

Stutzman, Melvin and Anna Mae (Chupp), Nappanee, Ind., first child, Mark Alan, April 8, 1960.

Swartzentruber, David and Violet (Zehr), Greenwood, Del., second son, Ralph Edwin, March 2, 1960.

Yoder, Clarence and Leona (Hochstetler), Goshen, Ind., fourth child, second daughter, Joyce Marie, April 12, 1960.

Yoder, Lester S. and Margaret (Steiner), Green Lane, Pa., first child, Bonita May, May 9, 1960.

Yoder, Roland and Dorothy (Glick) McMinnville, Oreg., second daughter, Yolanda Joy, April 20, 1960.

Zehr, Duane and Amy (Gramm), Morton, Ill., second son, Allen Lee, May 9, 1960.

Zook, Mark L. and Emma (Peachey), Reedsville, Pa., first child, Delmar Earl, April 24, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, Elizabeth, daughter of Abraham and Mary (Kapp) Rohrer, was a lifelong resident of the Wadsworth, Ohio, community; died May 8, 1960, just five days before her 95th birthday. She had been in relatively good health until a few days before her death when she suffered a severe cerebral hemorrhage from which she did not recover. On Dec. 24, 1891, she was married to Abraham Brubaker, who died Dec. 6, 1947. Surviving are their 4 children (Emma—Mrs. Harvey Freidt, Medina, Ohio; Ada—Mrs. Frank Handshoe, Seville; and twin sons, Elam and Elmer, Wadsworth), 10 grandchildren, and 17 great-grandchildren. She was a member of the Bethel Church, where funeral services were conducted on May 11, with James Steiner in charge; interment in Lower Mennonite Cemetery.

Clemens, Mary A., daughter of the late Tobias and Katie (Alderfer) Moyer, was born July 28, 1892, near Franconia, Pa.; died at the Abington (Pa.) Memorial Hospital March 25, 1960; aged 67 y. 7 m. 26 d. On Nov. 23, 1912, she was married to Wellington N. Clemens, who survives. Also surviving are a foster son (Harrison M. Hackman, at home), 3 foster grandchildren, 2 sisters (Mrs. Lizzie Hackman and Katie A. Moyer, Souderton, Pa.), and 5 brothers (Nelson

A., Hatfield; Raymond A., Telford; Laaden A., Saxtons River, Vt.; Vincent A., Telford; and Wilmer A., Harleysville). She was a member of the Salford Church, where funeral services were held March 30, in charge of Henry Ruth, Rein Alderfer, and Arthur Ruth.

Fretz, Martha, daughter of John B. and Adeline Ressor, was born July 5, 1888, in Markham Twp., Ont.; died, after a lengthy illness, May 4, 1960, at Moorefield, Ont.; aged 71 y. 9 m. 29 d. She was married on March 28, 1918, to Joseph C. Fretz, who died Aug. 22, 1956. Surviving are 4 children (John, Salem Oreg.; Walter and Ruth—Mrs. Cyril Gingerich, both of Toronto; and Pauline—Mrs. Clayton Cressman, Moorefield). She was a member of the Shanty Church. Funeral services were held May 7 at the Wideman Church, in charge of L. H. Witmer and Gordon Bauman; interment in the Wideman Cemetery.

Hollinger, Lydia, daughter of Jonathan and Mary (Witmer) Martin, was born near Goodville, Pa., Aug. 5, 1872; died April 20, 1960, at the home of her son, Alvin, East Earl, Pa.; aged 87 y. 8 m. 15 d. She was married to Samuel H. Hollinger, who died Jan. 26, 1960. On May 11, 1950, she broke her hip and was never able to walk again. She was the last of her immediate family. Surviving are 9 children (Noah, East Earl; Martin, Lancaster; Anna Mary—Mrs. Clayton Martin, East Earl; Emma—Mrs. Noah Gehman, Narvon; Lydia—Mrs. Samuel Sauder, Goodville; Paul, Morgantown; Barbara—Mrs. Ross Esbenshade, New Holland; Edna—Mrs. Clarence Martin and Alvin, East Earl), 44 grandchildren, and 107 great-grandchildren. One son and one daughter preceded her in death. She was a member of Lichty's and Goodville congregations. Funeral services were held at Goodville, in charge of David Weaver and Alvin Martin.

Showalter, Robert H., son of Michael H. and Emily (Whisler) Showalter, was born June 10, 1870, near Broadway, Va.; died April 12, 1960, at the Rockingham Memorial Hospital, Harrisonburg, Va.; aged 89 y. 10 m. 2 d. He had been in failing health for two years. He was married to Nannie Showalter, who died March 29, 1937. Surviving are 3 children (Sada Showalter, Mrs. W. Tracy Suter, and Clark R., all of Harrisonburg), 5 grandchildren, and 6 great-grandchildren. He was a member of Weavers Church, where funeral services were held April 14, in charge of Daniel Suter and DeWitt Heatwole.

Yoder, Clara Elnora, daughter of Samuel and Saloma (Burkey) Smeltzer, was born Nov. 8, 1891, in Elkhart Co., Ind.; died of cancer May 4, 1960, at the home of her daughter, Marie, Goshen, Ind.; aged 68 y. 5 m. 26 d. She was married on Feb. 20, 1913, to Ray F. Yoder, who survives. She faithfully fulfilled her duties as a minister's wife and the mother of 9 children. Surviving are their 9 children(Marie A., Goshen, Ind.; Pauline—Mrs. Myron Amstutz, Toledo, Ohio; Robert Truman, Swanton, Ohio; Sanford R., Benton, Ind.; John Mark, Chicago, Ill.; Clayton, Phoenix, Ariz.; Martha—Mrs. Lester Miller, Toledo, Ohio; Lenore—Mrs. Richard Snodey, Washington, D.C.; and Wayne C., Goshen, Ind.), 16 grandchildren, 5 brothers, and 2 sisters. She was a member of the Salem congregation, New Paris, Ind. Funeral services were held May 6 at the Yellow Creek Church in charge of Harold Myers and Ray Keim; interment in Yellow Creek Cemetery.

Zeager, Mary K., daughter of Jacob and Susan (Haley) Zeager, was born March 13, 1874, in East Donegal Twp., Pa.; died April 15, 1960, at the Oreville Mennonite Home, Lancaster, Pa.; aged 86 y. 1 m. 2 d. She was the last of a large family. She was a member of the Mt. Joy Church, where funeral services were held April 19, in charge of Henry Garber, Henry Frank, Amos Hess, and George Leaman; interment in Krayhill Cemetery.

What the United States needs is guided men and women instead of guided missiles. —Rabbi William B. Silverman.

ITEMS AND COMMENTS

BY THE EDITOR

Although construction of housing has fallen off 16 per cent from the 1959 level, construction of churches continues to set records. In April, total church construction in the United States was $75 million, a gain of one million over March and 12 per cent ahead of April of last year.

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New church buildings must "bristle with the belief" of the church, said a speaker to the recent meeting of the Department of Church Building of the National Council of Churches. He contended that many new church buildings do not adequately express the purpose or implement the task of the congregations. "What we believe will determine what we build, whether we want it to or not," he declared. "Think before you build, especially what you want the building to do."

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The Canstein Bible Society in West Germany, the oldest Bible society in the world, has celebrated its 250th anniversary. This is one of 35 Bible societies in Germany, 24 of them in West Germany. It is one of four engaged in the scientific production of the Scriptures as well as the distribution.

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The German Federal Republic has issued a commemorative stamp to honor the 1960 performance of the world-famous Passion Play of Oberammergau. The design of the stamp shows the cross and the instruments of torture used by Christ's Roman executioners.

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The editor in chief of **Osservatore Romano,** Vatican City newspaper, which had appealed for mercy for Caryl Chessman, wrote that "the execution of criminals is repugnant to modern conscience." There was no official Vatican comment, however, on Chessman's execution. Catholic sources pointed out that according to the Roman Catholic doctrine, capital punishment does not violate the divine law.

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Thomas F. Zimmerman, of Springfield, Mo., General Superintendent of the Assemblies of God, was elected president of the National Association of Evangelicals at its annual convention.

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Officials of Jordan's Antiquities Department have expressed doubt that the ruins of the lost Biblical cities of Sodom and Gomorrah have been found under the Dead Sea by Ralph E. Baney, of Kansas City, Mo. Baney had reported the finding of submerged levees and other remains of the civilization he said was 4,000 years old. He did not present any material or photographic proof, however, of his discoveries.

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The execution of Caryl Chessman provoked anti-American demonstrations in Sweden, Switzerland, Portugal, Uruguay, and Brazil. Press comment in Europe, says the **New York Times,** was generally sharply critical. In the United States it is expected that the execution will strengthen the movement toward the abolition of the death penalty. The **Washington Post,** one of America's most respected voices, said, "The world will ask why he should have died when he did and as he did—an exemplar of man's contempt for the sanctity of human life. When that question is at last given a sober reflective answer, capital punishment will be ended."

• • •

James Reston, New York Times correspondent from Washington, in commenting on the shooting down of an American plane in Russia, says, ". . . the element of accident in this kind of world is frightening. Few people believe in a calculated nuclear war. What worries our allies and many of our own officials is the accidental incident touched off by some human failing of mind or character or judgment." It is an awful thing to think of the enormous amount of powerful instruments in the world ready to go on their missions of destruction, not by the calculated purpose of sober chief officials, but by the accidental or impulsive action of some lesser person.

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Of the world's 12,500,000 Jews, approximately 5,367,000 live in the United States. There are nine countries with Jewish communities of 200,000 or more—the United States, the Soviet Union, Israel, Great Britain, Argentina, France, Canada, Romania, and Morocco.

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William F. Albright, famed archaeologist, said after a conference with Ralph E. Baney, of Kansas City, that the missionary-explorer had made "important discoveries" beneath the Dead Sea, but discounted reports that he had found the lost Biblical cities of Sodom and Gomorrah. "Forget Sodom and Gomorrah—he has found plenty to work on," said Dr. Albright. "He has found other rich materials for scientific study in the Dead Sea."

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American relief organizations hailed the signing of the unprecedented food pact under which a total of 17 million tons of U.S. surplus grain will be sold to India in the next four years. This is the largest single sale of surplus food ever made by the United States. For 587,000,000 bushels of wheat and 22,000,000 bags of rice, India will pay the United States the equivalent in rupees of $1,276,000,000. Of this amount, the United States will make available all but $200 million in rupees to the Indian government for economic development projects, one half in loans, the rest in grants. Both Protestant and Catholic leaders say this is a type of overseas aid to underdeveloped countries that they have long been advocating.

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The Outdoor Advertising Association of America and its individual members across the United States are co-operating this year in a program that will display some 4,000 billboards carrying the legend, "The Family That Prays Together Stays Together."

Ohio's Sunday closing law was ruled unconstitutional by a municipal judge in Dayton. He agreed with a contention of two supermarket owners that allowing some businesses to remain open and refusing this privilege to others is discriminatory and violates the fourteenth amendment of the United States Constitution.

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Vice-President Nixon told the Society of Newspaper Editors that the only way he could visualize religion as being a legitimate issue in an American political campaign would be if a candidate had no religious belief. This position was immediately challenged by the American Humanist Society on the grounds that an American candidate should not be required to have a religion.

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Delegates to the General Assembly of the Southern Presbyterian Church rejected a proposal that on moral grounds the denomination dispose of its financial holdings in the tobacco industry; so says a special correspondence item to the **New York Times.** One delegate commented that in a sinful society the church could not possibly turn down every bit of money that had some element of taint. The rejected resolution pointed out the willingness of the tobacco industry to exploit the health of the nation for the profit motive.

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From Poland comes another story of the difficulty of the communists in exterminating religion. In a new steel city, there had been an official order that there would be no church. Recently a cross was placed at a proposed church site. When it was removed by the government, the people rose in a mighty demonstration.

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The people of the United States are becoming more mobile. Ten years ago 31 million Americans moved each year. At present it is estimated that 41 million Americans move each year. The overpopulation of some areas is pushing people into less populated areas of the world, such as Canada and Australia. It is estimated that the population of Canada will double in the next ten years.

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Legalized harness racing with pari-mutuel betting was defeated in eight of fourteen Pennsylvania counties and approved in the remaining six. Among the counties approving the tracks were Bucks and Chester, both of which have considerable Mennonite population. Defeating the referendum was among others, Westmoreland County, in which Scottdale is located.

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Toyohiko Kagawa, famous Japanese Christian social worker, died on April 23 of a heart attack at the age of 71. Kagawa lived a busy life of sacrificial service. He was the author of many books. He counseled the Mennonites to establish their mission work in the neglected areas of northern Japan.

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Leo Szilard, one of the physicists who persuaded the United States Government to undertake the development of the atomic bomb, is deeply concerned, he says, concerning present uses made of atomic power. He says he will never be convinced that Hiroshima was necessary.

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For the first time the New Testament has been translated into Faeroese, a language spoken by only 32,500, living in Denmark's Faeroe Islands, midway between Scotland and Iceland. The Danish Bible Society already has sent an initial shipment of 500 copies of the Faeroe New Testament to the islanders.

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Some of the Baptist churches in Oklahoma have voted to suspend members of the church who are involved either directly or indirectly in the manufacture, distribution, or sale of intoxicating beverages.

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Pope John on Maundy Thursday of this year washed the feet of representatives of all the major races of the world. It is traditional for the pope to wash the feet of 13 men on this day of Holy Week. Those participating in the rite this year came from Ireland, Jamaica, Martinique, United States, Nigeria, Togoland, Tanganyika, Ruanda, India, Vietnam, Japan, New Zealand, and the Fiji Islands.

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Eugene Nida, translations secretary of the American Bible Society, recently led a linguistic's conference for the missionaries to the Chulupi and Lengua Indians in Paraguay.

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The demand for complete Bibles is rapidly growing in Brazil since the new version was published last year. They are selling faster than New Testaments. Circulation of Scriptures in Brazil in 1959 amounted to 1,544,200 copies, of which 211,000 were Bibles as against 122,000 the previous year.

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Vernon J. Sprunger has been appointed Executive Secretary of the Congo Inland Mission, succeeding Harvey A. Driver. Driver will continue his connection with the mission organization and assist in its projects.

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Conservative Protestant leaders, including Evangelist Billy Graham, are exploring the possibility of establishing a Christian university in the New York metropolitan area. Carl F. H. Henry, editor of **Christianity Today,** disclosed the plans in a signed article; calling it a "super-denominational project," he said an initial investment of $20,000,000 is being sought for the campus. The proposed university which would have a tentative opening date of September, 1963, would include an undergraduate liberal arts college and four graduate schools in (1) theology, Christian philosophy, and religious education; (2) communication arts; (3) music; and (4) political and social science.

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Amish parents at Honey Brook, Pa., accepted a state offer to permit them to send their seventh- and eighth-grade children to elementary school in a neighboring district if they pay the tuition. These parents had refused since last September to send their children to a newly opened consolidated junior-senior high school. In accepting the state's offer to allow them to cross school district lines, the Amish turned down an alternate proposal under which the Commonwealth would have helped them to set up a parochial school.

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George T. Davis, one of Caryl Chessman's attorneys, said, "Perhaps his greatest flaw, his greatest lack of character, was his relenting unwillingness to believe in something greater and bigger than himself. He almost prided himself on the fact that he remained an agnostic to the end."

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Methodist ministers are expected to refrain from the use of tobacco, and all Methodists who accept nomination or appointment for any official leadership in their church are expected to refrain from all uses of intoxicating beverages, according to action taken by that denomination's quadrennial General Conference in Denver.

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Hans C. Thiesen, a Mennonite college student, was stabbed to death by a patient at the Atascadero Mental Hospital in California.

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A nine-hour education schedule has been imposed upon East Berlin school pupils by communist officials. Church leaders say the full-day education schedule, from eight to five, will deprive the young people of any possibility of independent development in church and home.

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There is hope that there will sometime again be more than a few lordly remnants of the cedars of Lebanon. One of the mountains of Lebanon is being reforested with cedar saplings.

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A young Quaker has been dismissed from a clerical position in the United States Senate. The Washington Young Friends group, of which he is chairman, sent letters to 22,000 area high-school students calling their attention to provisions in the draft law for conscientious objectors. When patriotic groups of Washington area offered objections, the young man was asked to resign by the Senate Republican Patronage Committee. When he refused, he was dismissed.

• • •

Rudolph Loewen from Paraguay, who studied radio while he was a trainee in the United States, now serves as radio operator for the TAM airlines in Paraguay.

Gospel Herald

The apostles never advocated division as a remedy. They insisted on the duty of Christians to maintain the unity of the body of Christ.

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The Unity Which Is Ours

By J. C. Wenger

It is a well-known fact that problems existed in the Apostolic Church. There was party spirit in the church at Corinth, undisciplined sin, spiritual babyhood where there should have been maturity, lawsuits within the membership of the church, disagreements over eating foods offered to idols, a lack of Scriptural ministerial support, the neglect of the prayer veiling, disorders in connection with the Lord's Supper, confusion due to speaking in tongues, the denial of the bodily resurrection, and perhaps other troubles of which we are not informed. Yet the apostles never advocated division as a remedy. They always insisted that the members of the church should stay together. They constantly insisted that it was the duty of Christians to maintain the unity of the body of Christ. They did not ask believers to try to *achieve* unity; they insisted that the church was *already* but one body. It is the solemn obligation of every believer to accept that unity, and to live accordingly. The command to come out and be separate does not refer to withdrawing from the church—even from such an immature one as Corinth—but to unconverted sinners.

In what does Christian unity consist. In I Cor. 12 the Apostle Paul discusses this question. No doubt there were those in the church who thought that the local troubles had gone too far. Surely it was legitimate to withdraw from such an "unspiritual" group! No, says Paul, we have no such privilege. We are obligated to stay with the church. The church belongs to Jesus. The mark of being a believer and having the Spirit of God is the confession that Jesus is Lord. I Cor. 12:3. Not every believer has the same gifts, but all have the same Spirit. 12:4. Likewise all have the same Lord, Jesus Christ. 12:5. And there is of course only one God. 12:6. No matter how the members may differ, there is but one body of Christ. 12:12. Christ baptizes every member with the Holy Spirit. 12:13. We are therefore to endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Paul gives a sevenfold oneness of all Christians in Eph. 4:4-6: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. All the gifts which the Lord grants to the church through the one Spirit are for the enhancement ("edifying") of the one body of Christ. Eph. 4:12. These gifts are to make possible the attainment in actuality of the unity of the church which may be largely unrealized in actual fellowship and holiness. We are to aim at the attainment of full unity. Eph. 4:13.

Let us bring this right home to our Mennonite fellowship. If our unity depended on a changeless culture, we would be in for trouble. In all kinds of ways we have changed since the American Civil War: in language, part singing, young people's Bible meetings, evening services, Sunday schools, evangelistic meetings, church schools, missions, church hospitals, homes for the aged, children's homes, prepared sermons, educated laity, educated preachers in part, ministerial support, church councils, more conviction for stewardship, MYF, aid associations, telephones, more forms of insurance, clothing forms, automobiles, airplanes, freedom to give lay testimonies, disaster units, relief and service, Pax, General Conference, etc., etc. Now we all recognize that change can come too fast for comfort. But is it not also true that it is futile to try to prevent all change? Furthermore,

As to a Feast

BY LORIE C. GOODING

Come with us, oh, come with us
And join our jubilation.
Sing with us, oh, sing with us
Songs of anticipation.
Share with us, oh, share with us
Our wonderful salvation.

Open the windows of your heart;
Sweep out the dust of care;
Polish your inner corridors;
Make all your chambers fair.
Drive out the shadows and stains of sin
From the greatest to the least;
And come with us, oh, come with us
As to a joyful feast.

Killbuck, Ohio.

---

not all cultural change is necessarily wrong. The modern sack coat is neither worse nor better than the older frock coat. Buttons are neither better nor worse than hooks and eyes.

We can maintain a Biblical faith, as well as genuine spirituality, through cultural change. But it is *always* difficult to be Biblical and spiritual. It is much easier to drift with the cultural tide. But the New Testament asks us to stay together regardless of cultural problems. This is not human counsel. It is a divine command. To advocate any other course is a sin. If the inspired apostles ask us to maintain unity, and certain persons teach the opposite, these schismatics are guilty of sin. God's Word asks us to make note of such persons and to avoid them. Rom. 16:17.

But we can go farther. It is possible to put down in black and white what we as a Mennonite Church stand for today. Let us mention first of all a number of fundamental Christian doctrines upon which we all agree. We all believe in a personal God, eternally existing as Father, Son, and Holy Spirit. We believe that this God created all things by Jesus Christ. We accept the account in Gen. 3 which reports that original man fell from his holy estate in which God had created him. We believe that God genuinely revealed Himself to the patriarchs and the prophets of old. We believe that the fullness of God's revelation was in the person of our Lord Jesus Christ, He who is the exact image of the invisible God. We believe in the full inspiration and authority of all of the Bible, God's Word. We believe that through the death of Jesus Christ the powers of sin, death, and the devil were conquered, and that man was reconciled to God. We believe that here and now the power of sin is broken, and that we can look forward to the full redemption of the body at the return of Christ.

We believe that God asks for and enables genuine holiness of heart and life. We believe that prayer has objective significance, that God hears and answers the cries of His children in Christ. We believe that we are saved by grace through faith. We believe in the reality of a faith-union with the Lord Jesus Christ. We claim God's keeping power and intention. We accept the necessity of perseverance in faith and holiness. We believe in the privilege and obligation of Christian stewardship. We believe firmly in the importance of missions and evangelism. We believe in the laying on of hands in ordination. We believe in the Scriptural support of our ministers who are devoting themselves to the ministry of the Word and the pastoral care of our churches. We believe in two eternal destinies: heaven for those who are in Christ, and hell for all who reject Christ. We are awaiting the glorious return of the Lord Jesus in glory. *These glorious truths of divine revelation serve to bind us together as Christians.* Let no man sin by denying any truths of divine revelation. Let no one minimize the tremendous significance of holding to this body of truth.

But we can go still further. We hold also to a unique cluster of truths which we feel are firmly taught in the holy Scriptures. We believe that God's pattern for the building of His church was illustrated on the day of Pentecost. The Lord's servant taught the Word. The Holy Spirit cut the hearers to the heart. These convicted people cried out for salvation. Peter directed them to faith in the Lord Jesus. Those who hearkened to his word were baptized. Even today the Holy Spirit can convict only those who hear the Word. Only those who respond to the Gospel, and signify their intention to enter into a covenant relationship to Jesus as His disciples, are to be baptized. This is what we call believers' baptism.

We believe also that the church is fundamentally a brotherhood, and that

(Continued on page 525)

Our Readers Say—

"The blessing of the Lord, it maketh rich." The Lord has blessed us with eight children quite close in age. When we were married twelve years ago, we had some ideas of what was nice in families, but we didn't have the chance to definitely plan any of ours. We had some knowledge governing these things, but I thank God for the knowledge He gave us governing life's circumstances. Knowing we were in His kind providence, accepting each child as His will for us, and trusting Him to undertake in the details, brought peace and real joy at the arrival of each little one.

I do not have the answers to the many questions along this line. Many times it is an individual matter. We cannot judge others. I only want to say that in this area, as well as in all other areas in Christian living, submission to the will of God, whatever that may be for you, is the way that brings blessing, joy, and peace. Many times our attitudes are governed by fear, worry, or the approval of men. "Perfect love casteth out fear" (I John 4:18). His love makes no mistakes in the ordering of life's circumstances for His children. An understanding of His love for me casts out my fear of the future.

Trust casts out worry. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

A faith in the Lord to defend those who trust in Him helps overcome the desire for man's approval. God's approval does not change with the wind. It is based on His divine purpose and will. Desiring His approval gives victory.

The Lord wants to cast out our fear by His perfect love, to overcome our worry by trust, and to overcome desire for approval of men by a stronger desire for His approval.

Our family has dealt with my selfishness. It involves a continual giving up of selfish plans and wishes to provide for the needs and to understand the clamorings of a houseful of children.

It has dealt with my impatience. I had to confess my impatience as sin and ask God to help me bear in patience everyday annoyances.

It has dealt with my judging, critical attitude. Children are not mature. They are full of mistakes. Can I overlook, forbear, continue to love these children, as well as babes in Christ, and young Christians in the church? "Lord, I need much more love in both areas."

It has dealt with my self-sufficiency. The task became too great for me. "Come . . . I will give you rest. . . . Take my yoke . . . learn of me . . . ye shall find rest. . . . For my yoke is easy, and my burden is light" (Matt. 11:28-30). I needed God. He took the burden and, behold, the cross becomes a blessing.

It has awakened me to the needs of children; a burden for them that faith may be instilled in their receptive minds.

The tempting thought has come, "Your family could have been different if you would have sought more diligently for worldly wisdom in the matter." Temptations to rebellion have come, but they only sap my strength for pre-

(Continued on page 525)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $4.25 per year, three years for $11.25. For Church Subscription Clubs, $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Long Thoughts on the Day of Pentecost

We often speak of Pentecost as being the beginning of the church. Actually, the pouring out of the Spirit upon the gathered company of believers was itself a consequence—a consequence of the death and resurrection of the Lord. The church came into existence through the events of the Passion and Easter. The earthly life of Jesus came to its climax in those mighty deeds. The ones qualified to receive the Spirit were those who believed what happened before their eyes ten days earlier. The church, created by the death and resurrection, is a continuation through the Spirit of the earthly work of Christ in those who are His own.

But the church not only looks back to what was done. It looks forward to that which is yet to be done. The Holy Spirit witnesses in and through us, not only to the redemption wrought by what Christ did, but also to the culmination of that redemption when Christ shall come again. The church rejoices in her constituting acts, but she also rejoices in the assurance of the consummation at the Parousia of Christ.

Only by looking forward to the Last Things, only through eschatology, is the true character of the church seen. The church is anchored in the redemptive work of Christ; she awaits her consummation in the age to come. And yet the Christian in the church by the work of the Spirit is already living in the age of consummation. The era of fulfillment, the new dispensation, which began with Christ's incarnation, is an anticipation of the final fulfillment. We are realizing in a preliminary way, now in the present situation, what will be finally fulfilled at Christ's return.

The life of the Spirit which has its beginning in the church will reach ultimate fulfillment in the future age. This life is both present and future; it is both possessed now and will be given in the age to come. We have it now, but it is a life which is eternal. Those who are with Christ in the church are already living in eternity. The promises of eternal life are fulfilled in anticipation in the church. The new age of eternity has already come and is being manifested in Christ's church.

The church is a projection of Christ in His work. He came to save the world, and He is doing that work through His church. The Spirit empowers the church to give a saving witness. Thus Christ continues to gather together the children of God which are scattered abroad. It is His purpose to bring us together in one family. The church is the beginning of that saved company. But until the end the church is commissioned to be gathering others. Evangelism is a true expression of the ultimate purpose of the church. In the church the risen Lord fulfills His redemptive work to the end of time. The consummation will be the complete society of the redeemed living at last without the hampering of sinful flesh and the limitations which we know now. The task of the church continues until this consummation becomes actuality. And the fellowship of the church here is a preparation for that final gathering.

In many ways the church is a foretaste and shadow of the eternal kingdom of God. The powers of the world to come are already at work in the church. The church lives now in the hope of what someday she will make reality. The church is the promise of the kingdom's consummation in eternity. And yet Christ is already the Lord of the church. We have already been translated into His kingdom. The kingdom is both realized in the church and coming at the end of time. It is the Spirit's essential function to prepare men here for the perfection of the heavenly kingdom.

In the church the Spirit makes both a past resurrection and a coming Parousia spiritually real. In the Spirit we live in the power of the resurrection. In the Spirit also we live in the blessed assurance of the Parousia. The Spirit speaks not of Himself, but of Christ. And He points us both ways—to the redemptive acts and to the comforting hope. Whichever way He points, then, He is the Paraclete, the Comforter.

The worship of the church looks both ways too. In the bread and the cup we remember the broken body and the shed blood. But we use these symbols only till He comes, when we shall need the symbols no longer in His blessed presence.

In the discipline of the church by which the Spirit enables the body to keep itself pure, we have an anticipation of the final judgment when there shall be full and fair appraisal, and that which is condemned is lost. That judgment begins now in the house of God.

These are some of the long, long thoughts provoked by the day of Pentecost, the day of the church of Christ.—E.

Expressions of Appreciation

For many years the GOSPEL HERALD has devoted space to printing notes of appreciation from those who have had a period of illness, or from families which have lost a member of the family by death. These persons are grateful for visits, for gifts, for sympathy, and for help in a variety of ways. It is proper that they should want to thank those who have been kind to them.

But the GOSPEL HERALD has an increasing problem in finding room for all the things which deserve a place in its columns. The church activity which we attempt to describe is constantly increasing. Many issues arise which cry for comment and discussion. We never have a problem in finding enough material to fill the paper. The editor's problem is always in deciding what can be left out or kept for a later issue.

And so we are driven to evaluate again and again the various features of the paper and to see which of them might give way to something of more value. After taking some counsel we have decided that we should no longer print "Expressions of Appreciation." We will print what we have received and may need to discontinue this column gradually. But we hope our subscribers will no longer expect this service.

It is occasionally true that a person or a family known church-wide needs to say thank you to the whole church. But usually the people concerned are a much smaller circle, and can be reached by some other medium than through a paper with 18,000 subscribers. Phone calls often cost nothing. Thank-you cards cost only a little. A notice in a local newspaper may reach most of those concerned. In the case of death, many funeral directors furnish cards of thanks. The personal nature of such a response may make it mean more than a general expression can.

In other words, this is not a service which only the official church paper can

Questions of Social Concern for Christians

By Guy F. Hershberger

11. *What was learned about segregation on the Southern tour?* We learned what segregation really is. It is a stigma, a mark of infamy, the modern counterpart of the brand carried by the ancient slave. As the physical mark on the body branded the man as a slave, so segregation today brands him as an inferior being, as an outcast.

The Supreme Court was correct when it said in 1954 that the theory of "separate but equal" is a contradiction of terms. "Separation" as promoted by the segregationists does not involve equality. Its purpose is the perpetuation of inequality and inferiority, and in so doing degrades the personality of him who bears the stigma.

An attendant in a parking lot at Louisville says there is no problem in this city *as long as the Negro stays in his place,* meaning the place of inferiority. Police officers visiting Mennonite church leaders in the South have objected to the presence of Negroes in the home or in camp headquarters, *unless they are there in the role of servants.* Otherwise they would forget about their inferiority.

In one city where plumbers are asked to join the union, Negroes are denied membership in the plumbers' union. They are urged, however, to join the common laborers' union which makes them eligible to work as plumbers' helpers. This keeps them in their place as inferiors. In many cities Negroes cannot draw books from the central library. They may wash the library windows, however, and scrub the floor. And a friendly white employer can draw books for them, if he is so minded. By this means Negroes can pursue their learning without getting out of their place.

In many cities there is no public eating place in the downtown section where a Negro may sit down to eat a meal. If he does it inconspicuously, he may, however, be able to obtain a sandwich in a bag and eat it by himself as he goes out. In one bus station with a single waiting room, meals are served cafeteria style. Negroes and whites obtain their food in the same line. After they have it, however, whites sit at tables in the open, while Negroes sit at a table behind a screen about the size of a portable blackboard. The stares of the public help remind them of their inferiority.

Waiting rooms and rest rooms are generally segregated. In a few extreme cases there are three rest rooms: one for men, one for women, and one for Negroes. Surely this will keep them in their place if nothing else will.

Even a church bulletin in Nashville helped the cause by listing the minister and various church officials with titles, such as Rev., Dr., Mr., Mrs., or Miss. Only the janitor's name was listed without title. When someone objected that this was an unbrotherly way of doing, it was explained that the janitor being colored must be kept in his place as a servant. After long discussion the problem was solved by listing all names without titles.

To be a servant is a good thing. Inasmuch as "the Son of man came not to be served but to serve," it is fitting that the church which the Lord established should continue that service to all men and welcome them into the fellowship. But to reduce men whom it ought to serve to a position of servitude with the stigma of segregation is the opposite of the redemptive work to which the church is called. In this the church of today can have no part.

Goshen, Ind.

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render. We were glad to do it while we could. We enjoyed strengthening in this way the spirit of the church as one big Christian family. We hope features which we have added and will yet add will compensate for the loss of this column.—E.

Sharing Easter with Many Lands at Home

By Virgil J. Brenneman

It was a special privilege for us to share Easter with our international friends from Israel, India, Sweden, Iran, the Philippine Islands, Hong Kong, and Burma. Fourteen of our friends who are studying in Chicago spent a weekend in eight homes of the Waterford Mennonite Church. It was a good experience for all of us. What a challenge it was for the pastor to declare the central faith of the Christian Church, the resurrected and living Lord, to all of these friends who were at the Easter morning services! To Moslem, Jewish, Buddhist, Hindu, as well as three Catholic friends who attended Mass before coming to our services and a number of different Christians we witnessed. Sunday-school teachers of our youth, Merlin Swartz and Doris Schrock, had this group in their classes for the Easter Sunday-school lesson. The students participated in a lively discussion and even in challenge of our Christian message. About seven of the students had attended Easter sunrise service with our MYF and enjoyed an Easter breakfast with them.

These friends were introduced to us by the International Students, Inc., with offices in Chicago, Ill., and came to us late Friday evening and stayed with us until late Sunday afternoon. On Saturday we visited a trailer factory, a large turkey farm, and Goshen College. Though we had been planning this for some time, yet many of us approached this new experience with a great deal of trepidation. We had met twice for instruction on what to do and what not to do, and shared concerns and questions. At the last minute there were some families who would have been glad to let another family take their assignment. But after it was over the same families said, "We must do it again." Already there have been letters of appreciation both to the homes and to the pastor for the experience of the weekend from these students. Some are wanting to return for another weekend. At least two are planning to come back and spend a whole week here this summer.

Besides learning to know about the countries and the religion of these our friends, we ate some of their food: Filipino dishes, Indian curry, and others. They in turn were glad to share our hospitality and our food and though we didn't insist, they did come to our church as well. We in turn learned more about being friends for Christ than in many courses on evangelism. We found that we could share Christ in a very simple, unaffected, and natural way. We learned that these students representing many thousands who are presently in America appreciate the kind of friendship that our families offered. We in turn appreciated their friendship. We want to repeat the experience.

Goshen, Ind.

75 Years Ago

(from Herald of Truth, May 15, 1885)

On . . . the 19th of April the Sunday School was organized for the summer at Weaver's Church, Rockingham Co., Va. Ninety-nine scholars were present, and twelve teachers were appointed. Bro. Emanuel Suter was chosen Superintendent.

The brotherhood at Deep Run, in Bucks Co., Pa., still manifest their attachment to the German language by having German schools. . . . Bro. Samuel Godshalk . . . is teaching . . . 35 scholars. . . . As long as their church services are almost exclusively German, they feel the necessity of German schools. . . . The brethren in this vicinity have in the past years also maintained a Sunday school. . . .

. . . Mechanics Grove, in Lancaster Co., . . . "We have preaching every four weeks."

One of the most cruel and ungodly fashions of the present day is . . . trimming bonnets with birds.

Report from Durham

By C. Norman Kraus

During the first days of the sit-in demonstration in Durham, N.C., the air was electric with tension. Police were everywhere to be seen. The chairman of the Mayor's Committee on Human Relations claimed that the action on the part of the Negro students was precipitate, and that negotiations should have been tried before the demonstrations were begun. The demonstrating students felt that negotiation was futile, that in fact they had nothing to negotiate, because they were asking not for a compromise but for recognition as human beings and American citizens. In spite of the tension there was a minimum of violence, and what violence there was could be charged to the whites. The ability of the young Negroes to control themselves when provoked, attacked, or taunted was simply amazing. They shoved their hands deep into their pockets and kept them there, even when they were slapped or hot soup was dumped into their laps.

The immediate reaction of the store managers was to close their lunch counters, and this restored a semblance of peace to the city's streets. The students' next step was to begin a picket line carrying placards. The placards carried their own message: "We cook here. Why can't we eat here?" "Is justice too much to ask?" "Stop feeding Red propaganda." "Democracy lies buried here!" "Please do not buy at this store." The picketing was orderly, but it showed that the students meant business, and they had made it very clear that if the lunch counters reopened on a segregated basis, they would again try to be served.

In the meantime the issue became a national one. The demonstrations spread to other Southern cities and to Northern ones as well. By and large it remained a student movement, with white students joining hands with their fellow Negro students. Letters from students all over the United States were addressed to Southern governors asking justice for the Negro students. Martin Luther King came to Durham to meet with the students and advise them. Conferences were called at Raleigh, N.C., and at Washington, D.C., in order to co-ordinate the movement and make plans to continue it into the summer months if necessary.

The first demonstrations brought a wave of arrests on the charge of trespassing. In most cases the lower state courts found them guilty under state law. Some who had been arrested for refusing to leave the sidewalks of a privately owned shopping center in Raleigh were acquitted, and in one case where the students had bought sandwiches and stayed in the lunch room to eat them, the trespass charge was not upheld by the court. In this case the court ruled that the fact that the proprietor had sold them the sandwiches entitled them to the privilege of eating them in the shop. The many intricate legal aspects of the demonstrations are not yet decided. The decisions which have been made thus far are based for the most part on state laws which were enacted specifically for the purpose of enforcing segregation. Since a part of the purpose of these demonstrations is to test the constitutionality of these state laws, the decisions are being appealed as rapidly as possible to the higher federal courts.

Thought for the Week

Anyone who is coasting along easily and without hindrance is not on the upward road.—E.

The latest developments here in Durham came on Friday, May 7, when the Kress store attempted to reopen its lunch counter. The management decided to follow a course tried in a neighboring city and posted a sign which read, "This counter open to employees and invited guests. No trespassing." The students moved quickly. A group of white ministerial students from Duke Divinity School purchased articles from the store. Then with the tickets indicating that they had made a purchase they obtained seats at the lunch counter. A few minutes later students from the Negro North Carolina College came quietly into the store, made purchases, and headed for the lunch counter. The Duke students, as prearranged, gave up their seats to the Negro students. When they all were ordered to leave, they refused on the grounds that they had made purchases and had every right to remain in the store. These attempts to be served continued throughout the afternoon, and by five-thirty that evening forty-six students, white and colored, had been arrested and taken to jail. In jail they sang spirituals —"Steal Away to Jesus," "I Shall Not Be Moved"—and prayed together. By evening their bond was arranged for by a local insurance company.

The manager of Kress continued to keep his lunch counter open on a restricted basis, and again on Wednesday (11th) a group of fifty-seven students tried to be served. Again they were arrested for trespassing and held in jail until a fifty-dollar bond could be obtained. The fact that they were held in jail and such a high bond was required is indicative of the attitude of the police and the court officials. Normally no bond at all is required for a trespass charge.

This second mass attempt had two purposes. First, the students hoped by concerted effort to win their point and bring an end to the demonstrations. They want it to be unmistakably clear that the Negroes are *not* satisfied with the present conditions. Second, they want to make sure that there is no chance for the charges to be dismissed in the lower state courts on a technicality. Part of the plan is to get the cases before the higher state or federal courts.

Many white citizens of Durham find it very difficult to comprehend the meaning and significance of this movement. They pride themselves in the fact that Durham has always had a reputation for good relations between the colored and the whites. They point out that in the past few years new schools have been built for the Negroes, that Negroes own a large, prosperous bank and insurance company where both white and colored trade, that there is a well-kept college for Negroes in the city. They can only conclude that it must be the National Association for the Advancement of Colored People, a "foreign," that is, out-of-state, organization, that is stirring up the colored citizens; or that, as one deacon explained to a group gathered for prayer meeting, it is young college upstarts trying to get attention for themselves who are causing all the trouble.

The whites would be as surprised at being blamed for the trouble as was King Ahab when Elijah said, "I have not troubled Israel; but you have. . . ." On the other hand, they humiliate and degrade the colored citizens in a thousand and one ways. They tacitly assume that anyone who is colored is inferior to themselves even though he may have better education, a higher income and standard of living, and higher moral standards. Further, they assume that the colored citizens should also acknowledge their inferiority, and it is their failure to do so that raises such consternation. So deeply ingrained is their belief in the biological inferiority of colored people that it does not even occur to these white people that education, travel, higher living standards, better religious training, experiences of integrated living in the armed forces, and other cultural influences have changed the whole outlook of these college-bred young people. They have a new sense of human dignity.

The students who are staging this crusade—and even a local reporter for the Durham newspaper called it a crusade—have constantly asserted that they are demonstrating for a moral cause. They are not asking for personal favors. They are not asking for privileges or status

(Continued on next page)

Supermen

As I see it, we Mennonites expect our ministers to be supermen, with twice or three times the abilities of average members. We expect them to be good financiers, attending well to their business affairs, participating in congregational offerings, a pleasure which should not be denied them. Then we expect them to have good wholesome, challenging sermons on Sunday morning and evening. We expect them to visit the sick in hospitals and homes. Then of course the minister is just the person to visit Mr. Jones and Mrs. Johnson who have not been present at church lately. The people at the old people's home expect a visit regularly, and why not? The men in the county prison need the Gospel, too. And I haven't told it all. I know, for I am a deacon.

God forbid that we should ever stop ordaining men from our home congregations to serve these same congregations. But if that is to continue, we must also hold up the hands of these same men. We have shied away from a salaried, professional ministry, but we have failed on the other hand. We have expected our men to be supermen, supporting their families and still making full proof of their ministry. Brother, such combination is rarely possible. But, if we make certain adjustments in our own personal habits, the ministry can be supported and its burdens borne, with profit to all. You may not be able to travel bodily with the minister, but you may accompany him in prayer. Yes, get his schedule of ministerial work, at least in part. Then see to it that the finance he ventures in performance of his duties is restored to him. Make sure that nothing which is preventable will hinder him from making a full proof of his ministry.

And encourage him once in a while. A minister needs this, not praise nor flattery. To find out that THE BOOK which is precious to him and which he tries to communicate has become more precious to you by reason of his sermon, is indeed a rewarding thing. It will not hurt to let him know occasionally that you appreciate his sermon. Brother, remember to remember your minister, who is a man, not a superman.

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Power is not a human achievement. Power belongs to God.—Dr. C. G. Rutenber.

REPORT FROM DURHAM

(Continued from previous page)

which would give them an advantage over white citizens. They are saying, in the words of Martin Luther King, "You respect our dollars. Now we urge you to respect our persons." They are asking for common decency, for the recognition that they are fellow humans and fellow citizens. They are asking that the burden of discrimination and prejudice which has warped the personalities of generations of Negroes be removed.

But this is not merely a moral crusade, at least not here in Durham. It is also a religious crusade. Neal Hugley, the chaplain of North Carolina College, in a letter to the editor of *Durham Morning Herald*, challenged the ministers to speak on the issue. The students themselves carried the demonstration into the churches by visiting several exclusively white congregations. It was almost pathetic to see the anxiety and alarm this move caused among the whites. Deacons' meetings were hurriedly called in order to determine what should be done in the event more churches were visited. Should the students be put in the balcony? Or possibly in the basement? But, if they came to quietly worship, why should they not be seated like anyone else? Why were they causing this trouble? They probably just wanted attention. Most churches decided to seat them with the least possible commotion. One church refused to let them enter at all. At any rate this aspect of the crusade caused some soul-searching.

The movement is religious also in its motivation and character. It has had its most effective support from church groups, both colored and white. White people who attended the meeting at White Rock Baptist Church where Martin Luther King spoke were profoundly moved by the spirit of the meeting. Prior to King's address there was an hour of prayer and singing. One white student reported that in this meeting for the first time in his life he felt that he had really worshiped God. In the more recent meeting at Raleigh something of the same spirit was evident as the crowd softly chanted,

"We shall overcome, we shall overcome,
We shall overcome someday.
Deep in my heart this I believe,
We shall overcome someday."

Having recognized the essential religious nature of the movement, one must also note that the demonstrations have varied in spirit and character, and that not all the student leaders are spiritually mature. Nor are they all emphasizing the Christian motivation for nonviolent action. In some cases the meetings have been used for a political advantage by adult leaders. The work of James Lawson, Jr., and Martin Luther King has been of great value in that it has kept the moral and spiritual issues in focus for the students. No doubt there is still much to do in this respect. The local Negro churches have not yet been clear what their part should be in the movement.

Perhaps the most difficult aspect of this demonstration to assess is its results. At this point it is not clear whether the students will gain their immediate objective or not. Recent word from Winston-Salem is that the lunch counters there have been integrated. Here in Durham

What a Reviewer Says About—

Jesus and Human Conflict

A Book by Henry A. Fast

"Jesus and Human Conflict, by Henry A. Fast, Vice-chairman of the Mennonite Central Committee, analyzes the examples and teachings of Jesus in dealing with human conflict, especially on the personal level. Instead of only emphasizing what not to do in case of war, he deals with the very root, the religious principle, of nonresistance in a positive way—not only as an external code of ethics. Basically it is a doctrine of doing the right thing rather than being content with not doing the wrong thing.

"We know enough not to take up arms and kill, but have we learned how to lead would-be enemies to life through love? In this book of 209 pages Bro. Fast defines the nonresistant life and teachings of a perfect man, the Man Christ Jesus. Incidents and Scripture passages are studied, each in its social context. In chapter five he examines 'Passages Apparently Justifying the Use of Force' and interprets them in the clearer light of Jesus' example and total teachings. Nearly half of the book is devoted to the study of 'Passages Emphasizing Love and Nonresistance.'

"The high lights of the book are briefly stated in the final fifteen-page Summary and Conclusion. He points out that Jesus forbids not only the act but the spirit of retaliation, and urges a 'positive, outgoing, resourceful good will.' The principle of nonresistance, he warns, 'is not merely an idea which a person may call into play when war or military training is imminent. It is an inherent and inescapable part of the everyday character and attitude of the person in whom the rule of God has become a living, working reality. . . . It is rooted in the very character of God. . . . His self-giving death on the cross . . . is Jesus' ultimate answer to the problem of human conflict.'"—*Herold der Wahrheit.*

This $3.75 book is one of many HERALD PRESS BOOKS available at your local bookstore or the Mennonite Publishing House.

a citizens committee of thirty business men has proposed to the city council that the counters be integrated with the understanding that it begin after a waiting period to let tensions subside and then proceed gradually. The managers of Woolworth and Kress have dashed any hopes for an early settlement, however, by turning down the proposal. They have said flatly that they will not consider integrating until there is 100 per cent integration of all the merchandizing and restaurant facilities in the city. At the present, things are in a stalemate and the picketing continues.

This, however, is not the most important aspect of the crusade. The students have known from the beginning that the immediate outcome was precarious. Whether or not they gain the right to be served lunch at counters in three stores, they have raised a crucial issue and have pricked the conscience of the city. The protests have stirred up a healthy conversation pro and con, and it is my impression that it has caused groups hitherto silent on the issue to take a public stand in favor of integration. This aspect is very important in a situation where silence gives consent to the *status quo*.

It would be quite unrealistic not to note that unfavorable reaction has also been forthcoming. The opponents of integration have not been so vocal as those in favor of it, but this does not mean that they are in a minority. The opponents know that they are still in control, and for the most part follow the policy of silently, stubbornly dragging their feet. They admit that they cannot stop eventual integration, but they hope they can stave it off for another generation.

Whether or not the sit-in demonstrations have strengthened the opposition to integration is an open question. Some who are sympathetic to the students' cause fear that their tactics were ill-timed. This is election year here in North Carolina, and one of the candidates is campaigning on a segregation platform with promises to halt the present policy of gradual integration in the public schools. It is feared that the so-called moderate liberals among the whites may be repelled by the current demonstrations, thus strengthening this segregationist candidate's chances of winning the election.

A variety of attitudes toward the sit-in demonstrations can be observed here among church people. Undoubtedly the most prevalent is that which supports the *status quo*. Most lay members and some ministers are highly suspicious of the intentions and motives of the colored citizens. As far as the student demonstration is concerned, they take a strictly hands-off attitude. They feel that it is a dangerous thing likely to trigger violence and ill will. They interpret it as an immature attempt to gain notoriety, and therefore feel that the best thing the church can do is to ignore the protest and hope that things will soon return to normal.

According to this view the important thing at this time is to preserve the peace. If students visit the worship services, seat them in order to avoid scandal. This attitude, very prevalent in the South, identifies Christianity with a peaceful acceptance of the *status quo* and was expressed by a well-meaning church woman and Sunday-school teacher who charged the minister of a newly organized integrated congregation with being unchristian. When he asked her why she thought him unchristian, she replied that he was disturbing his white neighbors with his activities.

The attitude expressed by the former chairman of the Mayor's Committee on Human Relations, a committee which was formed through the initiative of several ministers and informed laymen, represents a more liberal point of view. According to this position this controversy between the students and the store managers ought to be arbitrated. The store managers, it is contended, have rights as well as the students.

There is some truth in this contention. The managers have inherited a situation, and are trying to do business in it. Their economic policy is of necessity largely influenced by the community's opinion. However, when the managers refuse to face the moral issue and wish only to represent community opinion and to arbitrate within limits which require the students to accept continued segregation, there can be no real arbitration or progress. Both the managers and the students are caught in an unjust system, and those who, like the managers, have accepted positions of responsibility and privilege in the system must accept the moral responsibility to change it. The students are willing to accept the proposal made by a representative citizen committee for the gradual integration of facilities once the stores have acknowledged their basic moral right to be served.

The problem with the position represented by the Mayor's Committee here in Durham is that it assumes the validity of neutrality. Being a municipal committee it wishes to function merely as an arbitration board, keeping the way open for amicable settlement of differences. While such a board might be of real value in cases where the disputants desire arbitration, its position of neutrality is not an open option for the church. Christians cannot be neutral to evil and injustice. The cross and not the round table is the Christian's symbol as he seeks "the kingdom of God, and his righteousness." There will be a large area open to arbitration and Christian forbearance once the basic issue is conceded, but one cannot ask the Negroes to arbitrate their request to be respected as human beings.

A third alternative position is represented by the Friends Meeting, and the newly organized integrated congregation here in Durham. Both of these groups have taken a forthright stand on the issue of integration. In effect they are calling the church to demonstrate the Gospel that it preaches. The further implication of this is also spelled out in the published statement of the Meeting calling for brotherhood and justice in society as a whole. It is a well-known fact that the churches in the South represent one of the most powerful strongholds of segregation. Very few ministers will even mention the issue from the pulpit, and the issue is avoided as much as possible in any lay discussion group. Attempts on the part of a few white congregations to accept Negroes who applied for membership have placed them into difficulty with their denominational groups. If

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A Prayer

FOR THIS WEEK

Sovereign Lord of the church, Thou hast promised blessing to those who read and hear the words of Thy prophecy. Grant to us the blessing of fervent love, faithfulness in adversity or prosperity, spiritual perception of all that is false, to keep from it, or to put it away. Multiply a love for Thy Word which would give us the power of a holy life. Grant also that we might have the vision to enter the open door of witness opportunities, that Thou mightest preserve us from the indifference of lukewarmness so abhorred by Thy righteousness.

May this our church honor the Lamb that was slain, and redeemed us to God. Amen. —*Lloyd R. Miller.*

Prayer Requests

(Requests for this column must be signed)

Pray for the various district conference annual meetings, that there may be clear direction of the Spirit, and a willingness to confer in the true spirit of brotherhood.

Pray for graduates of our church schools, that they may be true disciples in their choice of vocation and further training.

Pray for a special measure of blessing and guidance in the annual meeting of the Board of Missions and Charities at Lansdale, Pa., June 16-19. The officers and committees of the Board need the Spirit's leading.

OUR SCHOOLS

GOSHEN COLLEGE

An important Church Music Conference—the first of its kind ever sponsored by Goshen College—was held May 20, 21 under the joint direction of the college Music Department and the Biblical Seminary.

Music leaders and ministers from 40 churches in Illinois, Indiana, Michigan, Ontario, Ohio, and Pennsylvania attended the conference. These plus faculty members from the college and a significant number of students from the Music Department and Seminary brought the total conference registration to more than 100.

Chester K. Lehman of Eastern Mennonite College served as guest resource person at the conference. Among his contributions was the opening address, "Music in Worship."

An outstanding feature of the conference was the way in which it came to grips with down-to-earth, practical questions. This was a Church Music Conference, not just a Music Conference. And since the church is not an idea or an ideal but an actual group of people, it was necessary to face the musical situation as it now exists in the churches.

The group dealt creatively and faithfully with their conference theme. This coming-down-to-earth was not, however, accomplished at the expense of musical or intellectual honesty and excellence. On the contrary, it was recognized that the musical leadership of an entire congregation, including the musically illiterate as well as the literate, is a most exacting task. It calls for the best in musical competence, sound judgment, and spiritual dedication.

As leaders of Mennonite congregations meeting on the campus of a Mennonite college, the attention naturally focused on the music program in churches having a tradition of unaccompanied, four-part congregational singing. On Friday afternoon, for example, James A. Miller and Mary K. Oyer, both of the music faculty, spoke on the theme, "Perpetuating and Improving Congregational Singing."

Later in the afternoon a report from the Music Committee of General Conference introduced a discussion on some problems which the introduction of instrumental music would create within this tradition.

Another change which has implications for congregational singing is the growing use of special music. Evaluating this trend in an address on Friday evening, Mary Oyer suggested that, instead of quartets and trios "The church chorus is probably our best kind of special music." It is not so individualistic and soloistic as is the quartet or trio, and within a tradition which has emphasized congregational singing it is more appropriate. There is also a much large supply of good musical literature for the chorus.

Miss Oyer offered as a basic principle for church music that a church's music should be an honest expression of what the congregation really is. It must grow out of its own tradition, and not be just a mere imitation of what other churches have done.

On the second day of the conference, the group was divided for sectional meetings. A workshop for Music Leaders dealt with the selection of chorus materials and the techniques of rehearsal and performance. Participants received a seven-page list of recommended music for choruses. Ministers met separately to consider "The Role of the Minister in the Church Music Program."

One of the most delightful parts of the conference came on Friday evening when Harold S. Bender presented a discussion of Reformation hymnody and Mary K. Oyer led the Goshen College Church Chorus in singing illustrations selected from some of the best hymns of the Reformation.

One of the most unusual parts of the conference was the final session when the entire Music Committee of the Prairie Street congregation, in Elkhart, was present to give a review of their own local music program.

Several of the major conference papers are available on request from the Goshen College Office of Public Relations.

HESSTON COLLEGE

The president's breakfast at 8:00 a.m. on May 21 was the first of the series of finishing-up activities for the 1959-60 school year. The honored guests at the breakfast were the graduates, the college sophomores and the high-school seniors. Members of the staff with their wives and husbands were present. The program consisted of music numbers rendered by members of the graduating classes and of audience suggestions for improvement of the school program. The week following, May 23-27, was given largely to final examinations and weekend commencement activities.

D. D. Driver, chemistry teacher at Hesston for over thirty-five years, has received a grant from the National Science Foundation for ten weeks of research in chemistry this summer. The grant amounts to $1,000 and includes living expenses, travel, and tuition.

Vincent Krabill, high-school director and teacher of biological sciences, has received a scholarship covering the cost of tuition and fees. He has been granted a leave of absence for the 1960-61 school term to study at the University of Colorado in Boulder.

A part of Tuesday afternoon, May 17, was set aside for a preliminary registration of present students for the 1960-61 school term. Admissions for the coming year are running ahead of the number admitted by this time during previous years.

At the last regular faculty meeting of the year Milo Kauffman, former president of Hesston College (1932-51), spoke to the faculty on expressed concerns and interests of the churches in Hesston College and in its standards and teachings.

Recent guest speakers at the college were O. O. Miller, who spoke on his observations in Africa; Dr. Edwin Kilbourne, a missionary in Korea, who was born in Japan and has lived in the Far East for thirty-three years; and Alvin Bergen, a missionary to the Belgian Congo. Mrs. Bergen (Helen Vogt) is a daughter of Paul Vogt of Hesston.

On Wednesday, May 18, the **Lark** and **Journal** staffs and their sponsors, Kenneth Steider and Paul Friesen, had dinner together at the Guest House in Newton. On May 19, Frank Wright, the agent for the Myers Yearbook Company, invited the editors of this year and the newly appointed editors to the Hesston Café for a steak dinner. The 1960 **Larks** have been distributed.

Church Camps

ROCKY MOUNTAIN CAMP

The ministry of church camping is possible because many devoted Christians are willing to give their time and talents to make it so. Each summer in our church hundreds of persons are working together in camping situations to make this growing program of the Mennonite Church a blessing to many lives, both young and old.

These workers receive very little financial pay, if any, but there is much remuneration that is not visible. There are changed lives. There is the satisfaction of a job well done that produced results. And, finally, there is the individual blessing that comes from voluntary service "in the name of Christ."

Rocky Mountain Mennonite Camp begins its ninth year of camp work this season. Hundreds of campers and visitors will come and go. Junior Camp, Junior High Camp, and Youth Retreat are scheduled especially for Mennonite youth. This year a Junior High Trail Camp and Youth Trail Camp are planned for those who wish to go out on a "wilderness camping experience" instead of remaining at the camp.

Two Work Camps for boys over 14 (limited to eight) will be held from June 27 to July 9 and from Aug. 8 to 20, respectively. Family Camp is scheduled for the weekend of July 2-4, at which time the chapel built last year will be dedicated. Several reunions will be held at the camp. On a number of occasions the camp will be leased to other church and interest groups.

This will perhaps be the summer when our year-round rehabilitation program for delinquent boys gets under way. "Possibly one of the significant things coming out of the ministry of Rocky Mountain Camp," says Jess Kauffman, "has been its work with juvenile delinquents and other children who have serious emotional problems. This will be our fifth summer in this kind of work. Every person who has helped make Rocky Mountain Camp possible has had a share in this significant ministry." For 2½ months following June 14 continuous week-long and 10-day camping activities have been planned for these emotionally disturbed boys and girls from Denver, who are referred to us by the Denver Juvenile Court and by the social workers in the Denver schools.

This has been a faith ministry since its beginning and has cost the membership and the friends of the camp many thousands of dollars, but it has paid rich dividends. A number of teachers from the Denver schools have reported that they observe a marked character and conduct improvement in many of the juvenile campers who have previously been at Rocky Mountain Camp. Many thanks are due the loyal supporters of this challenging phase of Rocky Mountain Camp activities both in financial contributions and in faithful prayers. Will you continue to remember this faith ministry of Rocky Mountain Camp?

—Ruby P. Zook.

CHURCH MUSIC

Sing Out Your Praise

BETTY BURNS GLAZIER

I watched a man in church today
With reverence bow his head to pray.
In all the service he joined in
But never, never sang a hymn.

This man, apparently devout,
A most important part left out,
For though he may have read along,
He missed the beauty of the song.

It's possible he felt that he
Could not contribute tunefully,
That every off-key note would show—
But this one thing he did not know:

When Christians blend their voices with
No thought for self-applause,
Their vocal chords make sounds that are
Most pleasing to their God.

So silver-tongued or leather-lunged,
Sing out your praise today.
The Lord will make allowance for
The notes that go astray.

Niagara Falls, N.Y.

Aesthetics and Church Worship

BY C. WARREN LONG

Aesthetics and church music point out some concerns that directly affect the song leader, the group of singers, and the listener. These concerns should cause some spiritual searching of the soul on the part of the song leader and the singers.

When you lead a group or when you are singing in a group, what really takes place in your spirit and mind? What should be your experiences? What are you trying to accomplish in the spirit and mind of the listener?

Is it necessary to have a coherent awareness of the proper balance between the spirit and the mind? The emotions are useful and necessary in worship. The mind, our ability to understand, to translate into spiritual experience, is essential to the proper expressions of our faith to God and to man.

We appreciate the beautiful, the fine art of church music. Music and singing is emotional. Its greatest power is expression. In sung music, the rhythm, harmony, and melody make the words take on meaning and a living inspiration that affects in a real way the singer and the listener. A Gospel text that affects us personally, causes our emotions to be stirred and our will then acts. It can be said that the best songs and hymns are those which emphasize, explain, dramatize, and emotionalize the meaning of the Biblical text.

Paul said, "I will sing with both spirit and mind" (I Cor. 14:15, Phillips). To sing with the "spirit" means that the sung music is an emotional language which stirs and satisfies the emotions. To sing with the "mind" means that the emotions are directed by an intelligent awareness of eternal truth. This requires that sung sacred music be impressive as well as expressive. Being impressive makes it prophetic—that is, it proclaims the Gospel of Christ. It differs from the ministry in the pulpit only in method. The expressive side makes it serve as a tool for the Christian to make known his belief and conviction as well as a medium to worship God.

The aesthetic concern in church music raises some hands of caution to us. Let us look at several of them.

1. Appreciating the beautiful, the fine art of church music, can easily cause the listener to say, "I enjoyed your singing." The simple appreciation of the listener may overshadow the spiritual experience. The emotional response to the rhythm, harmony, and melody may cause the listener to concentrate on the luxury of the emotional joy to the extent that he will completely miss the prophetic message of the text.

The weakness here is that an aesthetic experience has been confused with a spiritual experience. Art may be only pagan and secular.

2. The listener may associate the facial and general body expressions of the singer or singers with the quality of their voices and the melody and harmony, and mistake this for a personal blessing and spiritual experience.

The weakness here is that the performance of the singer or singers has not been properly communicated to the listener. The listener sees the physical side of the singer, hears the melody and harmony, and feels the rhythm, and all this eclipses the mind, the understanding. Thus the text is not interpreted into spiritual experiences nor is God worshiped.

These cautions raise the problem of how a singer or singers can render sacred music to an audience so that the listeners' emotions are properly stimulated and their wills set in motion, so they will have a practical personal spiritual experience. This is a spiritual challenge to every song leader and the singers he leads.

Let us be fully aware that the listener also has a personal responsibility as a listener. This responsibility is another facet to this total concern of aesthetics and church music. We are, however, primarily concerned at this point with the song leader and the singers.

May this brief discussion serve to advance our total music program in our church. Thus the beauty of sacred song will enhance our worship to God and our witness to man.

Tiskilwa, Ill.

Christianity and Song

Christianity is the only religion that abounds in song. Atheism is songless. Certainly agnosticism has nothing to sing about and the various forms of idolatry are not accompanied by singing. Judaism, however, said, "O come, let us sing unto the Lord," and when Christ was born, the angels' song was heard by the shepherds. When Colonel Ingersoll, noted infidel, died, the printed notice of his funeral said, "There will be no singing." Unbelief has no songs, no hymns, no anthems, no oratorios. Absorbing materialism deadens one's finer sensibilities and kills the song in one's soul. The devout Christian finds an outlet in song. The church service always provides a place for songs of praise to God, and gives the worshiper an opportunity to express his love and gratitude to God.

—D. Carl Yoder.

Blind Boys Suggest Solution

A blind boy twelve years old from San Antonio, Texas, wrote the President of the United States:

"If I were the President, I would have all the children blindfolded, and then send them to school. I would also blindfold the colored children and send them to school. I think they would have a lot of fun together, and there wouldn't be any fights."

A second blind boy had this to say about his solution to the race problem:

"They say it's their color. What is color? I guess I am lucky that I cannot see differences in color. It seems to me that the kind of hate these people put in their minds must chase out all chance to grow in understanding....

"If wishes could come true, I'd wish I could see. But if I had only one wish, I wouldn't waste it on wishing I could see. I'd wish instead that everybody could understand one another and how a person feels inside."—*Contact.*

FOR OUR SHUT-INS

"Not Why?"

By Rose Magines

It is not mine to reason WHY
I should upon a sickbed lie,
While others hurry here and there
Seemingly without a care.
My Father says, "What's that to thee?
A child of mine? Then follow me."

My Father knows what's best and WHY.
He may say "no" to my heart's cry.
He may say "yes" and make me wait,
Giving the answer at a later date.
'Tis mine to trust His sovereign will,
Though He may say to me, "Be still."

It is not right to question God,
Though He may choose to use the rod
To teach His child the truth; the way
To trust His wisdom and obey
Love's great commands. They are best,
And by obedience I am blessed.

La Junta, Colo.

A Song in the Night

By LeRoy C. Brown

We once had an alarm clock that would run only when on its back.

In a way some people are like that clock. They must be put on their backs before they will look up and do much "running" for God.

A man who was ill in a hospital said, "I have plenty of time to look up and am determined to do more than ever for God when I get on my feet again!"

One need never fear or dread adversity or trying times. As Luther Burbank developed cactus without spines, suitable as food for sheep and goats, so God often turns thorny experiences into nourishing spiritual food for His people.

Suffering and affliction can give us humility, a deeper understanding and sympathy for people. Or they may challenge us to serve God more fervently. Paul had a "thorn in the flesh," yet instead of causing him to become inactive, it seemed to motivate him to intense service for God.

Adversity in the form of deep sorrow may turn one from God, if a person lets it. Or it can draw one nearer to God. For example, Harry Lauder turned to God and the singing of Gospel songs when his son died at the front during World War I.

When a person accepts adversity in the right way, he will find that those hardships merely toughen the fiber of his character as the north wind seasons wood on the north side of trees so that it may be used for making expensive violins. Adversity tunes people to produce harmony as a musician tunes a violin for symphonic music.

Christians who are truly in earnest will not let difficulties stop their services for God. During the Boxer Rebellion in China many American missionary stations were destroyed, but as quickly as they were torn down faithful Christians rebuilt them.

In Toaliong-pong, China, a mob tore down a chapel that George Leslie Mackay and his fellow Christians had built. Then on the chapel site the heathen fanatics put the bricks in a disordered pile about eight feet high. Then they plastered those bricks with black mud, and on the side facing the road, these words printed in Chinese were seen: "Mackay, the black-hearted devil, lies here. His work is ended." But the Christian chapel was soon rebuilt.

Some years ago there was a law on one of the islands of the West Indies that a slave should be whipped every time he was found praying. But this didn't stop them from praying.

A poor farmer in Korea was assessed a fee to repair a heathen shrine. Because he was a Christian, he refused to contribute money for this purpose. He was strapped to a board and beaten. When asked if he was ready to pay, he said, "You have the power of life and death over me, but you cannot make me support heathenism. There is only one God."

"Turn him loose," said his oppressor. "What can you do with a man like that?" Truly no evil force can conquer or subdue a fully dedicated Christian.

Earnest Christians are somewhat like a mineral called "hydrophane." This substance becomes transparent or clear when immersed in water. Similarly, when a Christian is immersed in adversity, his character, which may have been marred by selfishness or fear, becomes pure and courageous.

Although at times difficulties may loom great and insurmountable, if a person will look, he can always see the stars most clearly on the darkest night. It is always darkest just before dawn. And anything that happens to God's people, no matter how tragic, contains a blessing.

Sometimes, however, a Christian has difficulty seeing beyond a cloud. A farmer, for instance, became so discouraged because a killing frost destroyed his peach crop that he stopped attending church.

"Why?" asked the pastor.

The farmer explained.

"God knows that peaches cannot grow with frosts, but that it is impossible to grow the best men without frosts," said the pastor. "God loves you better than He does your peaches!"

Be assured that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). And although we will not deliberately seek adversity, when it comes we shall never shrink from it, but will within the difficulty see God's purpose for us and find the blessing therein.

Kankakee, Ill.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere appreciation to all those who remembered me with cards, flowers, gifts, and visits during my stay at the hospital. I am especially grateful for the many prayers offered in my behalf.

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). May the Lord abundantly bless you all for your kindness and generosity.—Edna K. Weaver, Lancaster, Pa.

* * *

The family of Annie M. Houck wishes to thank their many friends and neighbors for their prayers, gifts, cards, and flowers during the illness and loss of husband, father, and grandfather. May the Lord richly bless each one of you.

* * *

I want to thank all who so kindly remembered me in their prayers, and with cards, gifts, and visits while in the hospital and at home. I want especially to thank the young brethren who gave blood, and also the different groups. All were very much appreciated. May the Lord bless each one is my prayer.—Ellen E. Newcomer, Lancaster, Pa.

* * *

Words fail to express our sincere appreciation for the many expressions of sympathy in cards and gifts, and the many kindnesses shown to us during the passing away of our dear wife, mother, and grandmother. May God bless each one of you for His name's sake.—Jonas Z. Martin and family, Terre Hill, Pa.

* * *

I wish to express my sincere thanks and appreciation to all Sunday-school classes and many friends and relatives for their prayers, cards, letters, flowers and plants, other gifts, and visits I received while in the hospital and while confined at home. May the Lord bless each one of you is my prayer.—Harry L. Diffenderfer, Lancaster, Pa.

* * *

The family of Melinda Mann King wish to express sincere appreciation for the many cards, gifts, flowers, telegrams, food services, and memorial contributions sent during her illness and triumphant passing to glory. Shortly before her passing, she said, "Good night. Tell the folks God is so good."—B. B. King, the C. Benders, H. Kings, E. Goods, and F. Augsburgers.

* * *

I feel indebted to all of you who have been so kind to me during my stay in the hospital and home. Thank you for your prayers, the many cards, visits, flowers, and other gifts. Especially do I thank the blood donors. "For God is not unrighteous to forget your work and labour of love" (Heb. 6:10).—Anna G. Weber, Denver, Pa.

TO BE NEAR TO GOD

Names the Bible Gives to God's Own

Sunday, June 12

Beloved. Read Col. 3:12; II Pet. 3:8; I John 3:2, 21; Jude 20, 21.

If Paul were writing to Christians in America today, he might say, "To all God's beloved ones in Phoenix, in Chicago, in Lancaster, in Tampa." You name where you are living. And if you are a disciple of Christ, he would mean you.

If John were writing, I'm sure he would be compelled to say again, if he really knew us, "Beloved, let us love one another because if God so loved us we ought also to love one another."

Peter would admonish us, "Beloved, be not ignorant of the things of God."

And Jude would say, "Beloved, build yourselves up in your most holy faith."

Beloved, let us remember that we love Him because He first loved us.

Monday, June 13

Saints. Read Rom. 1:7; 8:27; Eph. 1:8; 4:12; 6:18; Col. 1:12, 26, 27; II Thess. 1:10.

We are saints—Christians are. There are connotations of the term that we feel reluctant to be called by the name. But God has in it truly precious things: intercession of the Spirit for them, and intercession of one saint for another, and the perfecting of their characters. An inheritance is theirs; the mystery of Christ's indwelling is made known to their hearts; and Christ Himself will be glorified in them. To Him their death is precious.

The truly marvelous thing is that Christ counts the saints as part of His riches—"the riches of the glory of his inheritance."

Saints of God, let us praise Him often that He counts us worthy of such a name.

Tuesday, June 14

Sheep of His Pasture. Read Psalm 95:7; John 10:1-16; Heb. 13:20, 21.

The Lord is my Shepherd—I am His sheep.

He leads, He restores, He is with me, He prepares a table, He anoints me, He gives me a full, overflowing cup. I am not merely a sheep—I am His sheep. That makes a difference.

The sheepfold is large. There are sheep without number, but the Good Shepherd knows each of us by name. He laid down His life for us, and having done that we know He surely will lead us, be the way rough or smooth, on wild mountainsides or shady dells, in green pastures or the valley of the shadow.

Sheep of His pasture, let us follow close by the Good Shepherd.

Wednesday, June 15

Heirs and Joint Heirs. Read Rom. 8:16, 17; Heb. 6:17-20; Jas. 2:5.

Not many of us are heirs to great fortunes; some are not heirs at all to material substance; many may be somewhere in between. Most of us have been heirs of things of more importance because our parents and forefathers were godly men and women.

But to be heirs of God and joint heirs with Christ—children of God and heirs—is the legacy that is ours. It is good that we need not fully comprehend it, for we never will on this side of heaven. We shall enter into the fullness of it over there when we shall behold and experience all the Father has for us. But we are entering now into the inheritance in our fellowship with the Father and the Son.

Heirs of God, let us run with patience the race that will bring us to the inheritance promised to those who love Him.

Thursday, June 16

Conquerors. Read Rom. 8:37; I Cor. 15:57; Rev. 12:1.

Name what you will. Think up the most drastic situations in which a Christian finds himself and he can claim the might and strength and mercy and grace which make him conqueror. And not only that, he can through the Spirit's indwelling meet the daily round with its interruptions, its frustrations, its emergencies and come through victor. The forces of temptation, the deceits of self, the uprisings of pride—Satan does battle with us on a step-by-step basis—need not leave us beaten. But in all of this—"we are more than conquerors through him who loved us"; he "gives us the victory through our Lord Jesus." Someday when we stand in His presence, it will be because we were able to overcome by the blood of the Lamb and by the word of our testimony.

Conquerors on every line of attack, let us go on in the strength of the Lord God.

Friday, June 17

Doers of the Word. Read Jas. 1:22, 25; Rom. 2:13; I John 3:7.

There can be no doing without hearing, but there can be hearing and hearing and no doing. It is this latter state that Paul and James condemn. To hear, to have knowledge of, and not to act is unforgivable. What is the worth of hearing and knowing? Men only deceive themselves. They cannot say at the judgment, "Lord, I heard and understood what you gave us," and think they are justified. He that doeth the righteous work of God because he is a cleansed, forgiven son of God will be justified and accounted righteous.

(Continued on page 525)

"By Their Fruits"

Sunday School Lesson for June 19
(Matt. 7:15-23; 25:31-46; Luke 13:6-9)

In our last study of the Sermon on the Mount Jesus compared life to traveling on a road. How many roads are possible for travel? In this lesson Jesus draws a spiritual truth from nature. From what? Verses 16b-20. See first the facts presented about trees.

What kind of fruit does any one tree bear? Why don't we look for figs on thistle stalks? When God created the trees, He gave each kind the nature to bear only after its kind. And so each cannot produce other than that of its kind. And again we are sure of what fruit we will get in planting any one kind. Also we recognize trees by their fruits.

Why did Jesus use this figure? Verses 15, 16. He had been lifting up a high standard of righteous conduct. He knew His listeners would be tempted to hang deeds of righteousness on the outside while the heart was still unregenerate. Notice the difference of the outside, like a sheep, and the inner ravenous nature of a wolf.

A tree bears fruit according to its nature, and there is only one way for a branch to bear fruit. It must abide in the vine. Abiding in Christ we bear the fruit of the Spirit. Not only Jesus' listeners but all of us are tempted to professionalism versus purity in heart. Sooner or later "Lord, Lord" breaks down, and it is very evident what one's inner nature is. He that doeth the will of God is the genuine and he that worketh iniquity is the false.

If your pupils are tempted to follow false prophets, read together I John 4:1-6.

While Jesus had told us we are not to judge, He here tells us to know false teachers and false teachings by Jesus Christ. We can be safe in trying them by the Word. Their lives must meet the standards Jesus has preached.

Let a pupil tell the parable included in this lesson. Let your pupils tell what they think it teaches about fruit bearing. (Of course no parable must be forced to teach too many truths.) This tree was judged for bearing no fruit. Must we bear fruit? Can we be barren? Should a life with no good fruit be destroyed? We are glad God gives us one more chance.

In the situation in which Jesus told this parable it seems that He wanted His listeners to examine themselves as to their own lives. Each of us needs to review his life to check on the fruitage. If we abide,we will bear fruit and bear much fruit. Are we abiding? There is the source of our life for good fruit.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

Franconia Mission Board Meets

By David Derstine, Jr.

The 43rd annual meeting of the Franconia Mennonite Board of Missions and Charities was held on May 2 and 3 at the Souderton Mennonite Church, Souderton, Pa. One could sense the urgency of the meetings. The purpose was "missions," and the work of missions involves the church, numerous individuals, much money and sacrifice, and the overwhelming spiritual need in the world today. It was good to feel this urgent spirit, for we had met in the interest of the King's business.

As an "onlooker," it was most interesting to see the board wrestle with the key question of whether to expand the work or not. To expand naturally demands more dollars and more people to answer the call. It is so evident that there is an acute shortage of trained, dedicated Christians who say to the Lord and His church, "I'll go where you want me to go, dear Lord."

A second note of concern was a lack of finances. The Franconia Conference contributed to its Mission Board $162,000.00 this year, or an average of about $30.00 per member. Approximately half of this was given for the support of mission work sponsored by the Franconia Conference; the remainder was designated for the support of missionaries working under the Eastern or General Mission Boards, relief and service, MCC, and other church-related projects.

Reports

Paul R. Clemens, appointed by the board to do visitation in the Eastern State Penitentiary, reported that he interviews 64 men weekly (2,000 are imprisoned there). His was an encouraging report—souls are being saved, and some are growing spiritually through Bible study courses and prayer. Abram K. Landis is appointed to officially represent the Franconia Conference in the visitation program at the local 100-bed hospital.

Other reports were heard from mission outreach points at Lambertville, N.J.; Centereach, Long Island, N.Y.; Vermont (four locations); Pennsylvania (12 locations); and two foreign fields, Mexico and Cuba. These reports led one humbly to give thanks for numerous victories won, to pray more diligently for the many of our mission personnel who face problems, and to pray for wisdom and courage in promoting methods and programs and policies to make our mission outreach yet more effective.

The devotional periods were unusually stimulating and helpful in setting the mood for the meetings. Warren Wenger, pastor of the Mennonite Mission Church in Lambertville, N.J., and Glen Good, missionary on furlough from France, centered the devotional periods around the life, work, and message of Christ.

Messages

The keynote address, "The Gospel of Grace for Today's World," was given by Henry Paul Yoder, missionary on furlough from Cuba. In a most interesting style Bro. Yoder said, "The Gospel must be communicated to today's world . . . but do we really believe that the Gospel of grace is for today's world? . . . We must reach all mankind for Christ . . . the children, yes, but where are the parents, the adults?"

In dramatic fashion and with depth of earnestness and conviction, Glen Good told us of the meaning and purpose of the law, "to show us to be sinners . . . to help us see the need of Christ . . . and to guide us toward Christ. . . . But man is saved by grace when he meets Jesus Christ and allows Christ to become Lord of his life." He suggested that our churches will grow strong only when we allow Christ to be central and when we are ready to let the grace of God live and work through us.

Clyde Shenk, missionary on furlough from Tanganyika, gave us much to think about as he spoke on "Now Is the Day of Grace." "Doors are closing. . . . What will be done had better be done now! . . . As Christians we must be disciples . . . and as disciples, learners! . . . We must walk close to Him so as to hear Him. . . . We are so weak and ineffectual because the Jesus of Calvary has not gotten into our souls."

J. D. Graber, a "giant of the faith," brought us much encouragement and inspiration. One sensed in a most positive way that here in our presence was an ambassador of the Lord, bringing with him a message of peace, love, salvation, and humility. His kindly smile and understanding heart were a great tonic for all of us.

Bro. Graber reported on his recent world trip. He suggested that there are three types of people: a few people who are prepared to receive the Gospel; many people who ignore the Gospel; and a few people who resist or oppose the Gospel. These types are to be

The Executive Committee of the Franconia Mission Board and two missionary appointees. From left to right: Henry P. Yoder, missionary to Cuba; Henry Good, fifth member; Jacob R. Clemens, secretary; Harold Weaver, vice-president; Isaiah Alderfer, president; Herbert Derstine, treasurer; Cora Yoder, appointee for Mexico.

Conferring after one of the Franconia Mission Board sessions are Oliver Nyce, treasurer of the conference; David Derstine, Jr.; J. D. Graber, General Mission Board secretary, and Joseph Gross.

found in every mission location. Thanks be to God, wherever our missionaries have gone, there have been a few who were prepared to receive the Gospel, and on these the blessing of the Lord fell, and the witness grew and prospered, for after all, the work is the Lord's.

The real high light of these two days came at the closing session when we shared in a consecration service for outgoing missionaries. They were called upon first to share their testimonies. Then a charge was given them by Bishop Joseph Gross who in turn called on Bishop John E. Lapp for a prayer of consecration. Those missionaries participating in this consecration service were: Mr. and Mrs. Henry Paul Yoder, Cuba; Cora Yoder, under appointment to Mexico (completing her training at E.M.C.); Mr. and Mrs. Glen Good, France (under the Eastern Board); Mr. and Mrs. George Miller, Honduras (under the Eastern Board).

These were days of great refreshment, moments of deep heart-searching, and times in which we renewed old acquaintances and bade farewell to friends. As a result of these days together we feel more deeply involved in sharing the "Gospel of grace" with our desperate and sin-sick world.

Blooming Glen, Pa.

"Christ for the World"

By J. Lester Graybill

The 41st annual meeting of the Ohio Mennonite Mission Board convened at the Smithville Church on April 22-24. There was a fine attendance at the public sessions with approximately 650 at the concluding service on Sunday evening.

The keynote of the conference, "Christ for the World," was struck by Bro. Lester Hershey, missionary on furlough from Puerto Rico, in his mission sermon. He said that the Gospel is entrusted to the church to be broadcast. However, our denomination has failed to hurdle the difficulties of effective evangelistic outreach. Our problem is threefold, involving believing, hearing, and really communicating Christ.

Special attention was given during this conference to one minority group. In three messages, guest speaker William Pannell, Detroit, Mich., presented the need, evangelization, and common heritage of the Negro. Unfortunately the color blindness of our Lord has not been shared by the majority of Christians.

The absence of any large number of colored Christians in our churches today should be disturbing to our consciences. Further uneasiness should result from the observation that this is a "measured omission" by evangelicals. This situation prevails in spite of the fact that we are all one in being sinners, and one in Christ, in the new creation.

The effectiveness of all evangelism, including witness to the Negro, is dependent upon the right kind of men—Christians who care. The Negro must be recognized as a fellow man, reconciled as a fallen man, and then made responsible as a faithful man.

An annual high point of the sessions is the consecration service for the board workers. There are nine stations operated through the board plus regular services in Cincinnati.

An unusually fine spirit prevailed during the business sessions. In addition to the reappointment of workers and the customary reports, there was the authorization of a number of new projects. This included an expenditure of $30,000 for a new location in the Youngstown area. Plans were also made to provide a new building at Warneke Chapel near Pedro, Ohio. A regular operating budget of $35,000 was approved. The treasurer also reported that one sixth of the funds received by the General Mission Board come from the Ohio area. Something significant has taken place when folks begin to see finances in light of souls who are being won to Jesus Christ.

The possibilities in the immediate future for the Ohio Mission Board were sketched by President John Drescher. What should the Mennonite Church be doing in Ohio, one of the fastest growing states in the nation? There is no end to this answer, if a vision is caught of the developing area along the northern edge of Ohio from Cleveland to Toledo. Real need is also arising in the board program for an available person to counsel, promote, and plan ahead with local congregations. Dawson Bryan was quoted as saying, "There is no task ahead of us that is greater than the power behind us."

Orrville, Ohio.

Material Aid Program Reviewed

To review, evaluate, and project overseas material assistance the Material Aid Advisory Committee, made up of representatives from MCC constituent groups, met in Chicago on May 5. Committee recommendations concerning the material aid program included:

—concentrating the 1960-61 meat-canning program on beef and chicken because of the availability of surplus Canadian pork;

—emphasizing the continuing need for good used clothing through promoting another fall drive with special emphasis on blankets and comforters;

—reaffirming that the personal Christian witness be maintained in all material aid distributions, particularly with the beginning of assistance in North Africa;

—encouraging Mennonite congregations to channel their material aid efforts through the Mennonite-administered relief program rather than other welfare agencies so that our faith and witness may be expressed.

In his report to the committee, Material Aid Administrator John Hostetler summarized program developments and presented statistical comparisons.

Missions Today

My Grace Is Sufficient
(Concluded)

By J. D. Graber

Not all conversions are dramatic. God's grace in redemption is not limited to operating in a stereotyped manner. We have the Apostle Paul's sky-shattering experience on the Damascus road, but we also have the three-generation Christian nurture conversion of Timothy. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

Sufficient grace for redemption and not dramatic operation is the important aspect of the conversion experience. Many of us indeed could testify: "I thank God for His saving and keeping power. My ancestors for many generations were believers and church members. My parents prayed for me before I was born. I was reared in the pious atmosphere of a Christian home. I attended Sunday school and church as far back as I can remember. I came early to years of accountability and personally accepted Christ. Since then I have grown in grace and knowledge. The Lord has kept me under the shadow of His wing. His grace to save and to keep has been and continues to be marvelously adequate."

An **alcoholic's conversion** was entirely different. He testified: "I tried and I prayed for several years to break this terrible habit that was ruining my life. I would succeed for a while and then again I would succumb to the compulsive thirst. Finally one day, after a drunken night, I hit bottom. I knew I had failed and there was no hope for me. It was then I turned to the grace of God and marvelously He redeemed me. From that day on I have been victorious. I have helped many others to gain a similar victory. The key to success is to come to the end of ourselves and simply throw ourselves on the unmerited grace of God. When we 'let go and let God,' then His grace becomes effective unto redemption in our lives."

Saved from suicide was the story of a Japanese convert. His missionary friend rushed him to the hospital to have his stomach pumped because he had taken a lethal dose of sleeping pills in a drunken fit to end it all. The last time I saw him he was preaching in an evangelistic service. His problems were not ended. There is need for God's grace day by day, and for this also His grace is sufficient.

Program Developments

Europe and North Africa—The material aid program in **Germany** is being drastically reduced, with Christmas bundles and Ca-

nadian pork the major items still being shipped. Supplies are sent from Vienna to countries behind the Iron Curtain. Vienna is the center for distributions both within **Austria** and to countries behind the Iron Curtain. In January parcels were sent to **Bulgaria** for the first time. Packages totaling over a ton were shipped in February: 56 to **Poland,** six to **Hungary,** and one to **Yugoslavia.** One hundred bales of clothing, including blankets, and 100 cartons of beef have been shipped to North Africa, equally divided between **Algeria** and **Morocco.**

Middle East—Someone has reported the most important news concerning the Middle Eastern refugees is that the problem does not change from one year to the next. This is the tenth consecutive year in which thousands will not be able to earn a living. Material assistance is provided for 65,000 refugees in the immediate area of Jericho, **Jordan.** Refugee mothers participate in assistance offered them by sewing layettes for their babies in the Jericho sewing center. For the benefit of undernourished nonrefugee children, a feeding center is maintained where about 200 receive a hot meal daily consisting of rice stew or beans flavored with canned beef.

Asia—From August, 1959, through April, 1960, supplies valued at $90,000 were distributed in **Hong Kong.** Refugees and other poor children have been reached through clothing distributions at schools and churches. Feeding projects serve over 1,000 daily meals with the goal to serve 1,500 meals shortly; Canadian pork is used. Surplus food in **Korea** is distributed by serving hot meals of corn mush and milk to 8,000 people each day at five stations. Material aid in **Vietnam** has been reduced 30 per cent. Light clothing and Christmas bundles are still requested for needy families. Negotiations are under way for small shipments to **Indonesia.** The conditions among the refugees around Calcutta, **India,** remain poor; MCC workers are planning to expand feeding projects for refugee students.

Statistical Comparisons

Clothing—Compared with 1959, clothing collections the first five months in 1960 increased by 36 tons, with the following breakdown:

Center	1959	1960
Ephrata, Pa.	89,383	100,652
North Newton, Kans.	40,287	52,176
Kitchener, Ont.	50,072	88,371
Reedley, Calif.	11,519	21,668
Total	191,261	262,867

Recently a fifth clothing depot has been opened at Yarrow, B.C., operated by the Canadian Mennonite Relief and Immigration Council. Bales will be delivered to Seattle, Wash., for overseas shipping to realize ocean freight reimbursement from the U.S. government.

More than 200 children are fed daily five days a week by relief workers in Hong Kong.

Meat Canning—Portable canner activity from November, 1959, through February, 1960, was excellent.

A seven-year summary of cans processed and donated to MCC follows:

Year	Portable Canner	Local Projects	Total
1953-54	179,284	81,347	260,631
1954-55	122,976	55,442	178,418
1955-56	99,870	58,009	157,879
1956-57	84,978	108,721	193,699
1957-58	59,910	63,483	123,393
1958-59	80,541	91,564	172,105
1959-60*	110,593	63,593	174,186
Total	738,152	522,159	1,260,311

* Figures are not final.

Surplus Food—Surplus from the United States government is shipped to three countries. In October, milk was withdrawn from the availability list but likely will be included again shortly. The first chart lists commodities received for fiscal year 1960 (July 1, 1959, through June 30, 1960), which totaled nearly six million pounds, while the second chart shows the amounts requested for 1961.

	Jordan	Korea	Vietnam
Flour	1,625,000	950,000	784,000
Corn	.....	.....	336,000
Corn Meal	.....	950,000	270,000
Milk	.....	270,000	140,000
Rice	.....	.....	480,000

	Jordan	Korea	Vietnam
Flour	1,631,000	630,000	1,188,000
Corn	.....	.....	236,000
Corn Meal	.....	630,000	398,000
Milk	.....	171,000	.....

Surplus Canadian pork became available in December on a onetime basis; MCC is planning to distribute 35 carloads, or about 1½ million pounds, with the following plan: Hong Kong—17 carloads, Korea—8, Vietnam—3, Austria—2, Haiti—3, Indonesia—1, and Germany—1.

Love Reaches Through the Iron Curtain

BY MRS. WILLIAM ZUERCHER

"A letter from Uncle Henry in Canada. . . ." Lena E. wipes her hands again on her apron and slits the letter open with a hairpin. "Oh, a check! For five dollars." Her eyes look far away past the half-hung wash in the hot Paraguay sun. "Now I have money to send Johannes a birthday gift. We've been engaged 16 years, and it's 15 since we've been together. Russia is so far away. Oh, this will surely buy him a new white shirt and a pair of socks. . . ."

"This year we can send Grandma and cousin Katie a Christmas parcel of warm clothes for that cold Russian winter weather," Mr. and Mrs. Jakob D. in Ontario tell the family around the supper table.

"I shall order my husband Gerhard some warm underwear and wool socks," thinks Mrs. Anna K. in Brazil, as she folds his latest letter after the seventh reading. "To think we can send each other gifts now! Somehow, it brings him a little closer."

Why is Anna K. in Brazil and husband Gerhard in Russia? Why are Uncle Henry and his family in Canada, and niece Lena in Paraguay, and why have Lena and her fiancé Johannes been separated for 15 years? And why are countless other mothers separated from their children, husbands from their wives, brothers from their sisters? A quick look into recent history of the Russian Mennonites gives us the answer.

Because of the rigors of famine and civil war, between 1923 and 1930 about 20,000 Russian Mennonites immigrated to Canada; from 1929 to 1930 about 3,000 went to Paraguay before the Soviet government closed the door completely. Collectivization and its accompanying purges and exiles sent many of the men who remained in Russia between 1928 and 1940 to Siberia. At the beginning of World War II in 1941, the Soviets tried to send the rest of their German population, by then mostly women and children, east of the Urals.

The German army came too quickly for complete evacuation; so a part of the Mennonite population found itself under German rule. When the German army was defeated, people of German ethnic origin fled with the retreating army into Germany, but in the zoning of Germany at the end of the war most of those in the Russian zone were forcibly repatriated. About 35,000 Mennonites fled with the Germans, but only about 12,000 escaped—more than 20,000 were sent back to the USSR. Because of all these movements, there are few unbroken Russian Mennonite families today and few who live in their former homes.

These separated families are brought into contact with each other by various tracing organizations, including our own Mennonite Central Committee service, the East-West office. Through the years many members of broken families have located each other and have made contact through letters. And now it is not only possible to send letters to each other, but also gifts.

Let us trace a typical parcel in the making. Frank W. reads about the packing service in one of his church papers. He writes to MCC, sending $30 for a parcel for his sister Anna, her grown son Klaus and his wife and their two small children, Lena age four and Peter age two. He writes that his sister is a small woman 53 years old. Klaus is of medium build and height. Both his sister and his wife need shoes, sizes 38 and 40. As it is near Christmas, he wants each of the children to have a small toy and his sister to receive material for a dress; she does her own sewing, he says.

His letter is acknowledged and the information he has sent is tabulated on parcel forms which will also contain a list of the contents of the parcel when it is packed. Then the parcel is assembled.

When the parcel has been sent, a letter is sent to Frank W. listing its exact contents. Frank hears later from Anna that the parcel took only 15 days to reach her. This was the shortest delivery time ever reported for a parcel. Reports indicate that it usually takes from 16 to 36 days for a package to arrive.

Only new goods may be sent to Russia. Since duty is as high on cheap goods as on better quality materials, it is wiser to send goods of high quality. The average value of parcels sent is about $36, including postage, shipping and customs papers, packaging, license fee, duty (the largest item), insurance, and translation service. They arrive duty free. Orders sent by American or Canadian relatives usually enclose enough to pay for the parcel, but those in Paraguay are often able to send very little if anything. For these cases, MCC has established a supplementary parcel fund to make up the difference.

Is the program worth while? Listen to a thank-you letter received by relatives in Paraguay: "We express our great thanks to you for the lovely package, which arrived safely. In our dreams we wouldn't have been able to visualize this. We could hardly believe it. And the joy is absolutely indescribable. My husband said, 'How shall I rejoice? Shall I laugh or cry!' The girls had a distribution immediately. The dresses and underwear are to be theirs, the material for a dress is mine, and I feel just like my husband when he said, 'How shall I act in such a suit? I'll just have to stand in the center of the room.' The suit fits him so nicely, just as if a tailor had taken his measurements. We just can't marvel enough. We thank you all very, very much for your love and trouble."

MCC Office, Frankfurt, Germany.

Broadcasting

"I am 7 . . ."

A Canadian boy wrote, "Pastor Hostetter, I would like you to pray for me. . . . I send you this letter because tonight at Erb St., I saw slides about you ('Faith Comes by Hearing'), and Pastor Weaver told the people that they could write letters to you. And we also listen to your program. I am 7 and on my birthday I will be 8."

Hostetter and Weaver in Ontario

B. Charles Hostetter and Kenneth Weaver met with the ordained men of the Ontario conferences on May 16. Ways of increasing broadcast effectiveness were discussed.

Kenneth Weaver, business manager, showed "Faith Comes by Hearing" in various Ontario churches, May 15-21, with good interest reported.

State College Reviews Music

One of the classes at Madison College, Harrisonburg, Va., has used **The Mennonite Hour** recordings as the basis for a study in "Music in the General Culture." Dr. Gildersleeve, professor of the course, was favorably impressed with these recordings.

455 Enrolled from One City in Puerto Rico

Since Feb. 7, when a Bible study campaign began in Cayey, Puerto Rico, 455 people from that city have applied for the

(Continued on page 525)

WMSA Weekly Notes

Do You Remember?

Do you remember, or does your sewing circle have records of what happened in your organization before 1920? Dr. Melvin Gingerich of Goshen College is writing a history of the sewing circles, and would much appreciate your taking time to send him any such information you have. Include facts about the place, date, activities, and early leaders' names. If you have no such data in your record books, perhaps an announcement among the older ladies would bring forth some facts. Please take time for this soon, and send the facts you learn to Dr. Gingerich, Mennonite Historical and Research Committee, 400 College Ave., Goshen, Ind.

Why?

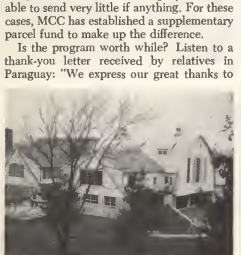
"Why?" was the theme of the Nebraska part of the Iowa-Nebraska district WMSA meeting held May 11 at Beemer, Nebr. The theme was well planned, and included topics on "Why Read?" "Why WMSA?" "Why I Serve?" (a testimonial meeting) and "Why Serve?" an inspirational talk by Marianna (Mrs. Roman) Stutzman, national WMSA Secretary for Home and Special Interests. Congratulations to this district for electing for the first time a District Secretary for Home and Special Interests. Mrs. Herman Yoder, Kalona, Iowa, holds this new office.

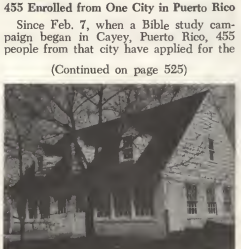
Work Can Be Fun

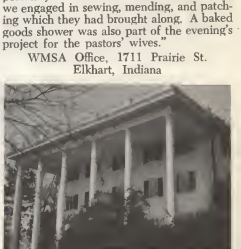
Maurine Sawatzky, secretary of the Mary-Martha circle at Hesston, Kans., sends this report: "Our theme for the past year has been a study of the various mission stations of the Southwestern District Conference. The March theme was "The Work at Wichita"; so the evening's project was a work party for the wives of the pastors of the two Wichita Mennonite churches, Mrs. Leo Miller and Mrs. D. A. Raber.

"We all had an opportunity to become better acquainted with the work at Eureka Gardens and Tenth Street as both women gave us interesting and informative reports of their work and shared with us their concerns and prayer requests. We had an opportunity to visit with them informally as we engaged in sewing, mending, and patching which they had brought along. A baked goods shower was also part of the evening's project for the pastors' wives."

WMSA Office, 1711 Prairie St.
Elkhart, Indiana







The Annual Meeting of the Mennonite Board of Missions and Charities will be held June 16-19 at Christopher Dock Mennonite School, Lansdale, Pa. Grebel Hall (left) will house the cafeteria and dining room, displays, WMSA meeting room, and the auditorium. The Science Building (center) will be the location of information headquarters where lodging arrangements can be made and meal tickets purchased. Offices for Mission Board personnel and rooms for committee meetings will be in the Administration Building (right). Public sessions will be held in a large tent erected on the campus.

RELIEF AND SERVICE

VOLUNTARY SERVICE

Voluntary Service Retreat—Plan now to attend the VS Retreat on Aug. 27, 28 at Camp Luz, Orrville, Ohio. This will be a time of sharing the VS vision in a message by Urie Bender, testimonies from VS-ers and ex-VS-ers, a panel discussion, a VS skit, individual unit reunions, and informal fellowship. This is not only for VS-ers and ex-VS-ers, but for anyone who is interested in the VS program.

Personnel Need—Fellows are urgently needed to serve as camp counselors at Mennonite Youth Village, White Pigeon, Mich., this summer. Unless more fellows become available some of the boys' camps may need to be canceled. For further information, write to SVS Director, 1711 Prairie St., Elkhart, Ind.

I-W SERVICES

Armed Forces Physical Examination—In the March 17, 1960, amendment of Operations Bulletin No. 79 (originally issued July 23, 1952) Selective Service Director Lewis B. Hershey clarified Armed Forces Physical Examinations procedures for I-O registrants. Under earlier provisions, it was possible for a registrant who did not wish to submit to the physical to notify his local draft board that he wished to waive examination rights. The new Operations Bulletin clearly states that waivers will no longer be acceptable and that every class I-O registrant must be ordered to report for the AFPE by his local draft board. Although there is no penalty involved if the I-O registrant ignores this order, fellows are strongly urged to submit to the physical examination. In the past, there have been problems involved in securing releases for I-W's who waived their physicals, and then had physical defects that showed up during their term of service.

Thanks for the Face Lifting—"Eight young folks did a fine job of cutting the long grass on the church premises: Millard Showalter, John Graber, Larry and Lois Kauffman, Ivan and Mary Louise Jones, Clifford and June Lehman." So reads an item in the May 22 issue of the church bulletin of the First Mennonite Church, Indianapolis, Ind., giving credit to five I-W's and several of their wives for plus service rendered.

Hanover Hospital Featured

"They're excellent people, and as workers, they've been a delight to us."

So begins an Associated Press release about I-W's working at the Hanover hospital, Hanover, N.H. The news item adds further:

"Such is the appraisal of 16 Pennsylvania Quakers and Mennonites by George C. Stoddard, personnel director of the Mary Hitchcock Memorial Hospital in this quiet New England College community.

"The Quakers and Mennonites have come to Mary Hitchcock since 1953 under I-W classifications in the Selective Service program. All, as pacifists, have objected to service in the armed forces.

"John Musselman, a Mennonite from Souderton, Pa., is among them. Musselman came to the hospital last year to serve a two-year service obligation as an orderly.

"Until then, the 23-year-old Souderton resident had been a vegetable retailer. Of his present job, he says:

"'It sure is a change. You're Jack-of-all-trades here, but it gives you a chance to meet all kinds of people. At least you feel like you're doing something for someone.'

"Others of the pacifist sects now working here include six Mennonite men and five of their wives. The men, between the ages of 19 and 24, formerly held such jobs as bulldozer operator, house painter, and gas station attendant. Now they work here as operating room technicians, secretaries, cooks, and bakers."

OVERSEAS SERVICE

Unit Leader Analyzes Pax

Enkenbach, Germany—Since 1953, when there were only a few Mennonite young people at Enkenbach, many changes in the structure of the youth program of the Mennonite youth have taken place. The program has grown from informal meetings of several individuals to organized group participation of 35 to 45. The youth group meets on Tuesday evening for Bible study and recreation. "Some of us Pax-ers," says Enkenbach Pax Unit Leader Robert Beyler, Wooster, Ohio, "participate in these meetings, enjoy the fellowship of the German youth, and learn new cultural patterns. In discussion we are confronted with a language barrier, and we feel because of this, our witness to the Mennonite youth here is a 'living witness' rather than verbal." Two Pax-ers help sing in the regular Thursday evening chorus practice with the young people. This chorus sings at various church meetings and special events. Their presence at the Sunday morning worship is also a form of witnessing to the local Mennonites.

Continuing his report of Pax-European Mennonite relationships Beyler states, "Sometimes we meet informally with the youth at the Pax house, and occasionally they invite us to spend an evening with them. These informal meetings prove to be interesting and reveal the real feelings of the participants. Pax-ers, I feel, are appreciated by the young folks because of what we are and have been doing for them and with them. They realize that we are here to help them to live better and at the same time know that we are here instead of being in a branch of the armed forces. The young people of Enkenbach realize that we are doing a good work, but the question which they raise is, Why are you doing it? Do you do it because your government requests this from you, or perhaps to see the other side of the world, or are you really here to serve Christ?"

NEWS BRIEFS

Workers Encounter Caste Prejudice

Calcutta, India—Difficulties have arisen in the Calcutta, India, refugee children's feeding project, report MCC workers Lois Cressman, Kulpsville, Pa., and William Voth, Chilliwack, B.C. From the project's beginning, high-caste people and their leaders have objected to the feeding of children irrespective of caste status. The objectors, too, are very poor, but feel they cannot let their children participate in our program when the center feeds all castes without discrimination. A "sense of dignity" motivates the opposition.

A great deal of fear and tension is apparent among workers as well as among the 25 children who come for their meal despite difficulties. The program is continuing even though only a few come.

Voth also writes of a serious famine afflicting the Lushai Hills area. Transportation problems have hindered feeding efforts. There are reports of starvation deaths and many famine victims are resorting to eating roots. Rats are contributing to the food shortage problem. At the time of bamboo blossoming, rats infested the area and destroyed the fruit-bearing potential of the bamboo plants. After this destruction, the animals invaded the rice crops; one area reports that from 60 to 80 per cent of the December rice crop was ruined.

The famine will probably continue until the October rice crop can be harvested. At the time of his report, Voth said arrangements were being made to have government vehicles transport rice and other products to the famine-stricken area.

Oaklawn Accelerates Fund Raising—The financial push for the Oaklawn Psychiatric Center, Elkhart, Ind., is on, according to the May issue of OPC Newsletter. The aim is to raise a maximum sum of money from the Mennonite constituency in Illinois, Indiana, Michigan, and Ohio by Oct. 1. If the Mennonite constituency can demonstrate its tangible support of this project, it will appreciably strengthen Oaklawn's application for Hill-Burton funds which will be evaluated this fall by the Indiana Hospital Planning and Advisory Committee.

Java Literature Committee Functions—The Literature Committee of the Muria Mennonite Churches in Java is functioning again after a period of inactivity. Immediate plans are to translate a pamphlet about the origin of the Anabaptists into the Javanese language. Christians are repeatedly asking for booklets giving practical instruction on Sunday-school education. Since Mrs. Herman Tan, Indonesian Mennonite, already has material available on this subject which she is eager to translate for teachers, it was agreed that one publication of this type be prepared this year.

A few months ago over 200 Christians from Jordan and Lebanon spent a week together at a Bible conference near Jerusalem. Though representing a great diversity of viewpoints theologically, the Holy Spirit brought them together in marvelous unity around the study of His Word and did a quiet, thorough work in the lives of many. Every evening at an evangelistic service to which the general public was invited, several acknowledged Christ openly.—*Missionary Mandate.*

MISSIONS

MISSION NEWS

An evangelical center has been opened in Brussels, Belgium, which serves several groups in a co-operative way. It serves as the home and center of activities of Mauro Sbolgi, evangelist of the Mennonite mission among Italian and Spanish-speaking immigrants. It is also the meeting place of the Slavic Baptist congregation of the city (the church formerly led by Bro. Charles Grikman) and the office of the Protestant Social Center, an interdenominational social work center.

The Rehoboth Mennonite Church, St. Anne, Ill., will celebrate its eleventh anniversary on Sunday, July 10. Guest speaker will be James Lark, Fresno, Calif., founder of the church and camp.

A hike on Bear Mountain with a service and lunch on the mountain was planned for the afternoon of May 22 by the All-Mennonite New York City Youth Committee.

Rosemarie Freeney of the Bethel Mennonite Community Church, Chicago, was the guest speaker for the graduation program of the Rehoboth Mennonite Kindergarten, St. Anne, Ill. There were 19 children enrolled in the kindergarten this year.

A community farewell was held for the Frank Horsts, Calico Rock, Ark., on May 19. The Horsts are moving to Nampa, Idaho. Menno Ebersol, principal of the Bethel Springs School, Culp, Ark., will take over the pastoral duties of the Bethel Springs Church.

Mary Ellen Hochstetler, Nappanee, Ind., presented an illustrated message of her VS work in Newfoundland at the Englewood Mennonite Church, Chicago, on May 22.

The MYF from the Monterey Mennonite Church, Pennsylvania, recently spent a weekend at the House of Friendship, Bronx, N.Y. They helped paint the outside of the building, cataloged library books, and also sang at the Welfare Island Hospital.

The Eastern Mission Board in its bimonthly meeting on May 10 approved a plan of operation for the subsidiary organization known as Church Investment Associates. The purpose of this organization is to obtain capital funds from the brotherhood on loan for reinvestment in income-producing mission board projects, loans to mission workers, and other related Mennonite Church projects.

A plan for setting up an expanded Pax program on the northern coast of Honduras, emphasizing agricultural service and rural village development, was approved by the Eastern Mission Board. The program is to be based in La Ceiba with a full-time director couple in charge and is to include up to ten men. The administration of this program has been transferred from the Mission Board to the Voluntary Service office.

A farewell service was held for Glen and Elizabeth Good at the Doylestown Mennonite Church on Sunday evening, May 15. The Goods returned to Thionville, France, for their second term of missionary service, arriving in Cherbourg on May 30.

The Omar Stahls, Luxembourg, will be moving to the Saar, now German territory, for the purpose of investigating work for future outreach possibilities. On July 22 the Stahls are expected to arrive at Idlewild Airport for their year of furlough.

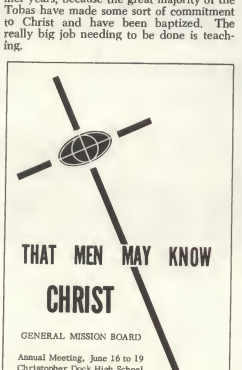
The Good Shepherd Academy building program is steadily going ahead in Ethiopia. The foundation of the first building has been laid. It is hoped that sufficient buildings will be completed or usable so that school can begin on Sept. 15, 1960. From 40 to 50 students are expected for the opening term.

Elizabeth Hostetter, Harrisonburg, Va., left by plane for Ethiopia on May 24. She stopped over in Amsterdam, where she had served under MCC, and was scheduled to arrive in Addis Ababa, Ethiopia, on May 27.

William Hallmans, missionaries on furlough from Central Argentina, will visit the Casselton Mennonite Church, Casselton, N. Dak., on July 10; the Red Top Mennonite Church, Bloomfield, Mont., on July 12; and the Mountain View Mennonite Church, Kalispell, Mont., on July 14.

Lester Blank, missionary to Cuba, preached Sunday morning, May 22, at the Corpus Christi, Texas, Mennonite Mission and in the evening at the Calvary Mennonite Church in Mathis. Bro. Blank and his wife, Mary Lou, had formerly spent a year in Voluntary Service in Mathis. Bro Blank is on an investigation trip to Mexico in the interest of opening mission work among the Indians of Mexico.

In some areas of the Argentine Chaco several new congregations have been formed under the influential preaching of Aurelio Lopez, one of the Indian preachers. He has reported that he has baptized about 100 during the past half year. In general, however, growth cannot be as great as in former years, because the great majority of the Tobas have made some sort of commitment to Christ and have been baptized. The really big job needing to be done is teaching.



Young converts in Sertaozinho, S.P., Brazil, are taking responsibility in a very fine way. In this city two outreach Sunday schools were begun in homes through the initiative of two converts who are Sunday-school teachers.

Erma Grove, missionary in Ghana, will be leaving on furlough on July 16. She plans to spend some time in Europe and to arrive in New York on Aug. 1. Sister Grove had taught school in Ghana, but more recently has been working with women in the villages.

Missionary address changes: Henry Beckers, R. 1, Box 479, Salem, Oreg.; Peter Sawatskys during June and July, 1711 Prairie St., Elkhart, Ind.; Nevin Horsts, 1916 Lincoln Highway East, R. 4, Lancaster, Pa.; Don Jacobs, R. 1, Lancaster, Pa.; Harvey Millers, 22 rue Mathias Koener, Esch-sur-Alzette, Luxembourg.

George Smoker, missionary in Tanganyika, has been ill for the past several weeks with a persistent fever. Further diagnosis at the Shirati hospital revealed that he had contracted bilharzia, a tropical disease rarely known among white persons. With treatment the fever took a turn for the better. Sister Dorothy Smoker has returned to Bukiroba to complete her Bible school classes. This development has brought about a change in furlough plans for the Smokers who were expecting to leave Tanganyika on June 8. They are still keeping the booking across the Atlantic, however, expecting to arrive in New York on July 25.

On the weekend of May 5, 25 pupils with their teachers trekked over 20 miles of rugged mountainous country from Bedeno to Debre, Ethiopia, to attend the annual Spiritual Life Conference.

Perry Blosser, bishop in the Iowa-Nebraska Conference, was found dead in his home at South English, Iowa, on May 25. He was the father of Eugene Blosser, missionary on furlough from Japan. Herman Ropp, a member of the General Mission Board, represented the Board at the funeral.

Alvin Hostetlers, missionaries on furlough from India, will be speaking at Lee Heights Community Church, Cleveland, Ohio, June 5; Salem Mennonite Church, Wooster, Ohio, June 7; Berlin Mennonite Church, Berlin, Ohio, June 8; Rockview Mennonite Church, Youngstown, Ohio, June 9; Otelia Mennonite Church, Mt. Union, Pa., June 12; and the Jefferson Street Mennonite Church, Lima, Ohio, June 24. Tentatively on the Hostetlers' schedule are Friendship Mennonite Church, Bedford, Ohio; Casselman Mennonite Church, Grantsville, Md.; Mattawana Mennonite Church, Mattawana, Pa.; and Tressler Mennonite Church, Greenwood, Del.

Elkhart, Ind.—A new organization for the advancement of Gospel broadcasting has been initiated by Clarence C. Moore, president of International Radio and Electronics Corporation of this city.

To be known as FRED (Foundation for Radio and Educational Development), the organization's purpose is to promote, develop, and help finance Gospel broadcasting. It will endeavor to help Christian radio agencies obtain materials, transmitters, and all types of equipment for radio broadcasting at prices especially geared to Christian work.—EFMA.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. James Bomberger has succeeded Bro. Paul Kraybill as editor of the **Missionary Messenger**, official organ of the Eastern Board of Missions and Charities. Bro. Kraybill becomes associate editor succeeding Bro. J. Lester Brubaker.

Speakers in an Ascension Day meeting at Conestoga, Morgantown, Pa., were Winfield Buth, Barto, Pa.; Paul Hartz, Elverson, Pa.; Luke L. Horst, Mohnton, Pa.; and Abner Stoltzfus, Atglen, Pa.

Bro. O. O. Miller spoke on world-wide relief needs at Iowa Mennonite School on May 18.

Guest speaker at Alpha, Minn., on May 22 was **Bro. Glenn Martin**, Denver, Colo.

Bro. J. L. Hershberger, veteran minister at Kalona, Iowa, celebrated his ninetieth birthday on April 15.

The Central Christian High School choir from Hutchinson, Kans., gave a program at Harper, Kans., on May 15.

Bro. Oliver M. Keener, Harrisonburg, Va., brought the morning message at Salford, Harleysville, Pa., on May 15.

Bro. J. J. Hostetler, Peoria, Ill., spoke in an Ascension Day Sunday-school meeting at Emma, Topeka, Ind.

Bro. Clayton Diener, M.D., Haven, Kans., spoke at a Family Conference at Mission, Kans., on May 22.

The Bossler congregation, Elizabethtown, Pa., has built a cabin at Camp Hebron, Halifax, Pa.

Bro. Rudy Stauffer, Orrville, Ohio, gave a presentation of Christian cartoons in film at Neffsville, Pa., on May 15.

The Clinton Brick MYF, Goshen, Ind., visited the Gospel Book Store at Goshen on May 11 to become better acquainted with Mennonite Publishing House and its services to the church.

Guest speaker at the Mennonite Businessmen's Luncheon, at Kitchener, Ont., on May 28 was Hans de Boer, author of **The Bridge Is Love**.

Bro. C. F. Derstine, Kitchener, Ont., spoke at the fiftieth anniversary services at Altoona, Pa., on May 29. On the three following evenings he spoke there concerning the seven churches of Asia, and from Thursday to Sunday, June 5, he spoke in a prophecy Conference at Martinsburg, Pa.

Sister Mary Royer, Goshen, Ind., spoke to the Bethel Day Nursery parent meeting in Chicago on May 21 concerning "The Importance of Books for Preschool Children."

The Ann Street Church in Peoria, Ill., where an enlarged building was dedicated on May 29, was begun as a mission in 1919. Bro. I. J. Hostetler is the present pastor and Bro. Paul N. Miller is assistant pastor. The total seating capacity of the new church is at least 240.

Bro. Dale Nofziger, Bedford, Ohio, spoke to the Mennonite Student Fellowship at Columbus, Ohio, on May 22.

The Tuttle Avenue congregation, Sarasota, Fla., conducted a vesper service with the Tampa congregations at Camp Florida near Tampa on May 22. Summer camps for children will be conducted at this camp in August.

The Homemakers of the Blooming Glen, Pa., congregation held their monthly meeting on May 25 in Pearl Buck's barn.

A Spiritual Life Conference was held at Deep Run, Pa., on May 26 with Curtis Bergey and James Thomas as speakers.

Bro. Alvin Hostetler and wife, on furlough from India, spoke at Salem, Wooster, Ohio, on June 7, and at Casselman, Grantsville, Md., on June 10.

Bro. Hiram Hershey directed a ninety-voice community chorus in the singing of "Elijah" at the Souderton, Pa., High School on May 15.

Bro. Abner G. Stoltzfus, Atglen, Pa., spoke in both services at Oak Grove, Smithville, Ohio, on May 15.

Bro. Walter Smeltzer will serve as assistant to the pastor at Bon Air, Kokomo, Ind., this summer.

Bro Paul O. King, who has been spending a year in seminary at Goshen, is returning to his former charge at Bethel, Chicago, Ill.

Bro. Don Blosser, a seminary student at Goshen, will serve as pastor at Freeport, Ill., during the summer months.

Sister Katie Saltzman, who for twenty-five years has been active in home department work in Kansas City, spoke at Pennsylvania, Hesston, Kans., on May 22.

Bro. Virgil J. Brenneman, of the Student Services Committee, met with students on the University of Illinois campus on May 20. Bro. Brenneman and his wife spoke on family life topics at Maple Grove, Topeka, Ind., on May 22.

Bro. Harold Kreider, Goshen, Ind., preached at the Mennonite Community Church in Chicago on May 22.

Missionary speakers at Steelton, Pa., were Clyde Shenk and wife from Tanganyika on May 22, and Simeon Hurst, also from Tanganyika, on June 2.

Sister Rhoda Wenger, Tanganyika, spoke at Riverside, Harman, W. Va., on May 29.

Sister Maud Eby has retired after forty-two years of service as secretary-treasurer of the senior sewing circle at Lititz, Pa.

Ascension Day speakers: at Indiantown, Ephrata, Pa., Elmer Martin and David N. Weaver; at Martindale, Ephrata, Pa., Stanley Beidler and John C. Rohrer.

The Iowa Mennonite Historical Society held its annual meeting at Iowa Mennonite School on May 30.

Bro. Erie Sauder, treasurer of the Ohio Mission Board, spoke at Wadsworth, Ohio, on May 29.

The following conference representatives attended the Sunday School Orientation Conference at Scottdale, May 23, 24: Arnold Shantz, Alberta - Saskatchewan; Melvin Nussbaum, Allegheny; David Showalter, Conservative; Kermit Styer, Franconia; Donald Yoder, Indiana-Michigan; Floyd Steckley, Iowa-Nebraska; Ira D. Landis, Lancaster; Lester Mann, North Central; Floyd C. Headings, Ohio and Eastern; Oscar Snyder, Ontario; Ronald Zehr, Ontario A.M.; Amos Conrad, Pacific Coast; Dale Martin, South Central; Galen Buckwalter, South Pacific; Lester Shank, Virginia. Two attendants were from pioneer Mennonite Sunday schools, Paul M. Roth, who spoke at the closing banquet, is pastor of the Masontown, Pa., congregation, which started the first Mennonite Sunday school in the United States in 1842. Bro. Floyd C. Headings is from the South Union congregation, West Liberty, Ohio, which has the longest, continuously operated Mennonite Sunday school in the United States. It was begun in 1863. Other non-Scottdale participants in the conference were A. Grace Wenger, one of the curriculum writers; J. J. Hostetler, Acting Field Secretary for the Committee on Christian Education; and Willard Claassen, Executive Secretary of the General Conference Mennonite Board of Education and Publication.

Calendar

Annual meeting, North Central Conference, Detroit Lakes, Minn., June 10-13.
North Central Sunday School Workers' Conference, Mission Board Meeting, and Church Conference, Detroit Lakes, Minn., June 10-14.
Annual meeting, Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 16-19.
Laurelville Mennonite Camp: Johnstown Youth Retreat, June 16-19; American S.S. Union, June 20-24; Boys' Camp, June 23-30; Girls' Camp, July 2-9; Junior High I, July 9-16; Junior High II, July 16-23; Youth Camp, July 23-30; Family Week, July 30 to Aug. 5; Music Conference, Aug. 6-13; Missionary-Bible Conference, Aug. 13-20; Business Men's Family Week, Aug. 20-24.
Camp Lu: Brethren Camp, June 18 to July 2; Boys' Camp, July 2-9; Girls' Camp, July 9-16; Junior High, July 16-23; MYF, July 23-30; Boys' Mission Week, July 30 to Aug. 6; Girls' Mission Week, Aug. 6-13; Mission Workers' Retreat, Aug. 15-20; Youth for Christ Camp for Juvenile Delinquents, Aug. 21-26; VS Reunion—MRSC, Aug. 26-29.
Little Eden Camp: Boys and Girls, June 27 to July 6; Junior High, July 6-16; Senior High and Teen Age, July 16-23; Home Builders, July 23-30; Christian Business and Professional, July 30 to Aug. 6; Christian Fellowship and Family Week, Aug. 6-13; Farmers' Week, Aug. 13-20; Rest, Relaxation, and Meditation, Aug. 20-27; Senior Adult Camp, Aug. 27 to Sept.
Camp Menno-Haven, Tiskilwa, Ill.: MYF Retreat, July 1-3; Junior, July 4-9; Junior-Hi, July 11-16; Junior, July 18-23; Adult Week, July 23-30; Adult Week, 15-21.
Black Rock Retreat: Pioneer Camp, Fellows and Girls (16 years and older), June 20-25. Girls' Camp I (9-10), June 27 to July 2; Girls' Camp II (11-12), July 4-9; Girls' Camp III (9-10), July 11-16; Boys' Camp II (11-12), July 18-23; Junior High, Boys and Girls (13-15), Camp I, July 25-30; Camp II, Aug. 1-6. Youth Retreat (16 years and over), Aug. 7-13. Music Conference, Aug. 17-21. Family Week, Aug. 22-29.
Lakeside Mennonite Camp: Pershing State Park, Leclede, Mo. Junior Camp (9-13), July 18-23. Senior Camp (14 and older), July 25-30. Family Camp, July 30 to Aug. 6.
Annual meeting, Allegheny Mission Board, Masontown, Pa., July 8.
Annual meeting of Alberta-Saskatchewan Conference and associated meetings with West Zion congregation and, at United Missionary facilities at Didsbury, Alta., July 16-19.
Annual meeting, Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 28-29.
Annual meeting, Allegheny Conference, Allensville, Pa., July 29, 30.
Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4.
Annual business sessions, Indiana-Michigan Workers' Conference, Goshen College, Goshen, Ind., Aug. 4.
1960 Sunday School Convention at Goshen College, Goshen, Ind., Aug. 4-7.
Annual meeting, Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation.
Annual Conference Conference, Freeport, Aug. 11-13.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 16-18.
Annual meeting, Conservative Mennonite Conference, Kalona, Iowa, Aug. 16-19.
Annual Church-wide MYF Convention, Hesston, Kans., Aug. 18-21.
Ohio Christian Workers' Conference, South Union, West Liberty, Ohio, Aug. 21-23.
Church School Day, Aug. 28.
Annual meeting, Mennonite Board of Education, Goshen College, Goshen, Ind., Oct. 21, 22.

Bro. C. Warren Long, pastor at Tiskilwa, Ill., has installed a Dial-a-Devotion service. The first thirty-six hours brought in 256 calls.

Bro. John Drescher and family, Marshallville, Ohio, recently enjoyed a period of rest and relaxation at Winona Lake, Ind.

Bro. Simeon W. Hurst, Tanganyika, discussed the Book of Philippians in the annual Bible meeting at Elizabethtown, Pa., May 28, 29.

Bro. William Swartley, music secretary of the Franconia Conference, participated in a Music Conference at Lambertville, N.J., on June 5. Bro. Warren M. Wenger, pastor at Lambertville, is resuming an adult Bible class in his home at the request of the people in the community.

The Rock of Ages broadcasting group from Denbigh, Va., gave programs at Frazer, Rocky Ridge, and Finland in Pennsylvania, May 28, 29.

The Berea congregation, Alma, Ont., gave a program at the Fordwich Brethren in Christ Church on May 29.

Bro. J. D. Graber, Elkhart, Ind., is serving as guest speaker for the Ontario Mennonite Conference, June 7-9.

An addition to the church building at Allemands, La., is under construction.

The Paradise Valley Conservative Mennonite Church of Phoenix, Ariz., held its first service in the new church building on May 22. There were 64 in Sunday school. The summer Bible school will be held June 6-17. Pray for this new witness.

The Frank Horst family recently gave programs of Gospel music to the following groups in Arkansas: Mountain View at Buffalo; Bethel Springs at Culp; Arbanner at Mountain View; Mt. Joy at Optimus; and Hillcrest Home at Harrison. The Horst family is moving to Nampa, Idaho.

Construction has begun on the new church building at Fairview, Mich. The new building will be just north of the present structure.

Bro. Ross Goldfus, former missionary in Argentina, spoke at Towamencin, Kulpsville, Pa., on May 13.

Ordination services were held at Nappanee, Ind., on May 8, when Clyde L. Hershberger and Alvin R. Miller were ordained to the office of deacon.

New members: seven by baptism at Denbigh, Va., on May 4; one on confession of faith at Iowa City, Iowa, on May 15; eight by baptism at Hinkletown, Ephrata, Pa., on April 24; seventeen by baptism and two by letter at Marion, Howe, Ind., on May 1; fifteen by baptism at Chestnut Hill, Columbia, Pa., on May 21; nine by baptism and four by transfer at Oak Grove, Smithville, Ohio, on May 22; four by baptism and one by reinstatement at Beaverdam, Corry, Pa., on May 15; one by baptism at Nashwauk, Minn., on May 15; five by baptism and one on confession at Cedar Grove, Manistique, Mich., on April 24; two by baptism and six by letter at Tiskilwa, Ill., on May 15; one by baptism at Greenmonte, Greenville, Va., on May 15; one on confession of faith at Petoskey, Mich., on May 22.

Commencement speakers: Carl Kreider, Bethany Christian High School (82 graduates), May 27; Arvilla, Ind., High School, May 16. J. Lawrence Burkholder, Kouts, Ind., High School, May 26. Robert Garber, Nampa, Idaho, Christian Day School (3 graduates), May 23. Paul Brunner, Sonnenberg School (9 graduates), May 27. Robert Detweiler, Johnstown Mennonite School, May 23. Paul Erb, Rockway Mennonite School, Kitchener, Ont., June 3.

Baccalaureate preachers: Nelson Kanagy at West Liberty, Ohio, High School, May 22; John S. Steiner for Bethany Christian High School at College Auditorium, May 22; Herman Ropp, Iowa Mennonite School, May 22; Roy J. Roth, Siletz, Oreg., High School, May 29; Clifford King, Cheraw, Colo., High School, May 15.

The ninth grade of a Jewish school in New York recently spent seven days at the country home and cabin of Abner Stoltzfus. They toured Lancaster County and on Sunday heard Bro. Abner preach at the Maple Grove Church.

The Musoma Book Shop, the Publishing House's third overseas bookstore, opened June 1 at Musoma, Tanganyika, under the management of Sister Grace Stauffer. The other two bookstores are at Addis Ababa, Ethiopia, and Campinas, Brazil.

Announcements

Anniversary meeting at Gaithersburg, Md., with Russell Baer and Lloyd Hartzler as speakers, June 19.

Grant and Ruth Stoltzfus in a Family Life Conference at Walnut Creek, Ohio, June 10-12, and at Huntington Ave., Newport News, Va., June 19.

One hundredth anniversary of the coming of the Amish Mennonites to the Gridley, Ill., area will be celebrated by the Mennonite churches of Flanagan, July 30, 31.

A Writers' Fellowship will be held at Christopher Dock Mennonite School on June 16, 4:00 to 7:00 p.m. Ellrose Zook will speak, and Paul and Alta Erb will assist in a discussion period. Anyone interested is invited.

Dedication services at Plains, Lansdale, Pa., Sunday, 2:00 p.m., June 12, with Harold S. Bender as speaker. Services also Saturday evening and all day Sunday.

Froh Bros. Homestead reunion, Sturgis, Mich., 10:00 a.m., July 3.

Milo Kauffman, Hesston, Kans., in Stewardship Conference at Congregational Mennonite, Marietta, Pa., June 11, 12.

Missionary Orientation Conference at Salunga, Pa., July 2-9. Speakers include Merle Eshleman, John R. Mumaw, and Ellrose Zook.

Ruth Roth, Illinois Library Secretary, at Tiskilwa, July 10.

Rocky Mountain Area ministers' meeting with H. S. Bender and Allen Erb as speakers at Rocky Mountain Camp, July 1, 2. Colorado Christian Workers' Conference follows, beginning afternoon of July 2. Dedication service for the new camp chapel, July 4.

New telephone number for John Wickey at Jetson, Ky., Lakeview 6-4611.

Annual meeting of Mennonite Nurses' Association at Christopher Dock School, Lansdale, Pa., June 17, 18. Executive Board Meeting, Friday, 8:30 a.m. Annual business and program meeting, Saturday, 8:30 a.m. All interested persons are welcome. The Franconia Mennonite Nurses' Association invites all nurses and their families to a picnic supper and period of fellowship Saturday, 4:00 to 7:00 p.m.

Clyde Mosemann, Uruguay, at Chestnut Street, Lancaster, Pa., June 12.

Don Augsburger, Harrisonburg, Va., Youth and Home Conference at East Chestnut, Lancaster, Pa., June 25, 26.

Sunday-school meeting with Paul Erb, Scottdale, Pa., and Wilmer M. Eby, Sheridan, Pa., as speakers, at Stony Brook, York, Pa., evening of June 11 and all day June 12.

Mennonite Teachers' Association is sponsoring a meeting of all Mennonite teachers of both public and private schools, at 2:30 p.m., June 18, at Christopher Dock Mennonite School.

Ray Bair, Louisville, Ohio, speaking to North Scottdale and Kingview MYF retreat, Dunbar Mountain, Pa., June 24-26.

B. Charles Hostetter and quartet: June 9, Stahl, Johnstown, Pa.; 10, Central School Auditorium, Lowville, N.Y.; 11, Free Methodist Youth Conference, Lamar, Pa.; 12 a.m., Locust Grove and Barrville, Belleville, Pa.; 12, p.m., Maple Grove, Belleville.

Lester T. Hershey, Luz y Verdad pastor, June 12, a.m., Christian Street, and p.m., Bridgeport Spanish, Lancaster, Pa.; July 1-3, Riverdale Missionary-Prayer Conference, Milverton, Ont.

Visiting speaker at the Sixth Mennonite Sunday School Convention to be held at Goshen, Ind., Aug. 4-7, will be William L. Howse, Director of the Education Division of the Sunday School Board of the Southern Baptist Convention. Other speakers, who will emphasize the theme of the conference, "Spiritual Unity Through Christian Teaching," are Paul Mininger, Peter Wiebe, Roy S. Koch, A. J. Metzler, and Edward Stoltzfus. The Convention Director will be J. J. Hostetler; the Convention Moderator, Don Augsburger; the Worship Leader, John M. Drescher; and the Music Leader, John P. Duerksen.

Announcement: Program Builder, we regret to announce, will be late this quarter in reaching the churches. In next week's issue of the GOSPEL HERALD will appear a brief summary of programs for the month of July. The next issue of Program Builder will contain four months of programs—July, August, September, and October. The first issue of Builder will contain program material for November.

Evangelistic Meetings

Noah Hershey, Parkesburg, Pa., at Farr Creek, Elkton, Md., June 26 to July 3. **Kenneth Good,** Morton, Ill., at Swamp, Quakertown, Pa., May 19-26. **Robert Johnson** in his home church at Pueblo, Colo., May 1-15. **George R. Brunk** in a tent evangelism campaign near Middlebury, Ind., sponsored by the Conservative churches of the area and a number of Mennonite churches, July 3-17. **Wilbur Yoder,** Middlebury, Ind., at Casselman, Grantsville, Md., June 20-26.

In the first meeting of the Augsburger campaign at Allentown, Pa., about 3,000 persons attended.

Members of Christian churches in Japan now number 668,258, or 0.7 per cent of that proportion of the population which belongs to some organized religious body. Of the total, Protestants number 376,357 in 3,100 churches; Roman Catholics, 266,608 in 725 congregations; and Russian Orthodox 25,293 in 105 churches. The figures are given in the **Japanese Christian Year Book.** Figures for adherents of other religions are not known.—EPS, Geneva.

BROADCASTING

(Continued from page 519)

Bible course, "The Life of Christ." This campaign, was initiated by Israel Garcia, well-known pastor and evangelist in Puerto Rico. Of the 455 applicants, 30 have already graduated from this course. New names continue to come in almost daily from Cayey.

Heart to Heart's Tenth Anniversary

During these past 10 years, under God's guidance and help, the one lone broadcast of 1950 has expanded to include 55 stations. These are scattered throughout the U.S.A., in Canada, Alaska, the Virgin Islands, and Okinawa.

So as an anniversary gift **Heart to Heart** presents the attractive Homemaker's Calendar, dating from July, 1960, to June, 1961. It contains 12 pictures of home and family living—one for each month. You will enjoy glancing at these lovely photos from time to time as they beautify your kitchen wall.

You are invited to request your free Homemaker's Calendar from **Heart to Heart**, Harrisonburg, Va.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

TO BE NEAR TO GOD

(Continued from page 515)

Hearers and doers, let us work, for the night cometh when all doing will have ceased.

Saturday, June 18

Stewards. Read I Cor. 4:1, 2; I Pet. 4:10.

There will come a day of accounting. God has entrusted to us material things for which we must give an answer. Our obligation must make us careful in the use of our possessions, to remember they do not belong to us, to keep or dispose of them as unto the Lord.

But above the privilege of being stewards of things, we are stewards of the grace of God. Through His grace we find the service He means our lives to give. All Christians are Christians because of the manifold grace of God. There must be a witnessing and sharing of the knowledge of the great salvation and all that goes with it.

Stewards of God's grace, let our highest motive be faithfulness to the Lord Jesus.

—Sadie Hartzler.

REPORT FROM DURHAM

(Continued from page 511)

this attitude of the churches were changed, the battle for equality would be more than half won.

This third position is the minimum which would be consistent with our Mennonite concept of the church, and it is a deep satisfaction to know that we have officially, both in our conference organizations and in our schools, accepted this position and acted upon it. Further, our response through MCC and Voluntary Service has been a worthy example of Christian love in action.

This, then, is the way things stand at the present time. For some of us who are living daily in the midst of this situation, who know personally some of the young people involved, who see every day the ugly blight of discrimination blasting the hopes of hundreds of worthy young men and women and destroying the testimony of the Christian Church at home and abroad, the question of our own attitude and of participation in this and similar crusades is unavoidably raised. Does the Mennonite Church, with its unique history and witness to nonresistant love, have a special responsibility in this time of trouble and tension? Is there something we can and should do?

THE UNITY WHICH IS OURS

(Continued from page 506)

neither ordination, nor wealth, nor education, nor race, are to destroy this precious reality. For this reason (the fact that we are all brethren and sisters in Christ) we practice Christian mutual aid. For this reason we celebrate the fact that we are all on one level in Christ by the washing of the saints' feet. For this reason we follow Christ's instruction as to the "brotherly address" when we see our brother sin. Matt. 18. For this reason we marry those of like precious faith. It is a glorious experience to belong to the one body of Christ, to be a part of the new society which He is creating in the Holy Ghost.

The church of Christ is to be kept holy. For this reason we practice church discipline. This means that the church uses every means at its disposal (preaching, teaching, counseling, encouragement, warning) to try to bring every member to full maturity in Christ. Only those who reject all help are to be excommunicated—and then never as punishment, only for their redemption, and to clear the good name of the church. Menno Simons made it clear that it was only the reprobate, not the weak, who were to be expelled.

We believe in the New Testament doctrine of absolute love and nonresistance to evil men and their injustice. We turn the other cheek when smitten. We do not resort to litigation to force people to render us justice. We do not believe that the maintenance of law and order (as constables, sheriffs, policemen) is our task. We are not able to destroy men's lives either in private feuds or in national wars. We understand the New Testament to ask us to conform our lives to the Prince of Peace, to follow in the footsteps of Him "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself" to the righteous Judge. I Pet. 2:21-23. We understand that we may be called upon by God to suffer evil or railing, but that through it God has designed a blessing for us. I Pet. 3:9. (Read Rom. 12:18-21.) We hold this position not in a Pharisaical, "better than thou" attitude, but humbly, for we believe it is Christ's will for His disciples. We do not claim to have an answer for every problem the state may face. It is enough that we know and follow Christ's will for us as His unworthy children.

No less than any Protestant body do we cling to the glorious New Testament truth of full justification by faith. But we believe that Christendom has for much of its history clung one-sidedly to justification, without accepting the equally clear obligation to a life of holiness and obedience. We do not believe that a holy life, lived in the power of the Holy Spirit, is any denial of justification, or of our need of grace. It is pathetic that only a few small Christian bodies make much of holiness. Much of professing Christendom ignores the sub-Christian living of its members, tolerating sins which we believe Apostolic Christianity would make censurable within the body of Christ: playing cards, gambling, drinking, smoking, dancing, wearing jewelry, attending the theater. We are not advocating the immediate expulsion of a person who does not manifest full maturity of Christian faith and experience; but we are insisting that the church cannot take an attitude of indifference toward such evidences of worldliness. There must be firm teaching to build conviction; there must be personal appeals in pastoral visitation; there must be spiritual entreaty to live a life more worthy of the name of Christ. In the end those who are born again will come to obedience, while those who are believers only in name will withdraw rather than conform. He who has the anointing of the Spirit (I John 2:20, 27) will be so taught of God (I Thess. 4:9) that he will inwardly desire to become a more spiritual man.

The writer believes that he is fairly well acquainted with our brotherhood, and he is fully confident that we do desire to remain a sound and evangelical church; modernism is to have no place among us. We want to have a genuine heart religion, not one of outward form alone. We want the new life in Christ to be in evidence in all the members of the church, although we know that we will always have some babes in Christ along with the more mature. We want to be a church which believes in and practices missions and evangelism. We want to maintain believers' baptism and the life of redeemed discipleship which such baptism symbolizes. We want to have the love of Christ in our hearts, and be nonresistant by personal choice and conviction. We want to maintain a "tension" with a Christ-rejecting world, by witnessing against its carnality and sin. We want to dare to be different in character and life from those who do not know the Lord. We want to follow the Bible as those who believe that it was given to be obeyed: this applies not only to the moral law, but also to the ordinances and restrictions. We want a careful Christian life, the type which lets a conscience against any violations of Christian holiness. We want strong Christian homes, prepared for by a conversion which is sound and thorough, and by a courtship which is pure and holy, a marriage in which the vows are held sacred and inviolable, a marriage in which the partners are committed to each other for life with no reservations. And finally, we want the optimism of a robust Christian faith, the confidence that the Lord Jesus Christ is the One who possesses all authority in heaven and on earth, and who is able to keep us all unto His heavenly kingdom. To Him be all the glory, world without end, Amen.

Goshen, Ind.

OUR READERS SAY—

(Continued from page 506)

sent tasks. Praise overcomes rebellion. The Lord has been good to me. He has kept us all in health, given me an understanding husband, helpful friends, food, clothing, comfortable home, strength, wisdom, and faith for everyday living. "Be gone, devil, I feel better when I rejoice in the Lord."

"Come, Thou Fount of ev'ry blessing, tune my heart to sing Thy grace; streams of mercy, never ceasing, call for songs of loudest praise."

"Though the work of life be lowly,
Let me true and faithful be.
This the thought that makes it holy,
Christ has set the task for me."

—Mrs Raymond Swartz, Mt. Morris Mich.

* * *

The GOSPEL HERALD was my way of keeping informed concerning the activities of the Mennonite Church while in medical school.—Elton Lehman, Kidron, Ohio.

* * *

This concerns the discussion on capital punishment by Bro. Hershberger in recent issues. After reading Num. 35:16-21 I feel that God intended a murderer to be executed. According to my knowledge this concept of justice has never been altered. Paul rather strengthened this method in Rom. 13:2-4. . . .

When an individual cannot or will not be converted so that he can be accepted by society, then it is the duty of the state to take over. It is evident that Christians have failed in many areas of our society, but this is not a reason for allowing lewd characters to publish and sell books to influence public opinion into allowing sexual perverts and malignant persons to circulate among our children and grandchildren. Our parole officers can cite many cases of this type of parolee who never reform. Whenever a sex crime is committed, officials usually check the whereabouts of parolees. . . .

We are so obsessed by the CO idea that we sometimes accept naive propaganda directed to us and sponsored by groups endeavoring to further their own interests. I am opposed to participation in conflict and I am also opposed to supporting movements with apparent ulterior motives. . . .—Ira Hartz, Elverson, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bair, David L. and Naomi L., Chicago, Ill., first child, Patricia Lynn, born April 14, 1960, received for adoption, April 23, 1960.

Derstine, David F., Jr., and Maxine (Troyer), Blooming Glen, Pa., fourth child, second son, John Pierce, May 6, 1960.

Detwiler, Carl and Ellen (Martin), West Montrose, Ont., second child, first son, Clifford Dale, April 26, 1960.

Diller, Eugene and Donna (Graber), Hesston, Kans., second child, first son, Timothy Elwood, May 4, 1960.

Gable, Chester and Lorene (Smith), Orrville, Ohio, third child, second daughter, Barbara Jean, May 13, 1960.

Gingerich, James and Roberta (Janzen), Rochester, N.Y., first child, Lynette Mae, May 13, 1960.

Halteman, Ralph L. and Tillie (Burkholder),

Red Lake, Ont., first child, a son, R. Loye, April 30, 1960.

Heebner, Albert and Kathryn (Steinly), Danville, Pa., fifth child, third daughter, Dorothy Louise, May 8, 1960.

Herr, Edward and Delia (Leichty), Goshen, Ind., third child, second son, Alan Chris, May 11, 1960.

Hess, Homer G. and Dorothy Mae (Shultz), Marietta, Pa., third daughter, Sharon Joy, May 10, 1960.

Hochstetler, Lonnie and Shirley (Bontrager), Lagrange, Ind., first child, Daryl Wayne, April 30, 1960.

Hostetler, Elmer and Miriam (Yoder), Milford, Del., second child, first daughter, Julia Ann, May 6, 1960.

Hostetter, Kenneth and Arlene (Rutt), Topeka, Kans., first child, Stephen Allen, April 5, 1960.

King, Wayne D. and Clara (Mast), East Peoria, Ill., third child, second son, Ronald Dean, May 8, 1960.

Lapp, Isaac and Ruth (Metz), Gap, Pa., third child, second son, Jonathan Dean, May 17, 1960.

Martin, Emerson and Thelma (Bitikofer), Quakertown, Pa., first child, Dean Emerson, April 23, 1960.

Mast, John A. and Mildred (Swartz), Lederach, Pa., second son, Keith Allen, May 16, 1960.

Miller, Jack and Martha (Roth), Wooster, Ohio, third child, second son, Timothy Lee, April 9, 1960.

Miller, Wilbur W. and LeAnna (Swartzendruber), Manson, Iowa, second child, first daughter, Janis Louise, April 19, 1960.

Moore, Vernon O. and Edythe (Barnhart), Hagerstown, Md., first child, Mary Esther, March 18, 1960.

Petre, Merle H. and Peggy (Davis), Keedysville, Md., second daughter, Miriam Ethel, May 15, 1960.

Richard, Elmer and Eunice (Amstutz), Creston, Ohio, fourth child, third son, Kent Edwin, May 14, 1960.

Ruth, Donald K. and Esther (Kratz), Harleysville, Pa., second child, first daughter, Gina Kaye, April 29, 1960.

Schrock, Truman William and Nettie Marie (Miller), Kalona, Iowa, fourth child, third son, James William, May 13, 1960.

Shirk, Phares H. and Vera (Martin), Narvon, Pa., sixth child, third daughter, Gladys M., April 16, 1960.

Shrock, Mose, Jr., and Mary Etta (Mishler), Topeka, Ind., second son, Leon Jay, May 10, 1960.

Weaver, Henry M. and Esther (Stauffer), Wernersville, Pa., fourth child, second daughter, Charlene Kay, May 14, 1960.

Weaver, Paul M. and Ruth (Petre), Carlisle, Pa., fifth child, second son, Nathan Ray, May 12, 1960.

Webb, John and Shirley (Burtraw), Pueblo, Colo., a daughter, Valerie Elaine, May 17, 1960.

Yantzi, Hubert and Dorothy (Erb), Wellesley, Ont., third child, first daughter, Grace Ann, April 26, 1960.

Yoder, Wilbur and Dorothy (Yoder), Columbiana, Ohio, fifth child, second daughter, Emily Rhoda, May 20, 1960.

A little boy started to Sunday school with two nickels, one for the Lord, and one for himself. On the way to church he lost one of them. "There goes the Lord's nickel," he said. What the boy uttered concerning his loss is a reflection of the mind of many grownups. It is always the Lord's money that is lost. . . . Power will come upon the church that plays square with God.—*The Watchword.*

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Daigle—Wallace.—Simeon Joseph Daigle and Barbara Wallace, both of Chicago, Ill., Englewood cong., by Laurence M. Horst at the church, May 28, 1960.

Gerlach—Harnish.—John David Gerlach, Mountville (Pa.) cong., and Mary Jane Harnish, Manheim, Pa., Erisman cong., by Homer D. Bomberger at the Erisman Church, May 21, 1960.

Horst—Burkholder.—Rufus Burkholder Horst, Sheridan, Pa., and Margaret Good Burkholder, Ephrata (Pa.) cong., by Mahlon Zimmerman at the Texter Mt. Mennonite Church, May 21, 1960.

Jantzi—Martin.—Jim Jantzi, Wood River, Nebr., cong., and Joan Martin, Yellow Creek cong., Goshen, Ind., by Virgil Brenneman at Goshen, April 23, 1960.

Jones—Harshberger.—Ivan Edward Jones, Speedway, Ind., Elm Cleve Cloud cong., and Mary Louise Harshberger, Goshen, Ind., Pleasant View cong., by Edward D. Jones at the Pleasant View Church, April 2, 1960.

Kucinskas—Wonderly.—Helmut Kucinskas, Chicago, Ill., and Bernice Wonderly, Chicago, Ill., Englewood cong., in Indiana, April 2, 1960.

Miller—Siegrist.—Andrew G. Miller, Erisman cong., Manheim, Pa., and Naomi P. Siegrist, Erb cong., Quitz, Pa., by Homer D. Bomberger at the Erb Church, May 12, 1960.

Rolon—Rolon.—Miguel Angel Rolon and Lydia Rolon, both of the Calvary cong., La Plata, Puerto Rico, by Addona Nissley at the church, April 16, 1960.

Santiago—Rivera.—Teodoro Santiago, La Plata, Puerto Rico, cong., and Amelia Rivera, Rabanal cong., Puerto Rico, by Addona Nissley at the Rabanal Church, April 23, 1960.

Santini—Cruz.—Domingo Santini and Graciela Cruz, both of Rabanal de Cidra, Puerto Rico, by Addona Nissley at the home of the bridegroom, March 24, 1960.

Wenger—Shelly.—Earl D. Wenger, Manheim (Pa.) cong., and Anna Lois Shelly, Gantz cong., Manheim, Pa., by Homer D. Bomberger at the Gantz Church, May 7, 1960.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Artie M., daughter of Noah C. and Theresa (Stutzman) Yoder, was born Nov. 6, 1891, in Howard Co., Ind.; died at the Gerber Memorial Hospital, Fremont, Mich., Dec. 28, 1959, after an illness of 2 months; aged 68 y. 1 m. 22 d. On March 12, 1911, she was married to Ray E. Bontrager, who survives. Also surviving are 2 sons (Harold, Kalamazoo, Mich.; and Arden, Harrisonburg, Va.), 3 grandchildren, one sister (Nettie—Mrs. Menno Esch), and 2 brothers (Ira N., Fairview; and Jesse E., Chappell, Nebr.). She became a member of the Fairview Church in her youth. In 1944, by request of the ministry and the White Cloud congregation, they moved to White Cloud, Mich., to help with the work of the church there. Funeral services were held at White Cloud, in charge of Edward D. Jones and Lowell Burkholder, and later at Fairview, Mich., where she was buried in the Fairview Cemetery.

Culp, Jesse, was born June 5, 1876; died at Goshen, Ind., May 14, 1960, of complications; aged 83 y. 11 m. 9 d. In 1898, he was married to Rosa Kilian, who died in 1946. One son preceded him in death a year ago. Surviving are 3 daughters and one son (Wilma and Ruth—Mrs. Elmer Detwiler, Goshen, Ind.; Lucille—Mrs. Harold Snyder, New Paris; and Wilbur, Roaring Springs, Pa.), 9 grandchildren, and 10 great-grandchildren. He was a member of the Salem Church, Foraker, Ind. Funeral services were held May 16 at the Yellow Creek Church, in charge of Harold D. Myers and John David Zehr.

Eber,y, Daniel H. son of Daniel and Elizabeth (Horst) Eberly, was born near Dalton, Ohio, Oct. 9, 1865; died at the home of his daughter Ada, March 12, 1960; aged 94 y. 5 m. 3 d. On Dec. 22, 1892, he was married to Mary E. Horst, who preceded him in death on Oct. 30, 1956. She had reached the age of 92 y. 6 m. Surviving are 3 daughters (Frances—Mrs. Russel Lautenschlager, Massillon, Ohio; Ada—Mrs. G. H. Heatwole, North Lawrence, Ohio, and Ella—Mrs. John Ressler, Dalton), 13 grandchildren, 9 great-grandchildren, and one foster sister (Mrs. Joe Nelson). One daughter and his 7 brothers preceded him in death. He was a member of the Mennonite Church since youth. Services were held at the County Line Church, March 15, in charge of Elmer Good, Cleophas Steiner, and Elmer Yoder.

Halteman, Jennie, daughter of Henry and Christiana Becker, was born Aug. 26, 1905; died of a heart condition, after suffering, April 28, 1960, at the Grand View Hospital, Sellersville, Pa.; aged 54 y. 8 m. 2 d. She was married on June 14, 1926, to Abram A. Halteman, who survives. Also surviving are 2 sons (Arlan, at home, and Merrill, Doylestown, Pa.), one daughter (Mrs. Henry Landis, Telford, Pa.), 2 sisters (Mrs. Amanda Frankenfeld and Mrs. Clarence Erb, both of Souderton), 2 brothers (Elmer, Norristown; and Herman, Schwenksville), and 3 grandchildren. One son preceded her in death. She was a member of the Franconia Church, where funeral services were held May 2, in charge of Daniel Reinford, Curtis Bergey, and Menno B. Souder.

Hertzler, Glenn Franklin, infant son of Aldus and Ruth (Alderfer) Hertzler, was born April 25, 1960; died of cerebral hemorrhage, April 27, 1960; aged 2 days. Besides his parents, he is survived by 2 sisters (Elizabeth Louise and Alice Marie). Graveside services were held April 28 at the Blooming Glen Church Cemetery, in charge of David F. Derstine.

King, David Edward, oldest child of Maurice and Martha King, Archbold, Ohio, was born March 20, 1944; died as the result of an automobile accident during the night of May 17, 1960; aged 16 y. 1 m. 27 d. He was a student in the Archbold High School, where he served as a member of the student council and as president of his class for four years. Besides his parents, he is survived by 3 sisters and one brother (Linda Lou, Bonnie Kay, Karen Fay, and Billy) and his grandparents (Mrs. Jennie Lugbill and Mr. and Mrs. William King). He was a member of the Zion Church, where funeral services were held May 20, in charge of P. L. Frey.

Mundert, Marvin E., was born Feb. 3, 1913, at Wisconsin Rapids, Wis.; died of cancer of the lung at Chicago, Ill., May 12, 1960; aged 47 y. 3 m. 9 d. He was married in 1934 at Muscatine, Iowa, to Dorothy Bell, who survives. Also surviving are 3 sons and one daughter (Jerry, Robert, Kenneth, Judith, Stephen, and Marvin, Jr.). His wife and daughter are members of the Englewood Mennonite Church, but he held no church membership. Funeral services were held May 14 at Kostelny Funeral Home, Chicago, and May 16 at Harvard, Ill., in charge of Laurence M. Horst.

Miller, Susie, daughter of Mr. and Mrs. Eli Nisly, was born at Hutchinson, Kans., Nov. 10, —; died April 29, 1960, at the home of her son William, where she was visiting at the time. She was married to Andrew J. Miller, who died in 1957. He had been a minister in the Conservative Mennonite Church. Surviving are one

daughter (Mrs. Fannie Heading, Hutchinson), 2 sons (Jerry S., Marlboro, Ohio; and William, Hutchinson), 15 grandchildren, 15 great-grandchildren, 5 sisters (Mrs. Elizabeth Mast, Mrs. Mary Yoder, and Mrs. Saloma Yoder, Stuarts Draft, Va.; Mrs. Sovilla Yoder, Blountstown, Fla.; and Mrs. Brusilla Yoder, Kalona, Iowa), and 3 brothers (Abe, Abbyville, Kans.; John, Mogadore, Ohio, and Eli, Alliance, Ohio). She was a member of the Marlboro Conservative Church, where funeral services were held May 4, with Elmer Yoder officiating.

Nice, Edwin S., son of John and Catherine (Shoemaker) Nice, was born June 26, 1869, on the farm near Souderton, Pa., where he lived his entire life; died May 11, 1960, after undergoing surgery at the Grand View Hospital, Sellersville, Pa.; aged 90 y. 10 m. 15 d. He was married on Nov. 14, 1891, to Susan A. Clemens, who survives. Also surviving are 2 sons (Howard and Willis, both of Souderton), one daughter (Katie—Mrs. Linford Moyer, Harleysville), a foster son (Warren Nice, Souderton), one sister (Mrs. Emma Landis, Harleysville), 6 grandchildren, and 9 great-grandchildren. He was a member of the Franconia Church, where funeral services were held May 16, in charge of Curtis Bergey and Menno B. Souder.

Yoder, Alvin M., son of Peter S. and Sarah (Miller) Yoder, was born Sept. 11, 1890, near Wellman, Iowa; died of a heart attack May 9, 1960, at Wellman; aged 69 y. 7 m. 28 d. On Jan. 19, 1922, he was married to Almeda Leah Slaubaugh, who died Feb. 25, 1939. Two children were born to them (Marguerite—Mrs. John Pickett, Wellman; and Maynard, Fristoe, Mo.). On June 26, 1941, he was married to Ella Rachel Slaubaugh, who survives. Also surviving are 4 grandchildren and 4 brothers and sisters (John, Harrisburg, Oreg.; Marion L., Mary—Mrs. Melvin Miller, and Ora P., all of Wellman). One brother also preceded him in death. He was a member of the West Union Church, Parnell, Iowa, where funeral services were held May 12, in charge of Herman E. Ropp and John Y. Swartzendruber.

Yoder, Leah, daughter of Israel and Veronica Yoder, was born Nov. 29, 1869; died May 17, 1960, at the Mennonite Home for the Aged, Rittman, Ohio, where she had lived for the past 11 years; aged 99 y. 5 m. 18 d. Surviving are a number of nieces and nephews. She was the last surviving member of a family of 11 children. She did nursing in her home for many years. She was a member of the Smithville Mennonite Church. Funeral services were held at the Auble-Hooley Funeral Home, Orrville, May 20, with Gerald C. Studer officiating; burial in the Oak Grove Cemetery.

Zook, John C., was born Feb. 6, 1877; died May 15, 1960, following a stroke two days previous, at his home, Smithville, Ohio; aged 83 y. 3 m. 9 d. He was married on Jan. 2, 1926, to Katie Miller, who survives. Also surviving are 6 daughters (Mrs. Fern Miller, Cortland, Ohio; Mrs. Francis Buss, Smithville; Mrs. Mabel Forrer, Denver, Colo.; Mrs. Alice Keen, Wooster; Mrs. Mae Fletcher, San Diego, Calif.; and Mrs. Bernice Sipe, Aiken, S.C.), one son (Thurman, Canton, Ohio), 17 grandchildren, and 10 great-grandchildren. He chose Job 14:14 as the text for his funeral sermon. He was a member of the Smithville Church, where funeral services were held May 18, in charge of Gerald Studer, with Virgil Gerig assisting.

Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunts of all affections pure.
—Selected.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

How to Serve God in a Marxist Land, by Karl Barth and Johannes Hamel; Association Press; 1959; $2.50.

When in the sixteenth century the Spirit strove with men to bring about a rediscovery of the Gospel and a renewal of the church, the focus of attention was upon individual faith. Luther revived the understanding that justification of the sinner is by grace alone through faith. The Reformed went beyond Luther in their grasp of God's demands for a transformed life. It was left to the Anabaptists, however, to take seriously the further truth that the forgiven, transformed individual will step out of the world's bonds and commit himself, by his confession of faith and request for baptism, to a church which is distinct from the world.

Today if there is to be renewal it may have to take another path. Our world has learned to think in predominantly social terms. The concern of the monk Luther for his personal assurance of forgiveness or that of the humanist and educator Zwingli for an image of truly noble Christian manhood is still with us, but they are impotent to challenge wealth, materialism, and sensuality in their modern forms. A renewed vision of the church, with her distinctness from the world and her claims on all of life, would be the only answer.

Within Western Christendom, one of the nearest approximations to such an awareness of the church has been the "Confessing Church" experiment in Germany during Hitler's time. In much fear, trembling, and theological confusion, a number of Protestant leaders—only a handful by the time the war was over—rediscovered the privilege of being the church under the cross. Largely disbanded in the West through the reorganization of the state churches and the establishment of a "Christian" government in Germany, this pilgrimage of rediscovery is continuing in East Germany, where Christians who for centuries had been taught that church and Volk were one are learning what it means to serve God in an explicitly, vigorously pagan world.

These writings by Barth and Hamel are a testimony to this experience. Barth, the brother understanding and counseling from the outside, as he has been doing since 1934, and Hamel, a pastor who has suffered imprisonment for his faithfulness and is still ministering in the East, know whereof they speak. They call on Christians in the Marxist world to refuse to think of themselves as a political and ideological bridgehead for the West, to recognize that what Rom. 13 says of the "powers that be" is the rule for their view of the German Democratic Republic, and to go on fearlessly proclaiming, not against but to the Marxists, that only Christ is Lord.

This testimony to the reality of the church and the relevance of her message to all the world (even the satellite countries) is not expressed in traditional Mennonite terms, but it is a testimony in which Mennonites should be vitally interested. Unfortunately the publishers felt obliged, presumably in order to make the book acceptable to American readers, to preface it with an introduction as long as the articles of Barth and Hamel, which with faint praise and a show of objectivity robs them of some of their impact. The cover is embellished with a bloody handprint which the publishers would not have put on a book about Western methods at Hiroshima or in Algeria or South Africa. No attempt was made to provide a minimum of annotation to indicate how Barth's contributing, his "Letter to a Pastor in the DDR," was misquoted in press reports in late 1958.—John H. Yoder.

God Holds the Key, by Geoffrey T. Bull; Moody Press; 1959; 254 pp.; $3.50.

Geoffrey T. Bull of England was guided to missionary work in Central Asia on the borders of China and Tibet. After the Chinese communists took control, he was taken captive and confined in a Chinese prison. Recently he wrote a book, a sequel to a previous one, recording meditations and reflections centering on his imprisonment from October, 1950, to December, 1953. Interwoven are the author's personal experiences with intensely serious meditations on the Scriptures.

In the restrictions of a dark, narrow, and dirty prison cell the author rejoiced in the contemplation of his Lord and Saviour Jesus Christ. He reflected searchingly on the Old Testament saints, and on the experiences of Jesus, Peter, and Paul in suffering and death. He makes their experiences his. The book includes a survey of the author's career in Asia and of the travels and events of his life following his departure from that continent.

Both in content and in style this book contains writing of distinction. It deals with basic issues of the Christian life and is completely Biblical. The author makes the Bible the context of his own life and thought. He lives in the Book. **God Holds the Key** illustrates how creative writing can be Biblical and how Biblical writing can be creative. It admirably reflects the spiritual adventures of a young man who loved his Bible. It is a book that deserves wide reading and thoughtful study by young people. —Edwin L. Weaver.

Behind the Purple Curtain, by Walter M. Montaño; Cowman Publications; 1950; 327 pp.; $3.00.

The purpose of this book is to inform and on the basis of historical evidence exposit the true nature and goals of Roman Catholicism. The author knows his subject from inside and out, having been a Roman monk who told his life story in **The Monk Who Lived Again**. All but the first two chapters deal primarily with the Roman Catholic Church of the modern era as the author knows it from his own experiences.

The book contains no index, but is extensively documented, even though it lacked documentation on a few points of historical fact for which I would have desired documentary evidence.

In some circles one senses an almost neurotic fear of communism, but an utter indifference to the issues of Roman Catholicism. One of the points which the author makes is that the present world struggle is essentially, not East versus West, but com-

munism versus Roman Catholicism—two totalitarian forces in conflict. Roman Catholicism is using the West as an ally in her struggle against this great menace to her ambitions. In this reviewer's opinion Roman Catholicism is more totalitarian in purpose and goals than the Soviet government is in fact.

Recently one of the Winnipeg newspapers carried a syndicated column on its editorial page which analyzed the election prospects for 1960 in the U.S. This pollster-analyst said many Catholic voters in the New England states voiced criticism of the Eisenhower administration for being too soft with communism, on which basis he attempted to weigh the vote-attracting power of Catholic presidential-aspirant Kennedy. While American Catholicism is a mild brand, such things may indicate more truth in Montaño's views than we wish to admit.

We are also inclined to think of the gross evils of Catholicism as a thing of the past-pre-Counter-Reformation. The author shows from his own life and experience in South America that Catholicism has never experienced any change of heart.

This book ought to be widely read to awaken the brotherhood to the need for an effective witness to Roman Catholicism. But we must take issue with the author on one point: although the writers of the American constitution did believe in a morally ordered universe, and religious values were predominant in the lives of many of the early settlers, America never was a holy nation. And the indifference and moral relativism of today make me very skeptical of any hint that the mission of the church is the mission of America.

Religious freedoom also is not an end in itself. Men can be forced to submit to a totalitarian church or government; they cannot be forced to embrace either in the wellsprings of their being. Freedom of conscience is a priceless treasure. Let the church never discard it and attempt to force her doctrine on any people. But the heathen is still chained even though he is allowed the exercise of a free conscience. We cannot make a religion out of propagating religious freedom.

With these reservations in mind, you will be well rewarded and better informed for having read this book.—Harvey Graber.

Pictures of the Apostolic Church, by William M. Ramsey; Baker Book House; 1959; 367 pp.; $3.50.

Fifty chapters of the fifty-two were first published in 1919 by **The Sunday School Times,** Philadelphia, Pa., as comments on "Lessons in the Book of Acts." Over all, it is a commentary on the Book of Acts. It was written to give a series of typical pictures of the life, the teaching, and the development of the early Christian Church.

The book is evangelical, conservative, inspirational, highly devotional. In its broad purpose it will assist the minister as a background for sermons; the teacher will enjoy its wide-range knowledge for study; the devotional Christian will not only find it instructive, but spiritually enriching. Calvinists and Arminians alike will appreciate the balanced emphasis on faith and works. (Jas. 2:14-26, chapter XXII, pp. 141-46.) Worthy of a place in the church library. —C. F. Derstine.

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ITEMS AND COMMENTS

BY THE EDITOR

On the sixth anniversary of the United States Supreme Court's desegregation decision, 6 per cent of the South's Negro students were attending schools with whites. Six years ago 17 Southern and border states and the District of Columbia required segregation of the races in the public schools. On the sixth anniversary, complete segregation was still maintained in five states: Alabama, Georgia, Louisiana, Mississippi, and South Carolina.

• • •

West Germany has called upon the free world to protest the collectivization of East German agriculture and cruel actions against unwilling farmers and laborers. Because of the strong measures in East Germany, the daily number of refugees from there has recently tripled to somewhere around a thousand every day.

• • •

Abolition of capital punishment was urged by the Board of Social Mission of the United Lutheran Church in America. The position will be recommended for adoption at the biennial convention of the church in October. Capital punishment was criticized by the Board as "not an equitable instrument of justice because (1) it tends to fall disproportionately on those least able to defend themselves and (2) it makes a miscarriage of justice irrevocable."

• • •

The conference of the Methodist Church, meeting in Denver recently, adopted a resolution favoring the elimination of capital punishment. "We believe the death penalty to be neither a morally justifiable nor socially effective form of punishment," the report said. "A Christian view of punishment must look beyond correction to redemption. . . . We believe that . . . only God has the right to terminate life."

• • •

In Hokkaido, the northernmost island of Japan, where our church is doing mission work, there are 115 towns and villages with a combined population of 1,246,120 which have absolutely no Christian work. Half of these are in the north section, seven of these towns have a population of more than 20,000, and 43 have a population of more than 10,000 each.

• • •

Births exceeded deaths in the United States by about 2,632,000 during 1959. The birth rate was 24.3 per thousand population. The rate dropped 0.8 per cent during 1959. The death rate was 1.1 per cent lower than in 1958. Marriages showed a 3 per cent increase and divorces a 0.1 per cent increase. The number of school-age children six years hence will be nearly one tenth larger than the number in 1959, and about one and one-half times the 1950 total.

This has implications for school and church.

• • •

Seldom has the ugly immorality of war been put in brighter light than by the recent plane incident in Russia. The United States has acknowledged that the plane which was downed was a spy plane. The government admitted that spying has been going on President Eisenhower called it an unpleasant but necessary business. Walter Lippmann, one of America's foremost commentators, criticizes this procedure. He points out that spying is illegal, although all nations indulge in spying, and he says, "There is no way of doing without it." That is, both our government and Mr. Lippmann are saying that the whole international situation requires an immoral process, that of spying. But says Mr. Lippmann, the spying must not be admitted; "if it can be covered successfully by a lie, the lie is told." If all this is true, how can there be righteousness between nations? All war and all preparation for war is basically unrighteous. It cannot be defended morally.

• • •

The American Bible Society distributed 17,650,917 volumes of Scripture throughout the world during 1959. This was a record in the Society's history. The average in the previous six years was 15 million.

• • •

An article in **Publishers' Weekly** on pilferage says that "nice people" account for up to 75 per cent of outsider pilferage. The author blames this stealing on "the generally lowered morality level in this country."

• • •

Plans for a prison ministry in San Salvador, Argentina, have been thwarted by prison authorities who are reluctant to grant to Protestants the privileges which the Roman Catholics enjoy, even though the constitution guarantees equal rights to all. Pray that the oppositions may quickly dissolve, that the needed permission for Protestant services in the prison may be granted, and that the ministry may be fruitful from its very beginning.—*Missionary Mandate.*

Gospel Herald

Burdens are lifted and needs are supplied in Africa, Japan, and the Philippines, as saints pray in Your Church, America.

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Fellowship in Prayer

By Marie Bonnema

The young ladies of the church were holding their monthly missionary prayer service. There was a good turnout, and the chatter and laughter indicated that they were happy and ready to enjoy an evening of good fellowship and service.

It was their custom to spend the first hour or so rolling bandages, making children's clothing and quilts, or helping on any other current project for missionaries all over the world. The remaining hour was spent in prayer, remembering as many as possible of those who were carrying on God's work in the faraway places.

One young man of the church had recently left for a mission station in Africa. When prayer time came, many were led to remember him, and they prayed earnestly that God would meet any need that he might have.

It was evening in that prayer room, but midmorning on the other side of the world. As they prayed, the young man was pacing restlessly up and down in front of his hut. He was alone in the compound for the first time since he had come to Africa. This mission station was well off the beaten track and not many people passed that way.

He had grown up in the heart of a great city, and the noises that were familiar to him were the noises of trolley cars and automobiles and street hawkers calling their wares, of riveting machines and the ceaseless passing of individuals bent on business or pleasure.

The noises of the jungle pressing in on all sides of the compound were as unfamiliar as they were frightening. Some of them he could identify, but there were sudden crashes and screamings and rumblings that filled him with uneasiness and fear. As long as the others were near he could dismiss the fear of snakes slithering out of the bush, or centipedes and scorpions dropping on him from somewhere overhead, but alone, all these fears came back with renewed intensity. All the other missionaries had gone to a distant village, leaving him in charge of the home station.

As he paced back and forth, a sense of loneliness oppressed him. His thoughts turned to the folks back home. How he missed them! He remembered all the many friends who had come to his farewell party and who had promised to pray for him. At that time he had had no idea how much he would need their prayers. He wondered if they were remaining true to their promises.

He heard a footfall behind him. He started and his heart pounded furiously. Turning quickly, he was relieved to see only old Tao, the native caretaker, a friendly smile on his black, wrinkled face. "Tao, you frightened me," he said, barely able to keep the tremor out of his voice.

"Frightened you?" asked Tao. "How can this be? What is there for you to be afraid of? Haven't you often told us that the white man's God has said, 'Do not be afraid'? I do not understand. Is He then not great enough to keep you from any danger?"

Our Brother's Keeper

By Bertha B. Bender

O Father, hear our prayer!
Forgive us, if Thou canst,
that through long years
in this our land
we sore oppressed the soul of him
brought here to be our slave
because we've been
so blind,
so selfish, Lord.

Forgive us, if Thou canst,
that we have held from him
his birthright:
his chance to live as we
and use the gifts Thou gavest him.

Ashamed ourselves, we honor him
that here and there
he found the strength to forge
his chance
to live and use his mighty gifts
until we know
how blind we've been,
how selfish!

(And how poorer, Lord.)
O Father, he is our brother!

Help us now remove this mountain
that cruel, stark
stands between us yet
and keeps us from each other.
For Jesus' sake. Amen.
—The Christian Century. Used by permission.

Immediately the missionary's heart smote him. What a shame to have to suffer reproach from this black man! "You are right, Tao, and I am ashamed. Our God is always near as He said, and it was foolish of me to forget. I will not do so again."

Tao saw to the errand that had brought him and walked away, leaving the missionary sorrowful because of his lack of faith and the poor testimony he had given before that childlike and trusting man. Feeling the need of prayer, he walked to a large stump nearby, and kneeling there he buried his face in his hands. "O God," he prayed, "please help me to overcome these fears and give me faith to believe that Thou wilt preserve me from all harm and danger. Bring peace and quiet to my soul today."

His prayer and the prayer of the young folks at home reached the throne of grace at the same time. As he knelt, he felt a great peace descend upon him. He seemed to be in the presence of God. The quiet words of Psalm 139 stole into his heart, that wonderful psalm that speaks of the eternal presence of God. "If I . . . dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Yes, he was in the uttermost part of the sea, many miles from those he knew and loved, but God was surely with him.

Then came the whisper, "Lo, I am with you alway, even unto the end of the world." Jesus had said that to His disciples to comfort them, and it was just as true today. And had not Jesus also said, "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth"? With such a wonderful companion how could one ever know loneliness?

Then the beautiful Twenty-third Psalm came to his mind, "Surely goodness and mercy shall follow me all the days of my life." And the Ninety-first, "He shall give his angels charge over thee, to keep thee in all thy ways." His heart swelled at the thought of the glorious company that surrounded him. He rose to his feet strengthened and greatly comforted. The world about him took on a different aspect. Instead of terror, there was beauty; the sun shone brighter; the sounds no longer seemed hostile, but all became a swelling chorus lifted to the God of all creation.

* * *

On a wind-swept hilltop in Japan a missionary couple stood beside the bed of their little daughter, hands clasped, lips moving in prayer. The little one was fighting a desperate battle for her life. Three days ago she was stricken with this fever, and the time had come when only God could stop the grim reaper whose shadow seemed to lengthen across the bed as they watched.

It was hard to be so far from home at such a time. How they longed for the comfort of loved ones and friends! If they could only know of this trouble, surely they would be on their knees, asking God to spare this precious little life that meant so much to them. But the distance was so great that by the time a message could reach them it would be too late.

However, the Spirit of God had laid it upon the hearts of that little prayer group to pray for them at this time, and with God there is no such thing as distance.

As the grieving parents watched, an imperceptible change seemed to come over their darling. Did she really seem to be quieter? Her breath was more even and less labored than it had been. The doctor came in at that moment and, stepping to the bed, felt for the pulse on the tiny wrist. He then raised the eyelids of the child and peered intently. "I believe she is going to make it," he said. "Her pulse is stronger and she is sleeping naturally. I don't understand it."

With sobs of thanksgiving the weary parents dropped to their knees by the bed. They, too, felt that God was very near.

(Continued on page 549)

Our Readers Say—

I was challenged by Paul Swarr's report on the Billy Graham visit to Israel. It deepened the impression I had from a May 2 breakfast meeting here in Chicago, where Billy Graham addressed eleven hundred pastors and laymen on his concerns for the church and the world.

He said there that his message has been changing in the past year. He is stressing now much more the cost of discipleship. On his recent journey to Africa he noticed that almost everywhere the Christian missions required from six months' to two years' probation for entering members of the church. He drew a contrast between that and a church not far from his home here in the States where the terms of membership are easier than those of the local country club. He warned that God would certainly send a terrible persecution to the churches of North America to weed out the wheat from the chaff, if the churches themselves did not act to strengthen their commitments. He spoke of the importance of declaring the will of God set forth in the Decalogue and the Sermon on the Mount as a context for the proclamation of God's forgiving and transforming grace in Jesus Christ.

Those who share the vision of a believers' church committed to the way of costly discipleship have reason to be in special prayer and expectancy concerning what God is doing through Billy Graham.—John Miller, Evanston, Ill.

* * *

As I again read the Gospel Herald from cover to cover today (May 24 issue), I was challenged to sit down and write a word of appreciation for this paper. My husband and I both certainly enjoy all the fine articles, poems, and especially the editorials. Keep up your good work and may God bless you for it.—Mrs. John O. Miller, Goshen, Ind.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Who Influences You?

Time was when the members of our church received few influences outside those of their own denomination. They were reared in Mennonite homes, and absorbed Mennonite attitudes there. They read little except the Bible and literature from Mennonite sources. They seldom attended any church but their own, and their religious thinking was directed only by their own ministers. Their educational experience was limited to what they had known in the one-room school of the neighborhood.

That day is past. Most of our young people now attend public high schools for at least part of their secondary education, and they meet there a great range of non-Mennonite thinking. Quite a few attend non-Mennonite colleges, and go on for specialized training in the great universities. There is no great current of modern educational thinking to which at least some of our people have not been exposed.

Our reading is much broader. A great many homes take other religious periodicals in addition to our own, even instead of our own. Many books from writers of various creeds fill our shelves. Few of our people read only Mennonite authors.

There are increasing contacts of our people with the teaching of other churches. We attend other churches, and hear other preachers, sometimes in our own churches, or in union meetings. Some of our women meet in interdenominational prayer cells. Ministers and officials attend ecumenical meetings of one sort or another.

Perhaps chief of all are the religious programs which the air waves bring into our homes. This may well be one of the chief influences upon us. The radio or television voices come with the maximum of propaganda power, from people trained and experienced in reaching ears and influencing hearts.

Some of this influence, of course, is good. But much of it is not. Who can know how much these media have done to soften us up to worldliness of many sorts, to militarism, to appeals of the healing cults, to heresies of many colors? Our pastors, our teachers, our editors, our conference leaders meet repeatedly in our people ideas that have no Mennonite or Anabaptist origin. Much effort must go into setting right again the people who have been diverted from the truth by this ism, or that cultist and extremist.

In fact, it is impossible for the church in any over-all way to control the influences to which our members are subject. Even if it were possible, it would not be desirable. We should achieve such spiritual maturity as will furnish its own safeguard. We should be such Christians as are not blown about by every wind of doctrine. We should learn to test what we hear by the truth of God's Word. And we should have the control not to listen to the voices which we have come to recognize as suspect.

May one say that the loyal member of a church will give his chief credence to his own trusted leaders and teachers? Should these not still be our chief reliance as we seek to find guidance in Bible faith and Bible ethics? Some seem to swallow almost without question what they hear from other sources, but discount what their own preachers and writers say. At least a share of the discounting ought to go the other way. Our sharpest discernment should go to the influences which are pulling us in many directions. If we are to have a consistent faith and practice, it must be built on a unified foundation. We cannot be Mennonite Christians and give an indiscriminate ear to every voice.—E.

Pray on Monday

We are to pray without ceasing. But there is special need on Monday.

On Sunday we devote unusual effort to the cultivation of the spiritual life. We do not take up the tools of everyday, secular life. We read the Bible more than we may have time to do on other days. We go to church both morning and evening, where Bible-reading, teaching, prayer, giving, and hymn-singing clarify the mind and warm the heart. We repair, through visiting, the frazzled edges of brotherhood. We serve in the many ways the church program calls us to. We catch up on our reading of religious magazines and books. We come to the end of the day with a sense of exhilaration: "I have walked with God today."

Then comes Monday. There may be a sense of spiritual letdown. We pick up the tools we laid down on Friday or Saturday. We talked so much on spiritual things yesterday that we keep quiet today. We may feel that we can get by with less prayer and Bible study on Monday. Here's where we balance things up to keep from getting too religious.

The Sunday-school teacher thinks he does not need to start on next Sunday's lesson for a day or two. The preacher worked so hard on Sunday that Monday is his day off: he mows the lawn and washes the car and goes downtown to pay the utilities (if the Sunday offering was for his use). He won't begin for a day or two to mine the Scriptures for next Sunday's sermon. He can forget the things that are behind, and can postpone for a while thinking about the things that are before. Monday is just a good, comfortable, earthy breathing spell.

Perhaps we need such a day. But there are many reasons for giving special attention on Monday to spiritual things.

We ought to be thinking a lot about what we heard yesterday. A lot of thought, a cataract of ideas, came pouring upon us in those few hours in church. We have to think them through, and we had better do it before we forget them. It would be a pity to lose them. We must fit them now into the framework of what we knew before—must file them away in the proper place. Perhaps God gave us some new conviction, and it is dangerous to postpone putting it into action. Monday should be a day, not for falling back into old ways, but for striking out in new directions.

The preacher and teacher will want to be in prayer that the seed sown yesterday may know the quickening showers of God's Spirit. They will remember the questions, the problems, the convictions which those whom they taught may have expressed, and will hold these people up in prayer, that Satan may not snatch away the Word which was sown. Monday is probably one of Satan's busy days, as he tells people that they saw things yesterday in something of an unnatural light, and had better be sensible and forget it.

Many a Christian worker may experience a blue Monday. He tried so hard yesterday, and seemingly failed. The pupils who were inattentive, the comfortable sleepers during sermon time, perhaps the sharp criticism he received—these may really have thrown him down. Pray for your pastor on Monday—there's probably no day when he needs it more.

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

12. *What is the American Negro doing to change the segregation pattern?* For more than 300 years Negro mothers have had the painful task of explaining to their children the facts and the meaning of segregation. What the mother tells her child runs something like this:

"A long time ago the white man stole our fathers from their African homes and sold them into slavery. Later came the Civil War, which was supposed to give us freedom. But wars make men bitter and the embittered whites found other ways to keep us in the place of semislavery. That is why your little white friend's mother makes excuses when you want to play with him. (You won't be able to play with him much longer.) That is why your father goes to the back door of a white man's house when he has business there.

"You see, we are no longer slaves, and yet we are. We must keep our place of inferiority, for the white man thinks this world belongs to him. That is why you can't sit at the lunch counter at the dime store to eat your ice cream. Lunch counters are for white boys. If you want ice cream, you must buy it at the grocery store and go off by yourself somewhere to eat it. That makes the white people feel better. It keeps us in our place and makes them feel that the world belongs to them.

"Yes, we all know this is not right. But that is the way it is. So don't feel too bad. Just remember that Jesus loves you as much as He does the white boys. You are as good as they."

This may never have satisfied the little Negro's mind. Until recently, however, it helped to keep him quiet. The American Negro is not arrogant. For the most part he manifests a spirit of deep humility. He is increasingly certain, however, that God did not make the world for white men only.

"If Jesus loves me as much as He does the white boys—if I am as good as they," asks the young Negro, "why can't I do the things he does? If I spend my money in Woolworth's store, why can't I also sit at the Woolworth lunch counter?" The younger generation of Negroes is not only asking this question. It is determined to find the answer. This explains the numerous "lunch counter sit-ins" in Southern cities since last February.

In Nashville, Negro students sat on stools where a Negro had never sat before and asked for a hamburger, a bowl of soup, a cup of coffee. Waitresses were flabbergasted. White customers didn't seem to care, but managers were fearful. When Negroes kept coming, the lunch counters were closed. Then when the students walked the sidewalks in front of the store carrying placards, white hoodlums introduced violence into the picture. The police were called, and eventually there were some 150 arrests.

When the Negroes quit coming into the stores altogether, the merchants became alarmed. In some cases as much as half of their business was gone. White sympathizers began to urge a change in policy until a mayor's committee made what it thought was a courageous proposal: Desegregate one half of each lunch counter! As one prominent white citizen put it: "This way, respectable whites can eat with dignity at their end of the counter; and if anyone is dumb enough to eat with the Negroes at the other end, let him do so."

But this did not work. The Negroes rejected the proposal and continued to stay away from the stores. Business kept declining and in the meantime, white extremists dynamited the home of a respected Negro leader and city councilman.

Civic pride was now aroused. White and Negro leaders got together, agreed to a cooling off period, and during a series of behind-the-scenes conferences planned the end of segregation. The press and radio co-operated by refraining from publicity. Then during a slack afternoon in the middle of the week a few Negroes entered six department and variety stores by previous arrangement, made small purchases, sat at the lunch counters, obtained service, paid their checks, and quietly moved onto the street. It had been agreed that Negroes would stay away on the first busy Saturday, but the following week the experiment was to be resumed. Today this is no longer an experiment. It is the regular practice, six days a week.

In all of this there was no disturbance. One merchant remarked: "There was no reaction whatsoever from our white customers." Of course not. Why should there be? Had the merchants been wise enough to render service when it was first requested the results would have been the same. And the weeks of tension, the riots, the violence, and the arrests would have been avoided.

A few other Southern cities have learned the same lesson, including Charleston, West Virginia, and Dallas, Texas, where service is open to all on an equal basis. In many places, however, the lunch counters remain closed, or the desegregation battle continues, or perhaps it is yet to begin. Sooner or later all of them will learn the lesson of Nashville. Will they learn it by example? Or will they learn only after a painful experience like that of Nashville?

Goshen, Ind.

Pray for your teacher on Monday—he needs courage to start on the planning of another lesson period.

Pray for yourself on Monday, that the fruitage of the Word may be abundant. Pray for the saints on Monday, that they may live on a constantly ascending way. Pray on Monday for those who missed church on Sunday because they lacked enough interest to get there. God's Spirit works every day and every night, and people can't afford to take a day off. Monday is the Lord's day too.—E.

25 Years Ago

(from GOSPEL HERALD, *May 23, 1935)*

On April 21 . . . Bro. Claud M. Hostetler and Sister Nora Horst . . . were united in holy marriage.

(from GOSPEL HERALD, *June 6, 1935)*

With the many divisive influences at work, pressing in on us from both without and within, we tremble at the thought of what the results might have been if we had not had this general body [General Conference] in which we could face our problems together [D.K.].

(from GOSPEL HERALD, *June 13, 1935)*

. . . Bro. Levi Mumaw, Secretary-Treasurer of the Mennonite Publishing House . . . June 4 . . . spirit took its flight. . . . For . . . eight years Vice President of Mennonite Board of Missions and Charities. . . .

Oh, Praise the Lord

BY LORIE C. GOODING

Oh, praise the Lord, for He is good!
His gracious loving-kindness
Sought us, and saw us far away,
And loved us in our blindness.
From Him who saves us by His grace
What earthly power can sever?
Oh, praise the Lord, for He is good!
His mercy is forever.

Oh, praise the Lord, for He is good!
The Rock of our salvation;
Our Refuge from a troubled world,
Our Hope and Consolation.
His covenant is firm and sure,
And He will leave us never.
Oh, praise the Lord, for He is good!
His mercy is forever.

Oh, praise the Lord, for He is good!
Sing out the Gospel story—
He taketh all our sins away
And giveth grace and glory.
Nor height, nor depth, nor life, nor death
Our hearts from Him can sever.
Oh, praise the Lord, for He is good!
His mercy is forever.

Killbuck, Ohio.

Sunday Evening Programs for July

Due to the lateness of the publication of **Program Builder** for the July to October period we are giving below a summary of the program material for the Sunday evening services for July. The program material for the month of November will be included in the first issue of the new monthly magazine, **Builder**, and will be mailed out the early part of September.

July 3, 1960 (Peace Sunday)

Topic: **Love** (Concluding Unit VI. Themes in I John).

Scripture: 1 Corinthians 13.

Worship Theme: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Purpose: To gain fresh understanding of the place of love in our lives as Christians through a continuing study of I John.

Suggestive Assignments: (1) God's Love for Us; (2) Our Love for Others.

July 10, 1960

Topic: **The Threat of Atheistic Communism** (Beginning Unit VII. Eternal Answers to Currents Threats).

Scripture: Psalm 53.

Worship Theme: "But the fearful, and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Purpose: To gain a better understanding of the nature of communism and its opposition to Christianity.

Suggestive Assignments: (1) What Is Communism? (2) Why Communism Wins Men; (3) Communism's Threat Against Christianity.

July 17, 1960

Topic: **The Church the Family of God** (The Answer to Communism).

Scripture: Psalm 2.

Worship Theme: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Purpose: To show the superiority of Christianity over communism in meeting legitimate human needs and aspirations.

Suggestive Assignments: (1) We Are Children of God; (2) The Fellowship of Believers; (3) The Kingdom First.

July 24, 1960

Topic: **The Threat of Roman Catholicism.**

Scripture: Galatians 2.

Worship Theme: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Purpose: To gain a better understanding of the freedom of the Gospel and of the ways Roman Catholicism obscures it.

Suggestive Assignments: (1) Some Serious Errors of Romanism; (2) The Threat of Roman Catholicism.

July 31, 1960

Topic: **The Authority of Christ and His Word** (The Answer to Roman Catholicism).

Scripture: John 12:42-50.

Worship Theme: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Purpose: To strengthen the conviction that no one dare let any tradition or other human teaching weaken or obscure the authority of Christ and His Word.

Suggestive Assignments: (1) The Authority of Christ; (2) The Authority of the Bible; (3) The Finality of the Bible.

PROGRAM MATERIAL FOR JUNIOR SERVICES

July 3, 1960

Topic: **Jesus Returned Good for Evil** (Beginning Unit V. Returning Good for Evil).

Aim of Program: To see how Jesus' life, both words and acts, taught returning good for evil.

Motto: "Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

Program: Stories for children to tell: (1) Matt. 26:47-50; (2) Matt. 26:51, 52 and Luke 22:50, 51; (3) John 19:1-3; Luke 22:63; 23:11, 32-34; (4) John 18:15-27; Mark 14:66-72; 15:7; John 21:15-17.

July 10, 1960

Topic: **We Return Good for Evil at Home.**

Aim of Program: To help juniors in their home relationships to return good for evil.

Motto: "Overcome evil with good" (Rom. 12:21).

Program: Talks: How to Be More Thoughtful; Good for Evil in the Home. Bible homes to consider: Cain and Abel; Esau and Jacob; Jacob and Rachel; Moses and Miriam.

July 17, 1960

Topic: **We Return Good for Evil at School.**

Aim of Program: To see practical ways of doing good for evil at school.

Motto: "Let us . . . follow after the things which make for peace" (Rom. 14:19).

Program: Talk: How to Keep from Quarreling. Bible Verses to Remember: Rom. 12:21; 14:19; Gen. 13:8; Prov. 17:17; 31:26; Eccl. 7:9.

July 24, 1960

Topic: **We Return Good for Evil in Our Community.**

Aim of Program: To consider ways in which juniors can do good in the community.

Motto: "Let there be no strife" (Gen. 13:8).

Program: Discuss meaning of "community." People who returned good for evil: Stephen, the prodigal's father, the little maid (II Kings 5).

July 31, 1960

Topic: **Good Manners Express Love.**

Aim of Program: To show that good manners express love and thoughtfulness.

Motto: "Be . . . courteous at all times" (1 Pet. 3:8, Phillips).

Program: Talk: Good Manners Show Love. Scriptures: Luke 7:36-46; II Kings 4:29 and Luke 10:4; II Kings 4:8-13 and 5:15; John 2:8; Gen. 24:15-21; Luke 14:16, 17.

When our respect of Christian principles fades, and we give expression to our cravings, then something more serious takes place in the center of our personality.—John Mosemann.

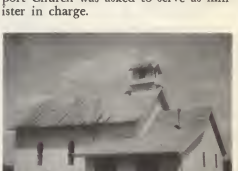
Another New Church

BY EARL STUCKEY

The newly remodeled Salem Church building near Waldron, Mich., was dedicated on Sunday, May 29, 1960. Bro. Harold Bauman, student pastor at Goshen College, and J. C. Wenger, Professor of Theology at Goshen Biblical Seminary, were guest speakers.

The church, built in 1886 and used by the Evangelicals, and later by the Evangelical United Brethren, was about to be closed in 1953. The Lockport Church of near Stryker, Ohio, then began supplying a minister, as well as Sunday-school teachers and workers. In 1957 the building was purchased by the Mennonites.

In 1958 Bro. Earl Stuckey of the Lockport Church was asked to serve as minister in charge.



Remodeling was begun in July, 1959 —a new entrance, lobby, and basement. Sunday-school rooms, and a mothers' room were added. The church was organized on Jan. 24, 1960, with forty-five charter members; on May 12, 1960, it was received into the Ohio and Eastern Conference.

Pray for the work at Salem, that the kingdom of our Lord may continue to be enlarged.

West Unity, Ohio.

Illinois GMSA Tour

BY LUETTA HORSCH

Seventeen Illinois girls and their sponsors recently learned much about the work and history of the Mennonite Board of Missions and Charities, the educational work of our church at Goshen, and the challenges which face the city church in Chicago. These girls represented the Girls' Missionary and Service Auxiliary (GMSA) of the Illinois Mennonite churches. We met at Eureka, April 2, at 4:00 a.m. to begin our tour. Girls from different points in the state left their homes at various times in the very early morning; the girls from the Arthur congregation left their home at 1:30 a.m.!

From the second bench

(WHERE THE DEACON SITS)

Help Wanted

I am glad that I belong to a singing church. We can worship in song, and we do, but I think we could improve. Do you agree? Do we all find the song promptly and start to sing with the leader, or is he a soloist for a while? Do we sing from the heart as well as from the notes? Are our hearts lifted heavenward as we sing?

From this short bench parallel to the church wall one can see the expressions on the faces of those who are singing. One sometimes wonders. Shouldn't a pleasant facial expression accompany our rendering of these glorious Gospel songs?

Let's help our song leaders by starting together, following their leading, singing with uplifted hearts and pleasant faces, and thus make singing an indispensable part of our worship hour.

Elkhart, Ind., was the first stop. We arrived there at 11:00 a.m. for a tour of the Mennonite Board of Missions and Charities. Here we met persons who are working to extend the outreach of our church. Various members of the staff told us of the services for which their department is responsible. It is hard to fathom the amount of work and planning that is actually done here. It was a wonderful experience for girls and sponsors alike. We had the feeling we were in the center of world missions and relief. It was an inspiring experience to see how greatly God is using the Mennonite Church to bring the Gospel to the world.

After our lunch at the VS Center, Harold S. Bender came from Goshen Biblical Seminary to speak to us about the history of the Mennonite Church and about the many things which first began in Elkhart. He boarded our bus and guided us to the site of the first missionary enterprise of the Mennonite Church. This was just across from the Prairie Street Mennonite Church. We certainly enjoyed having Bro. Bender give us this inspiring story of a growing church.

From Elkhart we went to Goshen College and Seminary. Here we were met by some of the Illinois students, who helped to introduce us to the campus. We saw the many buildings and were surprised at the acres of land needed to house the educational work of our church at Goshen. We saw the buildings and classrooms where many of our ministers, teachers, and other Christians in our communities took their training. Some of us dreamed of the day when we could also go to Goshen to better prepare to live and serve our wonderful Saviour. Melvin Gingerich spoke to us of the work of the college in training youth for Christian service. After our evening meal in the college dining hall, we reluctantly boarded the bus for Chicago. Publicity Director Sam King had planned the Goshen visit for us.

We arrived at the Englewood Mennonite Church at 8:00 p.m. according to schedule. Pastor Laurence Horst was there to meet us. After a brief chorus practice, we were taken to various church homes for the night. Sunday morning we all arrived at the Englewood Church in time for Sunday school. In the worship service we sang one number under the direction of Mrs. Russell Bachman. After the morning worship service we all gathered in the lower auditorium with the rest of the church for a time of fellowship and a potluck dinner brought in by the ladies of the church. We enjoyed a delicious dinner, fine fellowship, and hospitality.

Following dinner Pastor Horst spoke to us concerning some aspects of building the church in the large city. He explained that a large city is actually many small towns pushed together. We thoroughly enjoyed every minute of our stay in Chicago and sensed something of the great spiritual need which exists in a city like Chicago. At 2:30 we bade farewell to friends at the church and departed for Eureka.

We were all very tired by the time we reached our homes, but we all felt they were two of the most wonderful days we had ever spent. We should all be better Christians and servants in our home churches because of the challenges we heard. We sincerely appreciate the sacrificial services of our sponsors who made the trip possible. Mrs. Frank Kennel served as chief sponsor and planned the tour. Additional sponsors included Mrs. Russell Bachman, our chorus director; Mrs. Ralph Imhoff; Miss Alice Birkey; and Miss Norma Neuhauser, tour nurse.

Foosland, Ill.

♣

There were two boys in the Taylor family. The older one said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. J. Hudson Taylor, the missionary, died after a long life of service to his Lord, beloved and known on every continent. But when I looked into the encyclopedia to see what the other son had done, I found these words: "The brother of J. Hudson Taylor."—*Christian Witness.*

What Reviewers Say About—

Jesus and Human Conflict

A Book by Henry A. Fast

"The Christian does not have to be engaged in war to be confronted by the problem of what his attitude and actions should be toward human conflict. The author, Dr. Henry A. Fast, facing the same issue, seeks to find the answer by discovering the mind of Jesus in relation to human conflict.

"One of the outstanding features of Dr. Fast's work is the fact that all of this diligent research and exegesis has not been turned into a mere collection of 'proof texts' to validate his position. He has done something far more valuable. Through these Scripture passages plus the total account of Jesus' life the author has attempted to catch the inner attitude of Jesus toward human conflict. By so doing he feels that he has found God's will in the matter, for Jesus' will was 'to do the will of him that sent me.' The supreme example of this is found in Jesus' attitude and actions preceding the cross and on the cross."

Raymond A. Gimmi, in *Horizons.*

• • •

"The author gives a thoughtful and logical discussion of the Christian attitude toward such commands of Christ as 'resist not evil,' 'turn the other cheek,' 'go the second mile,' and 'give him thy cloak also.' He shows that there should always be a basic Christlike attitude toward all types of human conflict, and that each response should be made in the light of surrounding circumstances. He emphasizes LOVE as the law for all Christians to follow in the face of conflict, which never has the spirit of revenge, but always has a desire to be helpful or serve. The position of the author is acceptable to Baptists, and is fresh and original in its approach.

"It is well written, based upon both Scripture and early history, and would be of interest to all who desire complete sanctification in Christ."

—Robert C. Fling for Baptist Sunday School Board.

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"Jesus and Human Conflict is a scholarly, well-written volume dealing with the problem of retaliation, both personal and national. He examines all the passages dealing with nonresistance, and shows that Jesus did not intend the action of the Christian to be servile submission, but a positive outgoing of good will with the welfare of the aggressor in mind. He also points out that the passages usually used to justify force have no relation to revolution or war at all.

"As a commentary on Scripture, it is a volume which ought to be in the library of all ministers. It has plenty of

sermon material, and is a joy to read."

—J. Vernon Jacobs for Standard Publishing House.

This $3.75 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

"We Are Used to Suffering"

BY LESTER T. HERSHEY

A Spanish minister friend of mine, who immediately following the end of the Spanish civil war (1939) was clapped into prison, and his church confiscated by the Catholic Church to be used for their services, wrote recently:

"You can publish anything I am writing you about our troubles in Spain. We are used to persecution."

Following is a letter dated Oct. 5, 1959, that my minister friend sent to the Bishop of Ciudad Real, the province in which he resides. It is his second letter to the bishop calling attention to the fact that the minister's private school remains closed. My friend receives his support from this school. It affords him an opportunity to teach God's Word indirectly to children of both Christian and non-Christian families. Here is the translation of his letter to the Catholic bishop:

"Most Excellent and Most Reverend Bishop of Ciudad Real:

"The undersigned, evangelical pastor of this city, on General Aranda Street, #21, desires to call to the attention of V. E. R. (your Reverend Excellency), that on last April 30, I had the honor of being received kindly by your Excellency in order to present the matter of the closing of my elementary school which occurred in March, 1954.

"The cause for the school's closure was, as I already have said, that the proceedings I had to begin lacked the Certificate of Religion and Morality which the local priest needed to give me, but which he has refused, and because it lacked this document the school was closed.

"But here is more, Mr. Bishop. All the certificates of the civil and sanitation authorities which the proceedings explained about my school, were good and favorable; and even though the reports of the authorities and neighborhood were good, the local priest continues his refusal, from which it must be inferred that neither the authorities (meaning civil government) nor the Ministry of National Education has closed my school. It has been closed by the religious authorities.

"It is for this reason that I have dared to bother your most Reverend Excellency, believing that you have a broader criterion and objective of these things; however, five months have passed without a word from you.

"Having all of this in mind, with all respect and Christian consideration, I would like to copy a few lines from 'Observatore Romano' published in the newspaper 'A. B. C.' the 29th of last August (1958), due to the 'interview Eisenhour-Castiella.'

" 'The Vatican,' adds the 'Times' correspondent, 'reaffirms its criteria to consider acceptable all the forms of government, even though they do not coincide with the democratic rule, *if there is a guarantee of liberty for the church to exercise its apostleship.* It is the lack of spiritual liberty that keeps a constant Catholic attack on the communist rule. . . .' 'Without the guarantee of a FREE spiritual life, *a government might drift to a state of persecution.* This is not the case of Spain. . . .'

"How can the Roman Catholics ask that governments guarantee liberty to the Catholic Church, to exercise their apostleship, when they themselves deprive the Evangelical Church liberty wherever possible?

"We, authentic Christians and apostles, are deprived of spiritual liberty in Spain by those who ask all liberty and guarantee for themselves.

"The Evangelical Church (called Protestant) in general, has also the duty and right to exercise, with all liberty, its Christian apostolicity for the good of souls; but, Roman Catholics prohibit it.

" *'It is the lack of spiritual liberty'* in our beloved country that fills us with sadness and gives sorrow to the heart of the faithful Christian, and causes fear in the human conscience.

"It is the lack of spiritual liberty that promotes materialism, hypocrisy, and deceit.

" *'Without the guarantee of a life of spiritual liberty, etc.* This is right and is true; but Roman Catholics forget that Evangelicals also have a spiritual life that yearns for dignified liberty, and this not only is denied us, but we are subject to any Catholic's accusation of a supposed crime, to punish the innocent with a fine of five thousand pesetas (approximately $100), because someone else has handed out four or five tracts which speak of God, of Jesus Christ, and of the salvation of one's soul.

"When will the Catholics obey the law of Christian charity, which was founded and promoted by Jesus Christ in His Gospel?

" 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets' (Matt. 7:12, quoted from the Catholic version of Nacar & Colunga). 'As ye would that men should do to you, do ye also to them likewise' (Luke 6:31, from the same version)."

We ought to pray more for our brethren in Spain, who are laboring under strenuous and taxing conditions. Let us pray for the Spanish Committee of the Evangelical Church, of which my friend is a member, that is working for a guarantee of spiritual liberty and freedom to propagate the Gospel according to the Scriptures.

Goshen, Ind.

A Prayer

FOR THIS WEEK

Lord . . . Creator . . . Father . . .
Omnipotent One . . . Counselor . . .
Saviour . . . Comforter . . .
From these, your names, we sense your essence and derive courage to face:
Life which confronts us,
Death which awaits us,
Conformity which disturbs us,
Radical individualism which repels us,
Evangelization which demands us,
Complacency which envelops us.
Saturate us with your perfect love so that we may not only face life courageously, but creatively. We ask this, not merely for a more comfortable personal existence, but for a more vital, confident testimony.
Hear us, we pray, for we pray in your name.
Amen. —Audrey Musselman.

Prayer Requests

(Requests for this column must be signed)

Pray for a special measure of blessing and guidance in the annual meeting of the Board of Missions and Charities at Lansdale, Pa., June 16-19. The officers and committees of the Board need the Spirit's leading.

Pray for one who has plans contrary to the will of the Lord, that he may change his mind before it is too late.

Pray for the camp of forty boys referred by the Denver Juvenile Court, and meeting at Rocky Mountain Mennonite Camp June 14-25. Pray that their counselors may have Christian wisdom and grace.

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. The day is all that is good and fair. It is too dear with its hopes and invitations to waste a moment on the yesterdays.—Ralph Waldo Emerson.

Christian Love—An Answer for Emotionally Disturbed Boys

BY VS-ER MYRON SCHRAG

Work with Ailsa Craig boys is frequently discouraging and tedious. It often means extra hours and lack of leisure time. It means living with the boys twenty-four hours a day, day in and day out. But for every discouragement and tedious task there is work which is tremendously challenging and satisfying. VS-ers can show Christian love and understanding at a time when the future course of young lives is being determined.

Many of us take the love, kindness, and understanding which were shown to us as children for granted. Little did we realize then that we could have been unfortunate victims of society by having parents who rejected or neglected us. Our fortune, however, is not universal: a good many of today's youngsters become inflicted with the sore spots of society's shortcomings from early childhood.

Some of these unfortunate children grow into adulthood bitter at society for not having given them the right breaks. They rebel by becoming criminals or withdrawing from society entirely, not willing to build a constructive place for themselves in the world.

Many children of this type are placed under the wardship of Children's Aid Societies or in child welfare organizations. They are sent to institutions where they can be treated for their disturbances. Ailsa Craig Boys' Farm in Ontario is such an institution.

One Who Is Disturbed

The boys at Ailsa Craig Boys' Farm are classified as emotionally disturbed and predelinquent. They are boys with behavior, personality, or character disorders. They are rebellious, hostile, and suspicious. Slightest impulses are translated into action. Antisocial behavior, fighting, truancy, stealing, fire-setting, sexual perversions, self-depreciation, and even self-destruction reveal these boys. Most of these conditions are the result of an unhappy relationship between the child and an adult.

Because of their problems many boys of this type are placed in various foster homes with the hope that they might be able to adjust to a normal home situation. Failing there they are placed in an institution. Some boys who come to Boys' Farm have been in as many as ten foster homes. A boy with such experiences feels that all of society is against him—and he is against it. Once an adult does accept him as he is, however, the boy may realize that not all are against him; that he is, after all, safe in liking and identifying himself with the adult.

How Should One Serve These?

How does a person in Voluntary Service react to working with boys such as these? No one, no matter how extensive his education and interest may be or how much concern he may have in this work, is ever fully prepared to deal with people of this type. One must be careful never to lose sight of the initial ideals which dominate one's hopes when beginning work. Losing sight of high ideals and being content to merely "go through motions" will not accomplish anything, nor will the boys receive any benefit. It is easy to get discouraged; immediate results are not always evident and are only slowly built up.

Horseback riding is the most popular form of recreation for Ailsa Craig boys. It helps relax their tensions. Of the animals at Boys' Farm, the horses get the most attention.

This is not the type of work in which basic rudiments can be learned in a month or two. Indeed, one can never reach a point where one is fully prepared to cope with every situation that arises; no two boys are alike, no matter how similar disturbances may be. Much taken for granted in a normal child's behavior or learning is out of reach for these boys.

Tony is told to measure 20 inches on a board. He gets a puzzled expression on his face, and you realize that he hasn't the slightest idea how to begin. Once he gets started, after several explanations, he needs help for every new step involved in the process. Most boys are of normal intelligence; their normal mental growth, however, has been hampered by inner emotional disturbances.

Sometimes the boys release their hostility and you as a companion-helper are on the receiving end. A great deal of understanding must be shown. You may be subjected to name-calling and abusive language. But, later, when the boy has regained control of himself, he frequently feels sorry for his action and apologizes. Hostility must be expected; unpleasant as they may be, it is good that a young lad's feelings come to the surface. Symptoms of his real problem may appear and it will be possible to approach him with fuller understanding.

Overt expression of emotions is not usually directed to anyone personally, but is the result of a lifetime of being unwanted and uncared for. The boy himself cannot explain why he acts as he does.

A boy may be slow to respond, but when he does, it gives one a tremendous satisfaction. In each boy I work with, I hope to sow a seed which will eventually blossom. In later life these young fellows may become men who are worthy of society and willing to abide, not only by society's laws, but also by Christian principles.

Ailsa Craig, Ont.

How Tall Are You?

BY JOYCE L. CHUBB

Whether you are physically tall like King Saul or whether you are short like Napoleon Bonaparte does not reflect your Christian stature. Saul was admired by the Hebrews because of his height, but he was not tall enough to lead the people spiritually or to show love to his successor, David. Napoleon Bonaparte was five feet, three inches tall; his conceitedness proved his smallness mentally and spiritually as well as physically.

One's true height is determined by the upreach of his ideals. Nature may have made you short, but you can become tall inside by flexing the muscles of your soul and growing toward God.

Great spiritual stature cannot be attained within a few hours or days. Like the physical growth of a child, it takes many months and years to develop. The importance of spiritual growth is as vital to a Christian as physical growth is to the small child. We must wisely nurture and nourish our spiritual lives for maximum growth. The necessary elements for the physical growth of a child are food, sunshine, exercise, rest, and love. The Word of God, prayer, worship, and communion with God are the nutrients for Christian growth.

In striving to attain fullness of spiritual stature it is not wise to compare ourselves among ourselves. Instead, we should measure our stature against Christ's and continue to grow more like Him into spiritual maturity.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Harrisonburg, Va.

TEACHING THE WORD

Why Sunday School Conventions?

BY DONALD E. YODER

This is an important year for all Mennonite Sunday-school workers. The Sixth Church-wide Sunday School Convention will be held this August. This is a meeting which will be packed with important information and challenge for everyone interested in the Sunday school.

The convention is sponsored by the Mennonite Commission for Christian Education and is organized by a Commission committee. This committee has stated the theme of the convention as *"Spiritual Unity Through Christian Teaching."* Related to this theme they have outlined five objectives or goals. These five objectives tell the "why" of the convention meetings.

1. To Awaken the Church to Her Opportunities Through the Teaching Ministry.

The Sunday school occupies the most important place in the total teaching program of the church. The Sunday-school hour is the time set aside for teaching the Word of God. One of the most important parts of the Sunday-school hour is the time spent in individual classes where the Bible is taught and discussed. The Bible is the textbook.

Greater Bible knowledge is an important result of this study together. Both teacher and pupil have the opportunity to meet the great prophets of the Old Testament era, or to sit on the Mount with Christ and His disciples, or to travel with the greatest missionary, the Apostle Paul. Knowledge of the different books of the Bible is increased.

The Sunday-school hour deepens conviction. Biblical principles are discussed, opinions stated, and experiences shared. Through this sharing together around the Word of God the seeds of truth are sown. The fruits of this experience are greater dedication to the Word of God and its truths.

There is opportunity for evangelism during the Sunday-school hour. Many churches have been born because of the mission Sunday school. This is an important way of reaching into the hearts and homes of those in the community who do not know Christ as Saviour.

These plus other opportunities and challenges will be emphasized throughout the convention meeting.

2. To Inform the Church of Improved Teaching Services.

The task of the Commission for Christian Education is to help local congregations and district Christian Education Conferences in their teaching ministry. The Commission helps to plan and prepare the teaching materials. They also help in providing proper records and in guiding Sunday schools into a sound organizational plan, all with the ultimate aim of bringing people to a fuller knowledge of Christ.

During the convention Sunday-school workers will have opportunity to meet with those who plan and prepare the various teaching services. They will be the leaders of the workshops, which are an important part of the convention program.

3. To Assist the Worker in More Effective Service.

The religious education time for each pupil per week is limited. The Sunday-school worker has a limited opportunity to perform a very important task. It is important that every person who has a responsibility in the Sunday school become more effective in the services which he renders.

The convention is the place where Sunday-school worker and Christian education leader will meet. There will be a sharing of experiences. Teaching materials and techniques will be discussed.

There will be opportunity for Sunday-school workers to share ideas and to discuss plans which will make the Sunday-school hour one of growth for both teacher and pupil. All activities of the Sunday school should contribute to the teaching service and provide a climate for spiritual growth. This, of course, is dependent on effective workers.

4. To Relate All Teaching Activities to the Congregational Program.

The unity of the church and Sunday school will be stressed throughout the convention because the Sunday school is the church at work teaching. Leaders of the congregation must see the Sunday school as a basic part of a total congregational program. The activities of the church dare not be unrelated to one another.

The teaching activities of the congregation must become a part of the task of leading men to Christ. They must be designed to aid in "the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

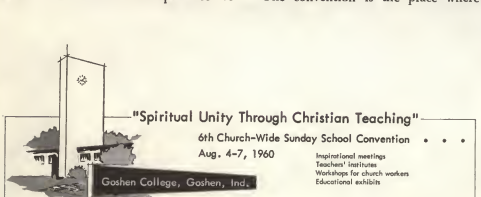
The leaders of the convention are deeply concerned that each Sunday school will contribute to the strengthening of the church and her program.

5. To Unify the Teaching Ministry of the Church.

Workers from all parts of the United States and Canada will meet to discuss the best in educational theory and technique. Ideas from all parts of the church will be shared. These will then be taken to the home congregations to be put into practice. This will unify the teaching ministry of the church.

These are the objectives of the Sixth Church-wide Sunday School Convention to be held at Goshen Aug. 4-7, 1960. Mark this on your calendar now. Plan your work or your vacation so that you can attend. Watch the GOSPEL HERALD for further announcements.

Middlebury, Ind.



Calvin Coolidge was a man of very few words, but when he did speak, he usually had something to say. A friend once asked him what he thought friendship meant. The reply was, "A condition of perfect trust."

Christian friendship is two-edged: Christ's trust in us, and our complete trust in Him.—Frank S. Mead, in *Tarbell's Teachers' Guide* (Fleming H. Revell Company).

FAMILY CIRCLE

To a fourth child

by BEULAH L. DIFFENBACH

There are clothes to wash, iron,
and mend,
Dishes in the sink; tasks on end
But none of these shall rob
me the pleasure
Of holding your bottle,
my little treasure.

LANCASTER, PA

A Little Child Shall Lead Them

BY MARY ELLEN LEAMAN

Well do I remember the day when I made one of life's grandest discoveries: I was to become a mother for the first time. When I held our wee bundle in my arms, I rejoiced that God had led me into the experience of motherhood. With this new-found joy had unfolded a new love. I cherished every moment in becoming better acquainted with our dear little Peter John and helping him to adjust to a new world. Those busy, jumbled days before we left the States were met with the fullest co-operation from him. He was content and happy.

Then came the day when, "four-year" good-bys were said, and grandmas and grandpas and little uncles and cousins gave loving kisses to our little sunbeam. Traveling with a baby, despite the few added duties, was a pleasure. It seemed Peter John was the common interest of everyone. He won his way into young hearts, old hearts, and middle-aged hearts, and so paved the way for his parents to begin many new friendships.

On Feb. 14 we made our final transfer from sea to land—from the Indian Ocean to Mogadiscio, Somalia. During those first weeks in a strange land our own adjustments were forgotten as we observed Peter John advancing in his babyhood achievements. More traveling, this time to an interior station for language study in preparation for our later medical missionary service. In our beginning struggles with the unusual guttural sounds of the Somali language, we anticipated the day when Peter John would speak the language with little effort.

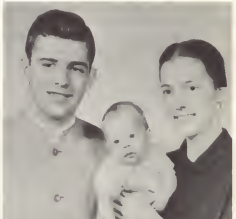
And then it came, so suddenly—his illness, his failure to respond to the usual treatment for diarrhea, his turn for the worse, the hurried, tearful packing of a suitcase, the seemingly never-ending trip to the nearest hospital. That night spent at the hospital is one filled with sad, painful memories, for we were to discover that the facilities of this local hospital were not adequate for treating so severe a case of diarrhea. I tried to prepare myself for what might come, knowing that even though it would bring me heartache, it would relieve the distress of our baby's weakening, thirsty little body. Believing that the only hope of Peter John's recovery was taking him to a larger hospital in Mogadiscio, we made plans for this. With feelings of despair and hope, we began the rugged 60-mile trip. As we observed the continual crying and kicking of our little son, we wondered at his strength, and our spirits were raised. "Perhaps God is going to perform a miracle." But four hours after our entering Mogadiscio, Peter John entered a new life, a life which knows no pain or thirst.

We had great hopes for our little boy, but so soon these hopes and dreams were crushed. We thought of the possible times when he, with the unprejudiced love and faith of a child, would touch hearts that we could not reach. But we know that God's plan far exceeds ours. "As for God, his way is perfect." He knew that Peter John's mission was complete in six and one-half months. We are inspired by the beauty and innocence of such a little life.

"A little child shall lead them." In his life Peter John led us into experiences of happiness that we never would have known without him. And in his passing we have learned to know Christ in new and marvelous ways. Heaven is nearer because part of us is there. With a renewed readiness we accept Jesus' beckoning to follow in the steps of our little one. We cannot foresee the future results of "God's mysterious move." Perhaps there will be greater miracles than the one we hoped and prayed for on our way to Mogadiscio that memorable morning. Perhaps lives will be touched by the plucking of our little bud that would not have been touched had "this bud" blossomed to maturity.

My little son, you have gone from us to return no more. We no longer see your sweet smiles, but I'm sure you are smiling now—into Jesus' face. The corner where stood your crib and playpen has not ceased to remind us of its silence and emptiness. Although we no longer hear your baby sounds, I know your tiny voice is being heard in heaven's choir. We called you our little lamb, but now you have been gathered with other little lambs into the arms of the Good Shepherd. No, you cannot come to us again, but we will come to you.

I thank God that He not only chose me to be a mother, but that He chose me to be *your* mother, Peter John.



Missionaries Ivan and Mary Ellen Leaman with their late son, Peter John.

TO BE NEAR TO GOD

Names the Bible Gives to God's Own

Sunday, June 19

Branches. Read John 15:1-8.

Jesus begins this part of His discourse by telling what happens to branches and what branches must do. A branch may be fruitless and be cut out; a branch may be fruitful and be pruned for more fruit. A branch must be united with the vine to bear fruit.

Then Jesus tells us that we are branches. He has used a beautiful simile from nature. Any person knows what happens to a cut-off branch, how utterly useless it is. He wants us to know how utterly fruitless and worthless we are—and how utterly helpless to accomplish anything for Him unless we are united to Him.

Fellow branches, let us abide in Him that we may bear much fruit.

Monday, June 20

Friends. Read John 15:14; James 2:23.

A true friend is one of God's great gifts to men. What confidence and security we feel in that trust! But even the truest friends here are human. We may fail each other. A shadow may be cast. Something may come between.

Now, the wonder is that we who are human are taken into Jesus' own friendship. The wonder does not lie in the fact that we call Him our Friend, but that He says, "I have called you friends."

And how do we reach such a privilege? We have, of course, accepted Him as Lord; we do what He commands; and with Abraham we believe God. What does friendship with the world look like in the face of that abundant privilege!

Friends of God, let us think always of God's honor, lest we betray Him.

Tuesday, June 21

Workmanship. Read Eph. 2:10; Psalm 100:3.

God made us; we are His product; we are His handiwork. We were dead in sin, but He made new creatures out of us—we are His workmanship. "It is he that made us, and we are his" (RSV)

He did not make us to be ornaments to be set up somewhere to be admired. We were created unto good works. We are to be useful working servants of the Lord Jesus. And we are not just to be busy dabblers here and there. There is some specific work we can do because He has ordained what it is to be.

God's own workmanship, let us praise God "that what we are we owe to the hand of God upon us" (Phillips).

Wednesday, June 22

Temple of the Holy Ghost. Read I Cor. 3:16, 17; 6:18; II Cor. 6:16.

My own body a temple! A dwelling place for God! Small wonder that we have been made in His image, housed in a body of intricate design. Here is where the Spirit dwells. It is from these bodies that God works, employing our members for His service.

What carefulness and watchfulness, what respect and reverence should be accorded our bodies! They need to be protected for His use. They need to be expendable if He so desires. We are not our own—not even our bodies are.

Temples of the Holy Spirit, let us more often remember that deity lives within.

Thursday, June 23

Light of the World. Read Matt. 5:14; Acts 13:47; Eph. 5:8; Phil. 2:15.

"How far that little candle sheds his beams,
So shines a good deed in a naughty world."

We can say to Shakespeare, "We have something better than that." We Christians through all our lives walk as lights in "a naughty world," and we cannot be hid. We are not merely reflectors of Christ; we have the Light of Life abiding in us and so are "light in the Lord." We are here to enlighten, to shed light; we are to bring light to the crooked and perverse and lead them into the presence of Him, who "lighteth every man that cometh into the world."

Comrades of light, let us let our lights so shine that men may glorify our Father who is in heaven.

(Continued on page 549)

The Firm Foundation

Sunday School Lesson for June 26

(Matt. 7:24-29; 21:28-32)

Jesus closes His sermon with another "two." He had referred to life as traveling on a certain road with a certain destination. Now He would have us think of life as building on a foundation. Two roads only to choose from. Two and only two kinds of foundations.

It seems that Jesus brings His sermon to a climax with invitation. Choose which way you will go. Choose on what foundation you will build. And it is just either/or in each case—follow Jesus' way or follow your own. Knowing Jesus' love for sinners and especially for His own people, including the scribes and Pharisees, we can feel the kindness in the invitation. But there is also judgment. There is the note that to choose is imperative.

Why is the foundation of a home so important? It must support the whole structure with all its purposes. Why is the living of the child so basic to the living of the man or woman? Jesus is speaking about the building of a life of faith or a Christian life. Why is it so important what a man believes about Jesus? What foundation does Jesus suggest for the wise man to use?

Since there are so many false prophets about, it may be wise to discuss what is implied in hearing "these words of mine" and doing them. Consider what Jesus had said in the sermon. We are to understand, accept, and practice the way of life He preached. Only as we really believe in Jesus can we accept His way. Does He speak to us with authority as He did to those folks? Only Jesus can give us power to live this righteous life. Recall that all our righteousness is as filthy rags.

Jesus' listeners knew about the spiritual rains, floods, and winds. And so do we. Every life has hard things and crises. Temptations, failures, disappointments, stresses, and strains will come. None of these need move us if we are building on the rock, Christ Jesus. Here is security for any time and any age.

How do those who are foolish build? What is a sandy foundation? According to Jesus it involves hearing but not acting on the truth. The life of the moral man cannot stand the test. The man who only professes to believe in Christ may attend church, may give money and service to the Christian causes, may know the Word well, may make a very loud profession as did the Pharisees, but he has never in real faith accepted Jesus because he felt he needed a Saviour. He is sufficient in himself.

Jesus presents no security now or in the last days for mere profession. Notice the house on the rock will not fall, but that on the sand will fall and its fall will be great.

Think you, if you had been in Jesus' audience, that you would have been astonished at such preaching? Why could He speak with such authority? He spoke out of knowledge—of God and life. But most attractive, undoubtedly, was the love and interest evidenced by His tone of voice and the compassion in His words.

The parable of the two sons was spoken for the benefit of the self-righteous scribes and Pharisees. While it may seem severe, yet it was another appeal to their hard hearts. It did present the possibility of their repentance and acceptance by Jesus. This parable says loudly to us, "Blessed are they that hear the word of God, and keep it."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

Outreach in Illinois

By Boyd Nelson

The forty-third annual Illinois Mission Board meeting had just completed its second session. There in the basement of the East Bend Church at Fisher, Ill., we sat around one end of the evening lunch table—Ivan Kauffmann, Hopedale, president; John Hartzler, Roanoke, secretary; and I—so that I could have Bro. Kauffmann's reactions to this board meeting.

It was April 22, 1960, and the meeting had moved in an orderly and complete fashion through the routine items of the early agenda. A year before, the Illinois Board had organized seven administrative areas with committees or persons designated to function in these areas. Now some of them had reported their first year's work. It looked as if this way of working had paid off in enthusiasm and accomplishment.

Reports Given

The Illinois board had completed a successful financial year. They had budgeted and received approximately $15,000.00 for ten areas of work. Their treasurer, Russell Massanari of Fisher, showed total contributions by the 3,400 Illinois Mennonites of $112,205 00. Contributions had averaged $4 14 per member for Illinois board causes, $16.00 per member for the General Board missions, $5 75 for Relief and Service, and $1.51 for Illinois Conference.

Bro. John Hartzler, reporting for the Executive Committee, had reflected the coordination which the Executive Committee had carried on among the seven areas—Church Extension, Church Building, Personnel, Christian Literature, Wayside Herald, General Board Promotion, and Conference Advisory. The Church Building Committee had brought its report and recommendation for a new building for the Highway Village congregation, East Peoria. The Church Extension Committee through Chris Graber, field worker from Eureka, reported on areas under investigation. The Christian Literature group under Edwin Stalter's leadership gave an enthusiastic report on the potential and realization in their area. John Harnish reported continuing response for the Wayside Herald Gospel sign program.

The editor of the **Missionary Guide**, Harold Zehr of Roanoke, had received encouragement for the positive work which the **Guide** had been doing. Bro. Paul Hummel had brought the first missionary message of his series on "Preparation."

The meeting had moved from one area to another, so that every member of the board had all the information available before any decisions were called for. On some questions several persons were called upon to express reaction or give information in order to get as much information as possible. In the context of this confident, positive, and yet quiet and sensitive leadership, I looked forward rather keenly to having Bro. Kauffmann's reactions to this meeting.

Reaction and Discussion

What did he feel were the significant mission developments in the Illinois Conference? He said that five new churches which are developing—Milwaukee, Norwood (West Peoria), South Pekin, Evanston, and Mennonite Community Chapel in Chicago—are evidence of vitality and progress. I knew that some of these were begun as congregational efforts and were still being carried on in this way.

What was the Illinois board relationship with congregations in this type of project? As a board, they attempt to encourage congregations to move out as they are able, he said. They don't "supervise." They simply wish to show interest and to encourage. Sometimes they are asked to help, however. Highway Village, for instance, began originally as a congregational project and was later absorbed by the mission board when it grew too large.

The fruits of this kind of work, Bro. Kauffmann went on, can be seen in a number of congregations. He cited an example of a district MYF meeting in which a chorus of 25 or 30 persons sang, and not more than a handful came from Mennonite homes. Some of these new congregations, he felt, are more stable in many ways than some older ones. The response in their communities improves each year.

As to the relatively few people our statisticians reflect as gained from year to year in our mission work, Bro. Kauffmann felt we should not be overly concerned. It is healthy to have more centers where the Word of God is being preached and proclaimed. Churches emerge as the Word is preached and the Spirit leads, he felt.

An example of this occurred at Hopedale. A few workers were separated from among the 350 members of the Hopedale congregation 15 years ago and were sent to Dillon. Now 50 or 60 persons meet there regularly. Approximately ten years ago workers from Hopedale began the Midway congregation at Pekin, where 50 or 60 now worship. Then the Midway and Dillon congregations cooperated in beginning a third congregation at South Pekin, where another 50 or 60 persons attend. A combined attendance of 500 or 600 people touching four communities reaches many more persons than a single congregation at Hopedale could.

Bro. Hartzler chimed in and pointed out that mushroom growth probably isn't

The Executive Committee of the Illinois Mission Board. Standing: Ivan Birkey, vice-president; Russell Massanari, treasurer; Chris Graber, field worker. Seated: Ivan Kauffmann, president; John Hartzler, secretary.

healthy in the spiritual realm. As a result of other experiences, Bro. Hartzler felt that opportunities for vital fellowship are more possible in smaller churches.

Bro. Kauffmann added that we need to learn how to be concerned for people who aren't related to other people in the congregation. We have had our most satisfying fellowship in family groups or with people who are related to us closely or distantly, he says. Thus, concerning ourselves in a healthy and constructive way with persons who are not our relatives is an important lesson we need to learn. This seemed to me to be a helpful insight into the way we work as Christians.

Extension Committee and New Churches Report

That evening the Extension Committee reported a survey of Illinois congregations showing what happened to several hundred people who left the Illinois Mennonite Conference. The survey covered a 15-year period and showed that approximately one half of the people who had left Illinois Mennonite churches had transferred their membership to other Mennonite churches in Illinois or to other conferences. Approximately one fourth of the group were unknown or unreported, and another fourth transferred their membership to other churches. This was significant, in the writer's opinion, in that it produced an awareness of a group whom we tend to forget quite conveniently.

A number of new churches reported on their development—South Pekin, Norwood, Milwaukee. Howard Wittrig of the Midway congregation gave a report on ten years at Midway. Bro. Mario Snyder, of the Second Mennonite Church in Chicago, which had originally sent the first self-supported workers to Milwaukee's Spanish-speaking Americans, presented his vision of Milwaukee opportunities. Milwaukee is 90 miles north of Chicago, probably closer to the Illinois Conference than any other Mennonite conference prepared to move out in evangelism there. Of its population of 600,000, more than 10,000 are Latin Americans.

The group of believers in Milwaukee constitutes the nucleus of a congregation. Everyone was enthusiastic about the Milwaukee prospects and development. The board voted to move ahead in the work and to absorb Bro. Bustos' support to make it possible for him to work full time for the church. They had worked out a subsidy arrangement with the General Mission Board. They recommended this approach, which the Board accepted. Bro. Bustos gave a warmly inspiring presentation of his vision. This reporting by the new churches provided a real opportunity for congregations to share with one another their experience in spreading the kingdom and was a real service of the Illinois board to its churches.

In the business sessions the budget was adopted, and Bro. Ivan Kauffmann was re-elected as president. Bro. Paul Hummel of Berlin, Ohio, gave a series of four inspirational missionary messages relating missionary function and purpose to the commitment of every individual Christian to Christ. The Illinois board also considered plans for entertaining the General Mission Board in 1961.

Ivan Kauffmann, president of the Illinois Mission Board, greets Paul Hummel, guest speaker at the annual meeting.

As I drove back to Elkhart afterward, I was inspired by the efforts of the Illinois churches individually and through their board in spreading the kingdom. The positive, constructive tone and attitude of the meeting cannot help being effective. The fruits of the work rest in the hands of the Lord after one has done everything which he can to improve and develop his methods and techniques. In our day the temptation is always to emphasize the pragmatic. Although we exorcise those philosophers who say this explicitly, even in our spiritual lives we tend to say that "whatever works is right." In a spiritual program one cannot do this. I was much impressed with the careful and thoughtful approach which the Illinois brethren and sisters are taking as they attempt to find the Lord's leading for them in their work for Him.

Elkhart, Ind.

Missionaries working in the Near East and North Africa see the urgent need of a popular-type Christian magazine in the Arabic language. Plans to launch such a periodical in Lebanon this past year have been thwarted, but there is still hope that this can be brought about in the near future. Since offset reproduction would probably be the most feasible, there is a need for Arabic typewriters and also typists who can make clear copies for the printer. In addition, Arabic-speaking Christians with a broad, general knowledge and gifts of writing, layout, and editing are needed. **Pray that God will provide for every need so that this publication may soon be under way.**—Missionary Mandate.

Missions Today

A New Dimension

By J. D. Graber

Self-supporting lay missionaries are needed as a new, an added, dimension to the conventional type of missionary work. If the missionary outreach of the church is limited to what can be done through appointed and fully supported missionaries, the task will never be accomplished. It is when "they that were scattered abroad went every where preaching the word" that saturation evangelism is being done. Short of this all we can do will be "too little too late."

A **new dimension** in missionary outreach is what we are stressing. We are not advocating self-supporting lay missionaries as a substitute for the so-called professional missionary. The self-supporting lay missionary must serve **in addition to** and **beyond** the regular missionary and not instead of him.

What types of work can the new type of lay missionary do? A recent issue of the "Missionary Mandate" said, "There is a growing interest in the possibilities and opportunities of dental work in Africa as an aid to evangelism, directly or indirectly. Since many large centers have no practicing dentists, there are ample opportunities for men to set up their own practices in Africa as self-supporting 'nonprofessional missionaries' . . . pray that more qualified dentists may redeem the abundant opportunities for service overseas."

Doctors, nurses, and public health nurses, as well as dentists, are in great demand in many newly independent countries. All these areas are underdeveloped, and government schemes for bringing health services to their usually vast populations run far beyond the supply of trained and available people. There are, therefore, opportunities for private practice as well as for government employ. In some of these situations giving a Christian witness may be difficult, but overcoming difficulty may further enhance the effectiveness of the witness given.

People do not expect a layman to give a positive witness, and therefore when he does give such a witness, it is more effective. "Why do you speak to us about Christ?" the people asked a Christian lay worker engaged in supervising construction. "You are not hired to do this; so why do you preach to us?" In such settings words spoken for Christ are all the more arresting.

A pioneering spirit is required. Security and financial success are not guaranteed. We need to recapture some of the adventuresomeness that drove our ancestors across the seas to their new land in search of a better life or to maintain the nonresistant faith. They had no one to guarantee them. Theirs was an act of adventuresome faith. This spirit is needed today for a successful program of self-supporting lay evangelism.

(To be continued)

Tribal Warfare in the Congo

BY LEVI KEIDEL

[The author, a missionary in the Belgian Congo with the Congo Inland Mission (a cooperative endeavor of several groups of Mennonites), tells of tensions and warfare between the Lulua and Baluba tribes in Kasai Province as the time for Congo independence approaches.–Ed.]

Fanatical Luluas declare that "either the Baluba go back east to their home country and leave us rule ours, or you'll bury all of us after we've tried." Over the turn of the last century, the Luluas, given guns by traders to the south, made slave raids on the Baluba, selling some and keeping others. When the white man came looking for houseboys, messengers, and administrative assistance, the Luluas gave them Baluba slaves rather than offering themselves, to "see what the white man will do with them." The Baluba, by nature more patient and perseverant than their captors, committed themselves to learning the ways of the white man, and so today hold chief positions in government and commerce.

With independence at the door, the Luluas cannot tolerate the thought of being ruled by those who were formerly their slaves.

Church Being Tested

Where does the average Christian stand in all this? In a letter to her home board, Mrs. L. C. Vass, a Presbyterian missionary, wrote: "The tragedy of spiritual damage caused by this storm of hate cannot be measured in statistics. In this city of mixed tribal population, Baluba and Lulua have lived side by side for years and many close friendships have been formed. Intertribal marriages are extremely common. When one goes visiting in the villages these days, there are new thorn fences and barbed-wire barriers between huts, across where the well-worn path of friendship still is deep into the ground. Hatred, fear, and actual murder have come between friend and friend, husband and wife."

For the ordinary village Christian, failing to line up with tribal loyalties means total ostracism and even threat of death. American Christians have never been subjected to fires of testing such as these, and should not judge too hastily. Many professing Christians have permitted themselves to be swept along by the current of passion and zeal simply because they are not quite willing to lay down their lives for Jesus Christ. There is a faithful minority who have taken their stand and are proving true. They are distressed about the whole thing, and are sorry that the missionary must live on the fringe of becoming involved in what is purely a tribal conflict, by caring for refugees.

Practically all of our Kasai church leaders are subject to tremendous pressures, but are standing true. In some cases they have shown genuine heroism: a pastor moving back and forth between advancing fronts of armed warriors with a Bible in his hands, pleading with them to lay down their weapons and return to their houses—another pastor entering into a schoolroom where students of the other tribe had taken refuge, leading them in hymn singing and with broken heart, kneeling with them to pray. Unity between our leaders is understandably strained. But they do not want a divided church and are committed to healing the breach. They stand in the face of a very uncertain and difficult future. Grave responsibility is theirs.

Missionaries Making Valiant Record

I am stationed at Banga, the C.I.M. area of Kasai Province least affected. Our predominantly Bashilele population has warned the Baluba and Lulua minority that "if you bring your fighting into our area, we'll drive you all out." The Baluba-Lulua population knows the primitive Bashilele are still killing in secret, and so dutifully respect their threat.

Observing from a relatively unaffected area, I see absolutely no difference between the total committal and dedication to a dangerous task of which we read in Gates of Splendor, and that of our missionaries. I've observed that they are made of the same stuff. The only difference is that none have died. It's a privilege to work with such people.

Kabeya Noah, Christian journalist and editor of Sankal magazine and a Muluba, writes: "This whole conflict was not begun by a tribe. It was begun by Satan. It is his concerted effort at this strategic time to upset the political, economic, and religious progress in Kasai. He saw how the church was going forward. He couldn't take it. This is the result. Tell your people in America that they must pray for us—for our Christians, for our church leaders, for those ruling over us."—Used by permission from the January-March issue of Congo Missionary Messenger.

* * *

A May 25 news release from C.I.M. says: at Dahemba, the State post near our Kamayala station, ninety of the C.I.M. church members have joined the cult of Simon Kibangu, who they claim is the black man's savior, instead of Jesus.

Kabeya Noah and Elder Stephen told Levi Keidel, "Don't you missionaries fear and despair, believing that all the foolish things our people are saying and doing these days really show what is in their hearts? There are a few of us who recognize their foolishness and pity them for it. But we have great responsibility to try to show them the truth and bring them back to reason. And you missionaries have a great responsibility to stand by our sides and encourage us. This is the time we need you most. If you stand by our side during these troubled times, the day will come when all Congo will be grateful to you for it."

First Vacation Bible School in Paris

BY ANNE COMTESSE

"One more building and I will be done for today!" I stepped into the hall. There were 20 mailboxes side by side, all alike. I quickly slipped a paper in each one, an invitation to our Easter vacation Bible school. But while I went through this simple motion, a thought kept coming back to my mind: "Of the 1,500 families thus contacted, how many will bother reading this poorly mimeographed letter?"

And, as I started on my way home, the many questions that had bothered me so much flashed back and tormented me anew: "Will the children who promised me to come keep their promise? How many will come without registering beforehand? Shall we insist on help from the young people of our church when we have no idea of the number of children we will have? And what if our publicity (letter, posters, personal contacts) brings more results than we expect? Can we face such a situation? And what if the opposite happens? How can we prepare everything without knowing if we will have 30 children or 100?"

Here I was, with my "when's" and "how's" and "what's" but no answer. Another question suddenly struck me, but this time I knew the answer! "Why are you worrying about all these things when you know very well that everything is in the hand of your Lord? He Himself directs this whole affair. Why should you doubt Him?"

As I look back now, I certainly can see how He led in this new experience. Since this was our first experiment with vacation Bible school here in Paris, we had wanted the best team of teachers. We invited some young people from the French Mennonite churches who had some experience in teaching in summer camps to help us. Four of them accepted, and with the help of some of our young people here, they really gave themselves to their tasks, and we experienced blessed times of fellowship.

We had the ideal number of children for our situation. Seventy-eight had registered, but some of these did not come. Some came only the second week. Others came very irregularly. We had an average of 50 children each day, twenty-five of whom came to our church for the first time and represented 15 new families. We had five classes, and used translations of the Herald Press books printed by Agape-Verlag, Switzerland.

We had expected a rather unruly group of children because of our experiences in Sunday school and Thursday club. In both

these activities we generally had around 30 children. It was difficult to obtain complete silence to pray, and often we opened our eyes after prayer to find several of them under their chairs. But at Bible school none of that happened. The children were reverent, and we did not need to take the disciplinary measures we had planned—just in case!

It is true that the big boys were not very co-operative the first day! They had come hoping we would go to the woods to play. After all, they had vacation from school. Would we expect them to stay inside and do schoolwork? The first lesson was a trying one for the teacher, but he explained once more what we meant by Bible school, leaving it up to them as to whether or not they would come back the next day. Most of them did come back, however, and to my great surprise, the next Sunday I saw Roland, a tough 14-year-old fellow, sitting on the Sunday-school bench. When I greeted him, he simply said, "I have just enrolled for Sunday school and from now on I shall come every Sunday." He sang with the group instead of making fun. He answered questions, and acted just like a "nice boy." And that same Sunday, as I walked into church for the Sunday service, I saw Michel, another big boy. For him, too, it was the first time he had come to church on Sunday.

It was a great challenge to me as teacher of the kindergarten class to help the children discover the many gifts our heavenly Father has given to us—the wonderful sunshine, the blossoming trees, the flowers. What a fitting season to see God in creation! Just outside our classroom we had a tulip bed, and not a day passed without Michele, a little 6-year-old girl, coming to me with this request: "Let's go and count the tulips and see how many God opened up today." All these children were from non-Christian families, and I am sure they had never heard of God in this manner before.

As the days go by, we hear echoes from the children showing that the little seed planted during Bible school is growing. Francis's mother came to me the week after Bible school to buy another book. "Francis has been busy with his Bible school book every day since Bible school, and he won't give me peace until I get him another one!"

Yes, the Lord has been with us in this new experience. He has given us a glimpse of what can be done when we trust Him and let Him work, and we thank Him for His goodness to us. But we cannot rest on the success of one experience. When I pass by these huge new buildings where hundreds of families have recently moved in, when I see these crowds of children playing in the sand and stones still piled up in the yards, and when I realize that very few of these families, if any, know Christ as their Saviour, my feeling of satisfaction for what has already been accomplished quickly vanishes, and this prayer comes to my lips: "Lord, give me the strength and the consecration to meet this great challenge!"

Paris, France

Broadcasting

New Broadcast for Florida

WCNU, Crestview, Fla., is now releasing **The Mennonite Hour** every Sunday at 12:30 p.m., to aid in the mission program there. It is being sponsored by a group of interested individuals from the Lancaster area.

Heart to Heart Survey Completed

During April **Heart to Heart** conducted a survey of its listening audience. The following stations rated highest in the following order:

1. WWST, Wooster, Ohio.
2. WCMR, Elkhart, Ind.
3. WLAN, Lancaster, Pa.
4. KJRC, Newton, Kans.
5. WHLD, Niagara Falls, N.Y.
6. WCOJ, Coatesville, Pa.
7. CFAM, Altona, Man.
8. WSVA, Harrisonburg, Va.
9. WBUX, Doylestown, Pa.
10. WMRF, Lewistown, Pa.
11. WCCB, Red Lion, Pa.
12. WONW, Defiance, Ohio.
13. WCHA, Chambersburg, Pa.
14. WOHP, Bellefontaine, Ohio.
15. WFUR, Grand Rapids, Mich.

Choruses in Public Programs

The Mennonite Hour Chorus sang to a large and appreciative audience at the First Mennonite Church in Hyattsville, Md., on May 22. Norman Derstine spoke.

The Spanish Chorus sang at the women's conference of the Mennonite churches in Puerto Rico on May 16. A ladies' quartet sang at the graduation service, May 21, of the Baptist Academy in Barranquitas, P.R.

Pray for "Newly Saved"

Our Puerto Rican office reports: "Five new names are added to our list of persons 'newly saved.'" Two of these are from the city of Cayey, P.R., where we are having a Bible study campaign. The other three persons are also Bible course students from Puerto Rico.

Eighth Graders Take Spanish Courses

Thirteen eighth-grade students from Betania Mennonite School in Puerto Rico have graduated from the "Church of Christ" course—a study on the Book of Acts. This course was directed by a teacher of the school who had charge of the Bible class.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Midweek Blessings

By Ruth Burkholder

We find the midweek meeting to be perhaps the most meaningful experience in our Christian development at the Mennonite House of Friendship, Bronx, N.Y. This is partly because in the informal atmosphere of the pastor's living room we feel more free to express ourselves, and partly because each person contributes to the discussion and we learn from the experiences of each other.

The method we have found best for our group is for each member in turn to lead the discussion for one meeting. Everyone helps in the discussion—no one is bashful. Last winter we used the book, **With Christ in the School of Prayer,** by Andrew Murray, taking a chapter each Wednesday evening. This past winter we studied the doctrines of Christianity. Each person signed up for the subject he wished to lead.

Because the members of the group come from diverse backgrounds and occupations, we bring to our discussions a varied body of experiences and personality types. One evening we sang a song in German, one in Spanish, and a hymn based on a Jewish melody. In our work in the office, classroom, hospital, print shop, and home, and in all the other rich experiences of life in the city, we need the strength we receive from the midweek meeting.

Bronx, N.Y.

WMSA Weekly Notes

Time Out!

This is the week of General Mission Board meeting at Christopher Dock School. Take time out this week, as often as you can, to bring these sessions before God in prayer. Remember those who plan, those who travel, those who vote, those who speak, those who hear. And this reminder is not just for those who are unable to attend the meetings. May all who go join those who cannot in prayer to God for this important week in the life of our church.

Little Sisters

Do you have a "Little Brother" church? Many congregations do, and that automatically provides the WMSA with "little sisters." There are many things the big sister groups might do to encourage the smaller ones. Two that we heard of recently were the providing of materials for the "little sisters" to sew, and an all-day visit by several carloads of mothers and children to a little sister WMSA which has scant opportunity to entertain visitors. Whether the relationship is official or not, is not too important; surely there are some "little sisters" in your area who would welcome a special token of your interest and love. Find them!

Dollars, Dollars, Dollars

We continue to stress the fact that WMSA is not primarily a fund-raising organization, but we all realize that it takes money to do some of the things we feel called to undertake. The Red Top WMSA (Bloomfield, Mont.) enjoyed boosting their treasury recently by providing lunches to sell at an auction sale. The women baked, bought, and packed 500 sack lunches, and cleared about $100 on the project. "We all enjoyed the get-together," says their secretary of Literature, Mrs. Elmer Borntrager.

Combination

The Liberty WMSA (South English, Iowa) invited all mothers and mothers-in-law to their May meeting, and held a combination sewing meeting and mother-daughter banquet. For the devotional period, Prov. 31 was read, and then each person present gave some memory of or tribute to her Christian mother. Some ladies had two mothers present!

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

RELIEF AND SERVICE

VOLUNTARY SERVICE

VS Reunion Planned—The annual VS reunion of all past, present, and future VS-ers serving in Lancaster Conference Voluntary Service is planned for July 2, at 2:00 p.m. at Camp Hebron, Route 2, Halifax, Pa. In the afternoon there will be fellowship, recreation, and introduction to the new VS unit at Camp Hebron. Bring lunch for supper. Everyone is invited to the public evening meeting.

Hike on Bear Mountain—Four New York VS-ers took 11 teen-age friends along on a hike on Bear Mountain on May 22. About sixty young people from the five witness centers in the city enjoyed the climb. A heavy shower just before they arrived threatened to ruin their plans, but the rain stopped, and all set out for the vigorous ascent of the mountain. After the exercise, they ate their lunches and then stood in a circle holding hands as they sang and prayed to the Creator of all the grandeur they had seen. One 17-year-old lad declared that he had never been in a woods before.

New Assignments

Alvin Sweigart, Route 1, Elverson, Pa., began serving at Camp Hebron on May 18. He is engaged in forestry conservation.

William Mast, Thomas, Okla., began a term of service in the Glenwood Springs, Colo., builders' unit on May 31. He had served in maintenance at Mission Board headquarters in Elkhart, Ind., for several weeks previous to his new assignment. The construction group at Glenwood Springs will be working on a new service center for the VS unit this summer.

MCC Personnel Needs

Psychiatric nurses are needed at Brook Lane Farm Hospital, Hagerstown, Md.; Prairie View Hospital, Newton, Kans.; and Kings View Hospital, Reedley, Calif.

Pax men with good mechanical skills are in demand for assignments in the roadway project in Paraguay and at the R. G. Le-Tourneau project in Liberia, Africa (I-W approved).

Single men and women between the ages of 20-24 are needed to serve as volunteers in the normal control patient project at the National Institutes of Health Research Hospital, Bethesda, Md. (I-W approved).

Single mature women with ability to handle the German language well may volunteer to work with refugees at the MCC West Berlin Refugee Center.

Write to MCC Personnel Office, Akron, Pa., for more information concerning these as well as other service opportunities.

I-W SERVICES

Why I Am in Alternative Service

(From a talk given at the First Mennonite Church, Indianapolis, Ind.)

I suppose there are a number of reasons why I am in alternative service. First, I would say that it is because of conviction. Christ's life as the perfect Example, the Sermon on the Mount, and the commandment "thou shalt not kill," plus the many other passages and verses in the Bible direct us to the conscientious objector stand. That is why I am trying to serve in this way.

Other reasons are my parents' strong feeling for the I-W position and the training and guidance that they gave me. The type of upbringing one has surely affects his decisions. I feel this is the second most important reason I am in alternative service. Also a number of my uncles took the conscientious objector stand and seeing the time they spent in service and the many ways they were blessed made a definite impression on me. Although not everyone takes the I-W stand, I feel that some differences that I discussed with others strengthened me and made me more confident of the right.

After changing from a church school to a public high school, I often got the feeling that I was the only one taking this stand. When I first began my service, I was expecting some ridicule, but I am glad to say that I-W's are treated like everyone else. I think this is true of most of the I-W fellows. One has to be careful not to become weak or lax because he is not ridiculed. A final reason I am in alternative service is because my work here enhances the vocation to which I feel called. Certainly the I-W position is an opportunity and a responsibility.—Larry Kaufman, Marion, S. Dak., serving in I-W with Good-will Industries, Indianapolis, Ind.

OVERSEAS NEWS

USDA Announces Available Surplus Rice—Surplus rice has been made available for distribution to needy people outside the United States, according to recent announcement by the United States Department of Agriculture. MCC uses rice in Vietnam, Hong Kong, Korea, and India. Other surplus products available for overseas programs are milk, corn, corn meal, and flour.

Trainee Sponsor Applications Requested—Twenty-five more sponsors are needed for the group of 44 international trainees who are scheduled to arrive in America in August. Farmer applications are welcome. However, there is a particular need for mechanic, carpenter, electrician, greenhouse worker, nurse, and office worker applications. The international working and living experience for this year's group of 38 men and women will end in August. Germany, the Netherlands, Greece, and Switzerland will be represented in the coming group. If interested in sponsoring one of these young people, write to Trainee Program Administrator, MCC, Akron, Pa.

Four Mennonites Visiting Soviet Union—A cable received at MCC headquarters May 24 stated that a Russian visa had just been granted to European Director Peter Dyck. This will enable Dyck to visit the Soviet Union along with three other North American Mennonites: Henry A. Fast, North Newton, Kans.; David B. Wiens, Vancouver, B.C.; and Gerhard Lohrenz, Winnipeg, Man. The brethren Fast, Wiens, and Lohrenz left New York on May 20 for Frankfurt; the four planned to arrive in the Soviet Union on May 26 and to continue there until June 23.

Work Camp at Ohain, Belgium

Sixteen teen-agers participated in a four-day work camp at Ohain, Belgium, during the Easter vacation, reports VS-er David Rhodes. Theme for the period was "Simplicity in Christ." Four goals were kept in mind: to learn discipline in working together; to learn mutual respect by singing, studying, and playing together; to challenge the intellect by educational films; and to stir up the spirit by a serious study of Christ's Sermon on the Mount.

Each morning, following breakfast and dishes, the group spent an hour in Bible study. Work activities filled several periods during the day, but there was also time for relaxation and recreation. These campers helped to prepare the grounds for various camps to be held there during the summer.

Missionary David Shank works with young campers during an Easter work camp, as they prepare the campgrounds for use during the summer.

MISSION NEWS

Menno Ebersol, principal of Bethel Springs School, Culp, Ark., and his wife will be in charge of three Bible schools—June 6-17, afternoons at Lone Rock and evenings at Culp; and June 20 to July 1 at Mt. Joy.

Lee Kanagy, missionary in Japan, sends this report of the results in Japan of the Chile earthquake: "The big earthquake had its devastation in Japan, all the way from Kyushu in the south to the far northeast of Hokkaido—a distance of over 2,000 miles. The tidal waves, from six to twelve feet high in some places, pounded the shores of Japan for seven hours. It is reported that these waves came across the Pacific from Chile at the rate of 450 miles an hour. Hundreds of boats and houses have been washed out to sea. It is not known how many have perished. Ralph Buckwalter and Tanase san are investigating relief needs at Hamanaka and Kiritappu where the Kushiro church had carried on a Christian witness.

"Not only are the elements shaken, but the political world is anything but quiet and peaceful. The failure of the summit conference in Paris has revealed three important facts as viewed from Japan: (1) The American military machine is dominating America's foreign policy; Japanese are afraid that America is going like Japan did when the military came into control; (2) There is very strong feeling against America for practically imposing the Japan-U.S. Security Treaty on Japan; (3) The Japanese look on the leaders of America . . . as being Christian . . . and are deeply puzzled about the contradictory statements about the spy plane over Russia."

John and Katie Shank, missionaries in Jamaica, were scheduled to fly to the States on June 9. They will be home for a few weeks while they take finals for their masters' degrees.

J. W. Shank, former missionary to Argentina, spoke and showed slides on May 29 to the church group at Corpus Christi, Texas. The slides were of his work in the Central Province and among the Toba Indians of the Chaco.

Hubert Swartzentruber, Bethesda Mennonite Church, St. Louis, Mo., showed slides of this work at the church at Versailles, Mo.

Edwin J. Stalter, Secretary for Christian Literature in the Illinois Mennonite Conference, was guest speaker at the Englewood Mennonite Church, Chicago, on June 4. Bro. Stalter's special interest is to show local churches how they can be more effective in keeping the best literature before the people of the local church and community.

Robert Lee, missionary in language study in Tokyo, Japan, has been conducting an Old Testament survey for the Tokyo church after the Sunday morning services.

Doctors and nurses of the Shirati Hospital, Tanganyika, enjoyed the fellowship at the second annual Missions Medical Meeting held at Kiamosi Friends Hospital in Kenya. Forty attended the meeting. The ten doctors present represented seven hospitals and the nurses many more dispensaries. Mutual problems were shared in papers and discussions. Of special interest to the Shirati staff was the rate of integration in other hospitals.

Don Reber, Japan missionary, recently assisted at the funeral of a five-month-old boy. The child's parents are both interested in Christianity and have been to church several times. Pray that in this lonely period of their life, they will find the peace and joy that Christ alone can give.

John Lebman, interim director of Luz y Verdad, is taking an extension course in school administration from Inter-American University of San German, Puerto Rico, during the month of June in preparation for his new task as principal of Betania Mennonite School.

The Christians in Shibecha, Japan, have been doing some memory work in their Wednesday evening Bible study. Two have completed the prescribed course of twenty Scripture verses, the Lord's Prayer, and the books of the Old and New Testaments; several others are well on their way. Those who complete the work receive a copy of Halley's Handbook (in Japanese). Charles Shenks are the workers in Shibecha.

On May 8 Lee Kanagy preached at a funeral service for 72-year-old Mr. Kano, Nemuro-Shibetsu, Japan. He had confessed faith in Christ just two days before his death and was to have been baptized the day his funeral was held. His family, although not believers, co-operated in permitting a Christian watchnight service and Christian funeral and graveside services. Mrs. Kano has been a strong Buddhist, but now she is seeking the peace of heart which her husband found in Christianity. Pray for her in her bereavement and in her searching for the truth.

As Ruth Ressler was giving out tracts on the train near Kamishihoro, Japan, she decided to give one to the local Buddhist priest who was riding in the same car. As she offered him one, he pulled another from his pocket and said, "Thank you. I read these all the time."

The First Mennonite Church, Canton, Ohio, is suggesting that each of its wage earners give one day's wages in a special offering for the repair of the church and parsonage.

(Continued on page 547)

Transportation to Araguacema

For reasons unknown to us some of the commercial airlines serving the interior of Brazil have suspended their services to several interior towns including Araguacema. This decision isolates our missionaries to a large degree. Communication with them is difficult since they have no radio, telephone, or telegraph contact with the outside world. Mail service now depends on private carriers.

When the Field Secretary visited the missionaries in Araguacema he found it necessary to make the last lap of 900 km. (540 miles) by taxi airplane, a rather expensive mode of travel. In order for the missionaries to have their periodic medical checkups and rest periods, it will be necessary to contract private plane service, usually a small "Cessna 170."

The purpose of this letter is to relieve all relatives and friends of the missionaries as well as the brotherhood in general of any anxiety due to a lack of direct news. Mail service is very irregular. The health of the missionaries in general is good and the morale is high. The work is hard but fruitful.

The Minnich family is due for a rest period and another medical checkup the first part of June. Bro. Minnich has not fully recovered from the aftereffects of a severe attack of hepatitis. We ask for special prayer on his behalf that he may be fully restored physically and able to give his full time and energy to his much-needed ministry in this area.

Contacts are being made by groups and individuals with airplane executives to have the normal weekly airplane service restored. No one seems to know what influences other than political prevail. We have also contacted the responsible people in Missionary Aviation Fellowship who have given us not only a sympathetic hearing but promised to station a plane and pilot in Araguacema as soon as they have personnel and equipment available. This would be a great blessing to our work and give impetus to the cause. Even if the commercial flights are restored, we can still use MAF to advantage.

We ask the brotherhood to continue to pray for the Spirit's guidance on behalf of the workers in this needy area.—Nelson Litwiller, Field Secretary for Lower Latin America.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Harry Esh and wife Miriam of Belleville, Pa., have accepted a call from the South Pacific Conference to do missionary work among migrants in Arizona.

Bro. Millard Osborne was ordained to the ministry at Lebanon, Oreg., on May 29.

Bro. Sim Stoltzfus, Gap, Pa., preached at Barrville, Belleville, Pa., on May 29.

Memorial Day services were held at Doylestown, Pa., with Stoner Krady and Menno Sell as special speakers.

The Ontario Mission Board has approved a budget for the coming year which averages $12.50 for each member of the conference. Newly elected officers of this board are Harvey Snider, secretary; V. Paul Martin, vice-president; and Emerson McDowell, field secretary.

Bro. David Groh, in charge of the ministers' book department at Weavers Book Store, Lancaster, Pa., spoke at the Akron, Pa., church on May 29. This recently organized congregation is meeting temporarily in the Brownstown Fire Hall.

A Bible meeting was held at Meadville Chapel, Gap, Pa., June 11, 12, celebrating the 25th anniversary of the work there. Speakers included Clair Umble, James Martin, and Ben Lapp.

Pastors J. Lester Graybill, Orrville, Ohio, and Jonas Hostetler, Lower Owl Creek, Beaver, Ohio, are planning to exchange residences for the week of June 25-30.

Christian educational material was displayed at the Pacific Coast Conference in charge of Bro. Amos Conrad, and at the North Central Conference in charge of Bro. Lester Mann.

The Kidron, Ohio, MYF presented a program at the Old People's Home, Rittman, Ohio, on May 29.

Speaker to the Men's Brotherhood at Kidron, Ohio, on May 30 was Paul Kenyan, of the Christian Missionary Alliance Church, Akron, Ohio.

A Christian Life Conference with John Drescher, Marshallville, Ohio, and Roy Geigley, Gettysburg, Pa., as speakers, was held at Finland, Pennsburg, Pa., on June 11, 12.

Themes for the Pacific Coast Conference were: for the Christian Workers' Conference, "The Spiritually Mature Christian Witness"; for the Church Conference, "Draw Nigh to God," and for the Youth Conference, "Can Youth Know?" Bro. Raymond Mishler preached the Conference Sermon. Bro. Milo Kauffman, Hesston, Kans., was a visiting speaker.

Through Sunlight and Shadow, by Evelyn Bauer, has been catalogued in the missionary reading course list of the Free Methodist Church.

New workers at the Publishing House for the summer are Martha Bender, editorial secretary; Forrest King, linotype; John Shearer, production; Martha Harshberger, sales, and J. Lorne Peachey, editorial. All but the latter were former workers here.

Bro. Ralph Palmer, tract evangelist, has ordered 360,000 each of Stop Now, Won't You Decide, and When the World's on Fire.

The dedicatory address for the service of dedication of the Goshen College Biblical Seminary building was given by President Erland Waltner of Mennonite Biblical Seminary. The service was held Saturday afternoon, June 4. On the same day the Historical and Research Center, which is housed in the Seminary Building, was dedicated. The Seminary Chapel and Academic Wing of this building is the gift of Orie O. and Elta Wolf Miller, in memory of their parents. The furnishings of the Seminary Library are the gift of J. E. and Mamie Hartzler. The furnishings of the Horsch Memorial Library are the gift of the John Horsch family. In the Research Center there is a plaque memorializing fifty pioneer leaders of the church.

New members of the Indiana-Michigan Conference Executive Committee are Russell Krabill, Assistant Moderator; and H. J. Zehr, Fifth Member. Bro. J. C. Wenger was re-elected Moderator, and Bro. T. E. Schrock, who has served on this committee for twenty years, was re-elected as Fourth Member of the committee. In the annual meeting of the conference, Bro. Myron Augsburger gave two effective addresses on "New Life and Outreach." A conference-wide evangelistic campaign to cover one and one-half years has been planned.

Bro. J. M. Nissley, Sarasota, Fla., preached at Miners Village, Cornwall, Pa., on May 29.

Bro. Paul Wyse and wife are moving from Harrisonburg, Va., to Aibonito, Puerto Rico, where Paul will serve as radio technician for the Luz y Verdad broadcast.

Bro. Paul Kraybill, Secretary of the Eastern Board of Missions and Charities, gave an illustrated talk on the Honduras mission field at Neffsville, Pa., on May 29.

The Faith Mennonite Church, Oxford, N.J., has been received as a member of the Ohio and Eastern Conference. Bro. Henry Swartley serves as pastor there.

Bro. LeRoy Kennel, Lombard, Ill., is teaching in the summer session of Chicago Teachers' College.

Bro. B. Charles Hostetter, Mennonite Hour pastor, is one of the authors of a symposium on education, published in the June issue of Moody Monthly.

Bro. Ralph Gunden, Business Manager of Goshen College, will be on leave of absence next year. During the first semester he will attend the University of Michigan, after which he will be with a managing and consulting firm in New York.

Thirteen graduates received diplomas this year from Belleville Mennonite School.

Bro. Ross T. Bender concluded a period of four years as principal of Rockway Mennonite School in the commencement exercises in which thirty students received diplomas. Bro. Bender will be studying for the next two years at Yale University in preparation for teaching at the Goshen College Biblical Seminary. Sister Salome Bauman will serve next year as acting principal at Rockway.

Guest speaker at Metamora, Ill., on June 5 was Howard Amerding, International President of the Gideons.

Goshen College faculty members will be in school this summer as follows: Edna Shantz at University of Minnesota; Ed Herr, Caroline Moser, and Amy Hunsberger, at Indiana University; Vera Good at Teachers College, Columbia University; E. E. Miller at Teachers College and Union Theological Seminary; J. Marvin Nafziger at New York University. Mary Oyer will travel in Europe.

Calendar

Mennonite Board of Missions and Charities, Christopher Dock School, Lansdale, Pa., June 16-19
Laurelville Mennonite Camp:
Johnstown Youth Retreat, June 16-19
American S.S. Union, June 20-24
Boys' Camp, June 25 to July 2
Girls' Camp, July 2-9
Junior High I, July 9-16
Junior High II, July 16-23
Youth Camp, July 23-30
Family Week, July 30 to Aug. 6
Music Conference, Aug. 6-13
Missionary-Bible Conference, Aug. 13-20
Business Men's Family Week, Aug. 20-24
Camp Luz:
Brethren Camps, June 18 to July 2
Boys' Camp, July 2-9
Girls' Camp, July 9-16
Junior High, July 16-23
MYF, July 23-30
Boys' Camp Week, July 30 to Aug. 6
Girls' Mission Week, Aug. 6-13
Mission Workers' Retreat, Aug. 15-20
Youth for Christ Camp for Juvenile Delinquents, Aug. 21-28
VS Reunion—MRSC, Aug. 26-29
Black Rock Retreat:
Pioneer Camp, Fellows and Girls (16 years and older), June 20-25
Girls' Camp I (9-10), June 4-7 to July 2
Girls' Camp II (11-12), July 4-9
Boys' Camp I (9-10), July 11-16
Boys' Camp II (11-12), July 18-23
Junior High Boys and Girls (13-15), Camp I, July 25-30; Camp II, Aug. 1-6
Youth Retreat (16 years and older), Aug. 7-13
Music Conference, Aug. 17-21
Family Week, Aug. 22-29
Little Eden Camp:
Boys and Girls, June 27 to July 6
Junior High, July 6-16
Senior High and Teen Age, July 16-23
Home Builders, July 23-30
Christian Business and Professional, July 30 to Aug. 6
Christian Fellowship and Family Week, Aug. 6-13
Farmers' Week, Aug. 13-20
Rest, Relaxation, and Meditation, Aug. 20-27
Senior Adult Camp, Aug. 27 to Sept. 1
Camp Menno-Haven, Tuskiwa, Ill.
MYF Retreat, July 1-3
Junior, July 4-9
Junior-Hi, July 11-16
Junior, July 18-23
Junior, July 23-30
Adult Week, Aug. 15-21
Allegheny Mission Board, Kingview, Scottdale, Pa., July 8
Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary facilities at Didsbury, Alta., July 16-19
Lakeside Mennonite Camp: Pershing State Park, Leclede, Mo.
Junior Camp (8-13), July 18-23
Senior Camp (14 and older), July 25-30
Family Camp, July 30 to Aug. 6
Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29
Allegheny Conference, Allensville, Pa., July 29, 30
Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4
Indiana-Michigan Workers' Conference, business sessions, Goshen College, Aug. 4
Sunday School Convention at Goshen College, Aug. 4-7
Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. East Union congregation
Illinois Conference, Freeport, Aug. 11-13
South Central Conference, Hesston, Kans., Aug. 16-18
Conservative Mennonite Conference, Kalona, Iowa, Aug. 16-18
Church-wide MYF Convention, Hesston, Kans., Aug. 16-21
Ohio Christian Workers' Conference, South Union, West Liberty, Ohio, Aug. 21-23
Church School Day, Aug. 28
Mennonite Board of Education, Goshen College, Oct. 21, 22

Commencement exercises at Lancaster Mennonite School saw 123 students receiving high school diplomas and two receiving elementary Bible diplomas. The commencement address was given by Bro. Clarence Y. Fretz, Hagerstown, Md.

Sister Mary Royer, Goshen, Ind., spoke on the Herald Summer Bible School Series at the Elkhart, Ind., Church of the Brethren on June 2.

Bro. Raymond Erb was installed as pastor of the Bethel Church, Elora, Ont., on June 5, with Bro. Rufus Jutzi in charge.

Bro. Waybun Groff and wife, on furlough from India, spoke at Flanagan, Ill., on May 29.

Bro. Eugene Blosser, Japan, preached at Midway, Columbiana, Ohio, on June 12.

Bro. Peter Sawatsky and wife, on furlough from Brazil, spoke at Cheraw, Colo., on May 29, at Hesston, Kans., on June 5, and at Bethel, Gettysburg, Pa., on June 12.

Baccalaureate speakers: Joe Esh, Mount Union, Pa., at Belleville Mennonite School, May 29; John Lederach, Hubbard, Oreg., at Western Mennonite School, May 29.

Bro. Warren Wenger, Lambertville, N.J., spoke at conjoint eighth grade graduation exercises of Quakertown Christian Day School, Franconia Mennonite School, and Plumstead Christian Day School. The services were held at Christopher Dock Mennonite School.

Sister Minnie Graber spoke to the women of the Eventide Mission Circle of the Cressman congregation, Breslau, Ont., on June 14.

New members: two by baptism and six by letter at College Mennonite Church, Goshen, Ind., May 29; one on confession of faith at Iowa City, Iowa, May 15; four by baptism at Portland, Oreg., May 1; fourteen by baptism at Strasburg, Pa., May 1.

Announcements

The Hour of Redemption, a fifteen-minute broadcast by Augsburger Crusades, can be heard Sundays over the following stations: WDAC-FM, Lancaster, 1:00 p.m.; WKJG, Fort Wayne, Ind., 10:30 p.m.; KJRG, Newton, Kans., 7:45 p.m.; WCOJ, Coatesville, Pa., 8:15 a.m., KXIC, Iowa City, Iowa, 12:15 p.m.

Mennonite A Cappella Touring Chorus under Don Gehman, director, will sing in the young people's meeting at Strasburg, Pa., June 26.

Guest speakers at the Illinois Conference to be held at Freeport, Aug. 12, 13, will be Allen H. Erb, Hesston, Kans., and J. D. Graber, Elkhart, Ind.

Introducing Staff Member Walter Yoder, Laurelville Church Music Conference. Although retired from active service as music professor at Goshen College, Walter Yoder continues to be busy in our church music program. Bro. Yoder served on the committee that prepared our **Church Hymnal** and is now chairman of the committee that is revising the **Hymnal.** He is greatly appreciated for the wonderful spirit of worship and devotion that is evident as he leads a congregation in song. He will share his feelings and techniques for song leading at Church Music Conference (Aug. 6-13) as an instructor in the Song Leaders' Clinic. Everyone will also be privileged to sing under his direction as he leads the camp in group worship.

Christian writers in the East may be interested in the St. Davids Christian Writers' Conference to be held at the Eastern Baptist College, St. Davids, Pa., June 19-24. For information write Ben Browne, 1703 Chestnut Street, Philadelphia 3, Pa.

Clarence Fretz, Hagerstown, Md., speaking in church history meeting, Masonville, Millersville, Pa., June 18, 19.

Since Program Builder will be late, you will find in this issue of the GOSPEL HERALD a brief summary of programs for the month of July. The next **Program Builder,** which you should receive a few weeks, will contain program material for July, August, September, and October. The October **Builder,** a new publication, will contain the program material for November.

Leland A. Bachman, studying the attitude of the church toward student group programs in Mennonite churches, has distributed questionnaires to ministers of various churches. One third have responded. It is not too late to send back these questionnaires, but please change the address on the envelope to Goshen College, Goshen, Ind.

An antiphonal singing will be held at Camp Hebron, Route 2, Halifax, Pa., on June 19 at 7:30 p.m. Hymns of praise, aspiration, and consecration will be sung. All who attend are requested to bring a Church Hymnal.

Tobe Schmucker from Hope Rescue Mission, South Bend, Ind., at Cedar Grove, Greencastle, Pa., evening of June 15.

Dale Schumm will be ordained to the ministry at East Zorra, Tavistock, Ont., on June 19. The ordination sermon will be preached by Paul M. Miller, Goshen, Ind.

The Allegheny Mission Board will hold its annual meeting at Kingview, Scottdale, Pa., instead of Masontown, Pa. The date is July 8, 9. Speakers include J. H. Koppenhaver, Argentina, and LeRoy Bechler, Saginaw, Mich.

Change of address: Lester T. Hershey from Goshen, Ind., to Apartado 25, Aibonito, Puerto Rico, after August 1. Until then c/o Melvin Grieser, Dewey, Ill.

Evangelistic Meetings

Paul Showalter, Wooster, Ohio, at Hawkesville, Ont., May 29 to June 5.

The Greater Allentown Crusade for Christ closed on May 29 with an attendance of approximately 3,000. In spite of cool, wet weather there was good attendance among sponsoring churches. Evangelist Myron Augsburger and the team ministered daily in noon services in a downtown church, with each service broadcast from a local radio station.

An American ophthalmologist recently spent three weeks in Vietnam making examinations and performing eye operations. His visit was so well publicized that police were needed to maintain order among the hundreds who crowded to the clinic seeking help. During his stay, he was able to instruct a missionary doctor in some of the specialized techniques, so that this much-needed work may continue.—*Missionary Mandate.*

Mission News

CONTINUED

During her vacation from teaching at Woodstock School, Landour, India, Mary Jane Brenneman attended the Evangelical Fellowship of India held in Bombay State. Here national Christians from India, Ceylon, and Kashmir assembled with missionaries from Australia, England, Canada, and America. She said of the meeting, "My soul was blessed to see the fruits of the labors of former missionaries and to hear how God is using these national evangelists in His great task of evangelizing the world. As national Christians testified of their experiences abroad, they remarked how shocked they were at the materialistic trend existing in the so-called Christian countries and expressed their concern and zeal to go forth as missionaries to these countries, our homelands."

Takio Tanase was installed as pastor of the Kushiro, Japan, church (his home congregation) on May 8. Ralph Buckwalter will now spend half his time assisting the lay leaders of the three congregations in the Nakagawa Valley—Hombetsu (12 members), Ashoro (eight members), and Rikubetsu (five members). He will also go once a month to Shiranuka, twice a month to Yubetsu coal mine, and make occasional trips to Kiritappu fishing village and Shimo-osobetsu farm settlement.

A Typical School Day

Timor, Indonesia—During March, activities at the Oenitu Agricultural Training Center gradually settled into a routine. At the break of dawn (shortly after 5:00 a.m.) the rising bell rings and activities begin, as 16 students carry water, gather firewood, clean the dorm, and do other odd jobs. Breakfast of mush and surplus milk is served at 6:30.

During the cool morning hours, the students do their practical work. This praktik, as it is called here, not only helps to pay for the expenses of the course, but also helps the students learn how to work and to apply the things they learn in class. Pax men Gordon Harder, Bingham Lake, Minn., and Maurice Penner, Newton, Kans., exercise leadership in this part of the training. Though working in a muddy rice field is quite different from agriculture as they know it in the States, they are becoming quite good at swinging the native patchol and covering themselves with mud from head to foot.

Around 9:30 the sun begins to get rather hot; so the students go with Gordon and Maurice to the river to clean up. This always seems to take a full half hour, but perhaps not all of the time is spent in cleaning off mud. The period from 10:00 to 12:30 is spent in the classroom with a teacher from one of the government agricultural agencies.

The noon meal at 1:00 p.m. usually consists of rice, meat, some green vegetables, and tea. When bananas are available, they serve as dessert. After the noon meal, the students are free to rest and study until 3:00, when they again work in the gardens.

From 5:00 until sundown (about an hour) they enjoy playing volleyball.

The evening meal of corn or rice is served at 6:30 and then the students once more have classes from 7:00 till 9:30. Devotions and singing under the leadership of the students themselves follow the classwork. "Lamps out" at 10:00—and they retire after a busy day.—Reported by Glen and Martha Zimmerly, Orrville, Ohio.

In Remembrance of a Brother in Christ

BY WASIL MAGAL

A little more than two years have passed since our church in Belgium suffered an irreparable loss in the person of its founder, Bro. Charles Grikman; now our evangelist, S. N. Ivanitski, passed into eternity on Jan. 29, 1960, after 15 days of illness with heart trouble.

Mr. Ivanitski was born in 1896 in Mariopol, Russia, into the family of an orthodox priest. The Ivanitskis, a family of priests where the position was handed from father to son, naturally expected their son to enter the priesthood, but God had something better for him. After the revolution, he arrived with other refugees in Paris, France, where he found a job in a factory. In the course of a meeting with Christians, he became interested in their witness, and began to go to evangelical meetings. With the help of Bro. P. O. Rogosin, then a worker for the Lord in Paris among the Russian refugees, he accepted Christ as his Saviour, and became a new creature. There he was also baptized.

Shortly after this, he felt himself called to leave the factory and went to sea. In the course of his work he circled the globe several times, but this was not the goal of his life. After his conversion, he testified daily to the Saviour. He accomplished a marvelous work among his companions on his ship, and among sailors in general during the stops in the ports. A large part of his salary was used to distribute the Word of God. In whatever port his ship stopped, his first desire was to find an evangelical meeting, where, in spite of a language which was often incomprehensible to him, he felt a brotherly fellowship in the Spirit.

One day a Negro Bible colporteur boarded the ship to present the Word of God. Railleries and mockeries began immediately. Approaching the Negro, Mr. Ivanitski pulled his New Testament from his pocket, placed his hand on the man's heart, pointed to the sky, and embraced the colporteur.

After 1930, the ship on which our brother worked came to Antwerp from time to time. These were special occasions for him, because at Brussels, at the home of Mr. and Mrs. Grikman, he discovered a true spiritual home. With them he could share his sorrows and joys and share in united prayer. When these visits came on a Sunday, our brother was invited to give a message to the group. Fortified and encouraged, he would return to his hard and sometimes discouraging work.

At the beginning of the war he married a Belgian Christian, Lucie Dequevy, a nurse; he left the merchant marine and settled in Belgium. Ten years after their marriage, God blessed them with a son, Serge.

Serge Ivanitski with the motor scooter which friends had provided for his evangelization work.

In 1949 God called him to consecrate all his time and efforts to evangelization. In this his wife was a faithful companion. Bro. Ivanitski was an indefatigable worker and a man of prayer. He began his working day very early in the morning, while others were still sleeping, to become calm before God and to get power and wisdom for the day.

At first he did his work on foot and by bus; later, to save time and money, he used a bicycle. Sometimes he made long trips, often on bad roads, to give out literature. When his heart began to tire, what joy it was for him to receive a motor scooter from certain friends! He was able to enlarge his area of activity. He visited more than 100 families regularly. Some homes at first refused to receive him, but he kept returning to them. Many of their hearts were touched by God. In everything he sought for the guidance of the Spirit. One day, for example, he found himself perplexed at a crossroads, not knowing which direction to go. He stopped, prayed, and felt that he should go to the left. On this road he soon met a person who was looking for a Bible! He also visited old people's homes where he could bring the Word of God.

His activity was not limited to Belgium. He searched for addresses of people in newspapers, to send them spiritual literature. He sent Gospels to a number of countries, including Russia. He sowed the seed untiringly, even if results were not visible. In all this activity he co-operated very closely with Pastor Grikman.

Mr. Ivanitski was tall and strong physically. Humanly speaking, he could have worked still longer in the field of the Master, where the needs are so great, but in this instance, as in others, we must only place ourselves in the will of God, whose ways are not our ways.

Many Christians and friends met together to accompany the body of our brother to its rest. May God comfort the wife and son and heal the wound caused by this quick separation. Pray that all their needs will be supplied.

May the example of this one who has left us inspire us to more useful service, as we ourselves wait to be called home to our Father.

Serge N. Ivanitski was a worker in the Russian Baptist Church led by Charles Grikman in Belgium. Our Belgium missionaries have had long and fruitful associations with the Grikmans and their workers. Currently Mrs. Grikman handles Bible correspondence courses for our missionaries from the Mennonite Hour Russian language broadcast *Golos Droega*, is partially supported by our churches, and works cooperatively with our missionaries in this predominantly Catholic country. The writer of the article, Wasil Magal, is also an active worker in this fellowship and a brother of Ivan Magal, the Russian broadcast speaker.—Ed.

Church Camps

The Laurelville Business Men's Family Week will be a great time for fun and fellowship for the whole family. Hear these timely subjects discussed: "The Eternal Principles of Our Brotherhood—A Sure Solution for Current Problems," by Charles Hoeflich, Philadelphia, Pa.; "Balanced Living in These Troubled Times," by J. N. Hostetter, Clarence Center, N.Y.; "I Press Toward the Mark," by B. Charles Hostetter, Harrisonburg, Va. There are still some fine accommodations available. The date is Aug. 20-24. For information and reservations write to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.—Neil R. Gingerich, Camp Manager.

This month a missionary aviation organization will initiate service that will enable a group of missionaries in northern Brazil to reach four cities where no Gospel preaching is being done and which are difficult of access by ordinary transportation. The plan is that the missionary pilot with three others will each spend three days per month in one of the unreached cities, all of which have airfields. The survey trip that was made to set up this project revealed considerable interest on the part of the people, many of whom are dissatisfied with their own religion. Pray that God will guide in every detail of this venture, grant a good hearing for the Gospel, and a favorable response on the part of many who hear.—Missionary Mandate.

FELLOWSHIP IN PRAYER

(Continued from page 530)

On a small island in the Philippines a man stood under a wide-spreading tree with an open Bible in his hand. Around him was a group of natives listening to the message that he was bringing them. He had been faithful in bringing the Word of God to these people, but he had not been able to see any real progress in soul winning. He was beginning to feel discouraged and to wonder if his sacrifice had been worth while. He thought of his friends, living in the fellowship of home and church, and for a moment a feeling of envy possessed him.

He knew there were many in his audience today who were in need of salvation, and some who had almost come to a decision, but the weather was hot and the people were unresponsive and listless.

After the message he bowed his head and prayed. He had no way of knowing that his prayer was joined with those of the faithful ones at home, but as he talked to God his burden seemed to lift, and a feeling of confidence took the place of the defeatism that had plagued him.

When he had finished praying, he gave an invitation as usual. There was silence for a long moment. Then—wonder of wonders—a hand was raised. A man whom he had been trying to win for a long time had at last stepped over the line for Christ. Then another hand was raised, and still another. Three souls were saved that day and the heart of the missionary was encouraged and blessed.

* * *

Back home the young ladies rose from their knees, the president brought the meeting to a close, and they all went to their homes. It had been a good prayer meeting, and somehow they all felt that God had been very near and that He would answer their petitions.

Lansdale, Pa.

TO BE NEAR TO GOD

(Continued from page 539)

Friday, June 24

Salt of the Earth. Read Matt. 5:13; Mark 9:50.

Salt is such a common seasoning agent among us that we forget its value. Everyone uses it and does not do without it except under unavoidable circumstances.

Christ declares that we Christians are salt. That means we must be indispensable. We must make a difference in the groups in which we move, in the communities in which we live, on the earth which we inhabit. We must give purpose and meaning to life. We must make people thirsty for the Water of Life.

If we do not do these things it seems Jesus is saying we are not Christians—we do not amount to anything. We will be tossed out where men will not hesitate to trample the empty profession we are.

Salt of the earth, let us see to it by God's grace that our lives retain their saltiness.

Saturday, June 25

Ambassadors. Read II Cor. 5:17-21.

We are appointed by God for an important work in the place where we do not have citizenship. We are citizens of another country, that is, the heavenly. There is business to be transacted for the King. People of this world in which we are aliens know they cannot always stay here, but are not ready for the transfer they must make. To these it is our high privilege to represent Christ, to make Him known, to carry out His program, to live like His personal representative, to serve with full allegiance and loyalty and devotion.

Ambassadors of Christ, let us with jealous devotion to the Homeland carry out business for the King of kings.

—Sadie Hartzler.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Clemens—Kurtz.—David R. Clemens, Worcester (Pa.) cong., and Erma S. Kurtz, Paradise, Pa., Maple Grove cong., by Ilis Ira A. Kurtz at the Maple Grove Church, May 21, 1960.

Dirks—Detweiler.—Earle Dirks, Buhler, Kans., Hoffnungsau cong., and Patsy Detweiler, Hesston, Kans., College cong., by Irvin Rickert, assisted by Joe Hartzler, at the College Church, April 30, 1960.

Fries—Yoder.—John S. Fries and Margaret Ann Yoder, both of Sarasota, Fla., Bay Shore cong., by Dan Smucker, Jr., at the Warwick River Church, Newport News, Va., May 7, 1960.

Helmuth—Nisly.—Omar J. Helmuth, Kalona, Iowa, Fairview C.M. conf., and Emma Mae Nisly, Hutchinson, Kans., Plainview C.M. cong., by Valentine Headings at the Plainview C.M. Church, May 28, 1960.

Horst—Good.—Willis Horst, County Line cong., and June Good, Paradise Church of the Brethren, by Elmer E. Yoder, March 14, 1960.

Martin—Weber.—Isaac Martin, Bird in Hand, Pa., New Holland cong., and Harriet Weber, Reinholds, Pa., Gehman cong., by Howard Z. Good at the home of the bride, May 7, 1960.

Yoder—Gerber.—Sanford J. Yoder and Marcella D. Gerber, both of the Pleasant View cong., North Lawrence, Ohio, by Elmer E. Yoder, father of the bridegroom, April 30, 1960.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albrecht, Wilbur and Gratis (Eichelberger), Tiskilwa, Ill., first child, Curtis Anson, May 22, 1960.

Beachy, Allen M. and Lela Jane (Beachy), Salisbury, Pa., second daughter, Donna Faye, May 21, 1960.

Beachy, Moses and Ada (Miller), Goshen, Ind., fourth child, first daughter, Barbara Ann, May 28, 1960.

Bohlen, Gene and Loretta (Horsch), Princeton, Ill., first child, Jeffrey Gene, May 12, 1960.

Bontrager, Alvin and Mary (Yoder), Millersburg, Ind., fifth child, fourth daughter, Patricia Faye, May 7, 1960.

Byers, Glenn and Lila (Roth), Salem, Oreg., first child, Valerie Ann, May 10, 1960.

Diller, Mahlon R. and Thelma (Crider), Hagerstown, Md., third daughter, Joy Elaine, May 5, 1960.

Ebersole, Aaron H. and Ruth (Ober), Myerstown, Pa., third child, second daughter, Linda May, May 27, 1960.

Fulmer, Clyde D. and Beulah (Derstine), Martiusburg, Pa., third child, first son, Brian Keith, May 12, 1960.

Gerber, Paul E. and Frances (Hofstetter), Dalton, Ohio, seventh child, third son, Brian Daniel, May 15, 1960.

Groff, Clair and Alma (Smoker), Cochranville, Pa., first child, Geoffrey Clair, May 14, 1960.

Harder, Albert M. and Bessie (Zimmerly), Mt. Lake, Minn., fifth child, fourth daughter, Wilma Jean, May 17, 1960.

Herschberger, Melvin and Viva (Miller), Keswick, Iowa, second son, Charles Wade, Dec. 31, 1959.

Hochstetler, Leslie R. and Carolyn (Kinsinger), Wellman, Iowa, second child, first daughter, Diane Lanette, May 28, 1960.

Hoover, Martin M. and Mabel (Weber), East Earl, Pa., sixth living child, fifth daughter, Thelma Jean, April 21, 1960.

Horst, Kenneth and Sally (Weber), San Jose, Calif., first child, Linda Marie, March 25, 1960.

Hostetler, Sam D. and Leila (Good), Kouts, Ind., fourth child, first son, Samuel Gene, April 25, 1960.

King, Myron and Edna (Stultzfus), Bethel, Pa., fourth child, second daughter, Karen Grace, May 7, 1960.

Koerner, Orie and Emma (Fisher), Kempton, Ill., sixth and seventh children, fifth and sixth daughters, Vera Faye and Verna Mae, May 20, 1960.

Kreider, Marlin L. and Elsie E. (Hunt), Marietta, Pa., first child, Jay Marlin, May 27, 1960.

Martin, Aaron L., Jr., and Kathryn (Herr), North Newton, Kans., fourth child, third son, John David, May 21, 1960.

Martin, Amos L. and Velina (Martin), Floradale, Ont., third son, Terry Wayne, May 7, 1960.

Martin, Harvey and Ermina (Martin), Elmira, Ont., seventh child, fourth son, Roger Lee, April 21, 1960.

Martin, Laban H. and Anna Mae (Yoder), Martindale, Pa., second child (first living), first daughter, Anita Fay, May 22, 1960.

Maust, John L. and Margaret (Suggs), Bainbridge, Pa., fourth child, third daughter, Carolyn Sue, May 23, 1960.

Neuenschwander, Harry and Viola (Riehl), Salem, Ohio, second child, first son, Harry Lee, Jr., May 19, 1960.

Rheinheimer, Floyd A. and Katie Mae (Miller), Middlebury, Ind., fifth child, third son, Ronald Ray, May 22, 1960.

Sisco, Harold and Lois (Miller), Upland, Calif., first child, Jeffrey Lynn, April 7, 1960.

Troyer, Glenn V. and Mary (Yoder), Waterford, Pa., fourth child, third daughter, Debra Sue, May 19, 1960.

Wittmer, Henry and Martha (Graber), Montgomery, Ind., first child, Timothy Ward, March 12, 1960.

Yoder, Luke and Cora (Maust), Bay Port, Mich., fourth child, third son, Dale Lavern, May 28, 1960.

A nurse from a local doctor's office told me the other day that recently she noticed that all the patients were reading magazines in their waiting room but one. The nurse asked this one if he would like a magazine too. The man shook his head and said, "I don't dare; I've read so much about the bad effects of smoking that I've decided to give up reading."—George Derksen, in *Mennonite Observer.*

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Perry J., son of Martin and Elizabeth (Lehman) Blosser, was born June 16, 1876, at Dale Enterprise, Va.; died of a coronary infarction May 25, 1960, at his home, South English, Iowa; aged 83 y. 11 m. 9 d. On Jan. 9, 1902, he was married to Ada V. Layman, who died Jan. 10, 1952. He was ordained as minister in September, 1907, at South English, Iowa, and as bishop in June, 1927, to serve the Liberty congregation. He also served on the Board of Education and as moderator of the Iowa-Nebraska Conference. Surviving are 8 sons and daughters (Aquila, Dixon, Ill.; Dwight, Wellman, Iowa; Menno, North English; Oren, South English; Eugene, Taiki, Japan; Amos, Collegeville, Pa.; Abbie, South English; and Mary Kate—Mrs. Oren Yoder, Parnell), 29 grandchildren, one great-grandchild, one brother and one sister (Sol, Concord, Tenn.; and Mrs. Francis Dowling, Knoxville, Tenn.). One son, 2 brothers, and 3 sisters preceded him in death. Funeral services were held at the Union Church, with A. Lloyd Swartzendruber and Ezra Shenk in charge; interment in Brethren Cemetery at South English.

Burkholder, Annie, daughter of Jacob and Anna (Wideman) Hoover, was born Oct. 25, 1895, in Markham Twp., Ont.; died of a cerebral hemorrhage April 10, 1960, while at the Wideman Church; aged 64 y. 5 m. 16 d. On Jan. 24, 1917, she was married to Norman R. Burkholder, who died Aug. 8, 1952. Surviving are 5 sons (Jacob Allen, Fort Stewart, Ont.; John Edward, Boulter, Ont.; Elmer Hoover, Markham, Ont.; Elvon David, Fort Stewart; and Joseph Norman, Dedier, Ethiopia) and 16 grandchildren. One brother and 2 sisters preceded her in death. She was a member of the Wideman Church, where funeral services were held April 14, in charge of Aaron D. Grove, Elmer Grove, and Floyd Schmucker.

Eicher, Mattie, was born Oct. 6, 1874; died, after a heart attack, April 7, 1960, near North Lawrence, Ohio; aged 85 y. 6 m. 1 d. She was married to David S. Eicher, who preceded her in death. Surviving are one daughter (Vesta—Mrs. Henry Pitts, North Lawrence, Ohio) and 2 brothers (Ruday Horst, Sarasota, Fla.; and Jonas Horst, Orrville, Ohio). She was a member of the Pleasant View Church, where funeral services were held April 10, in charge of Elmer E. Yoder.

Graybill, Leon M., son of J. Mervin and Grace (Martin) Graybill, was born Nov. 6, 1945, near Bowmansville, Pa.; died instantly May 18, 1960, of a crushed skull when pinned beneath a tractor; aged 14 y. 6 m. 12 d. Surviving are his parents, one brother (John M.), 2 sisters (Martha J. and Ruth L.), 2 grandfathers and 2 stepgrandmothers (Mr. and Mrs. Wayne S. Martin, Goodville; and Mr. and Mrs. Henry B. Graybill, Lancaster). He was a member of the Bowmansville Mennonite Church, where funeral services were held May 21, in charge of J. Paul Graybill and Paul Z. Martin.

Hershberger, Alan Mark, son of Leo and Esther (Sevits) Hershberger, was born Nov. 7, 1951, in Washington Co., Iowa; died of a respiratory ailment May 17, 1960, at his parents' home, Kalona, Iowa; aged 8 y. 6 m. 10 d. Surviving, besides his parents, are 4 sisters (Mary Barbara, Carol Louise, Amy Marie, and Eugenia Jo) and his grandparents (Mr. and Mrs. C. F. Hershberger and Mrs. Barbara Sevits). Funeral services were held at the East Union Church, May 19, in charge of A. Lloyd Swartzendruber and J. John J. Miller.

Kauffman, William, son of Gideon and Anna (Stoll) Kauffman, was born Dec. 22, 1897, in Montgomery, Ind.; died of a heart attack while returning to his home at Nyr, Ind.; aged 62 y. 1 m. 29 d. On Dec. 16, 1928, he was married to Edna Lehman, who survives. Also surviving are 4 children (Marian, Rensselaer; Dale, Alaska; Donald, New Castle, Ind.; and Evelyn—Mrs. Theron Weldy, Albuquerque, N. Mex.) and 5 brothers and sisters (Mrs. Leah Yoder, Jerome, Mich.; Mrs. Samuel Eicher, Fort Wayne; John, Fair Oaks; Mrs. Herman Stoll, Montgomery; and Elmer, Parr). He was a member of the Burr Oak Church, where services were held, in charge of Mark Lehman and Ivan Miller.

Lehman, David, son of John K. and Susanna Lehman, was born Oct. 9, 1914, near Mayton, Alta.; died at the University Hospital, Edmonton, Alta., May 20, 1960; aged 45 y. 7 m. 11 d. He was married in 1937 to Velma Lorene Yoder. His parents, 2 sisters, and one infant son preceded him in death. Surviving are his wife, 2 daughters (Lois Joanne and Marilyn Louise), 4 brothers and one sister (Joe, Alvin, Oliver, Melvin, and Mary—Mrs. Roy Roth; all of Ryley, Alta.). He was a member of the Salem Church, Tofield, Alta., where funeral services were held, in charge of J. B. Stauffer and Harold Boettger.

Maust, Wilma, daughter of Christian J. and Amanda (Miller) Yoder, was born April 25, 1899, at Springs, Pa.; died in a highway accident May 27, 1960, near Meyersdale, Pa.; aged 61 y. 1 m. 2 d. On March 12, 1931, she was married to Mark D. Maust, who survives. Also surviving are 5 sons (Walter, Willis, Alva, Markle, and Harold) and 8 brothers and sisters (Annie—Mrs. Dorsey Wissaman, Ernest, Norman, Amelia, William, Lucille, Quincy, and Olive—Mrs. Ira Miller). She was a member of the Casselman River C.M. congregation. Funeral services were held May 30 at the Maple Glen Church near Grantsville, Md., in charge of Ivan J. Miller, Elmer H. Maust, and Paul H. Yoder.

Miller, Carroll Gene, son of Mr. and Mrs. Dennis Miller, was born Dec. 25, 1959, at Hannibal, Mo.; died May 8, 1960, at the home of his parents, Palmyra, Mo.; aged 4 m. 13 d. One brother preceded him in death. Surviving are his parents, his grandparents (Mr. and Mrs. Noah Miller, Pryor, Okla.; and Mr. and Mrs. Lewis Fenton, Philadelphia, Mo.; and great-grandparents (Mr. and Mrs. Clyde Fenton, Philadelphia, Mo.; and Jacob Abraham, Newton, Kans.). Funeral services were held at the Pea Ridge Church, May 9, in charge of David A. Hathaway.

Miller, Malinda, daughter of Abraham W. and Caroline (Hooley) Miller, was born Sept. 4, 1885, at Walnut Creek, Ohio; died, after suffering several strokes, May 24, 1960, at Walnut Creek; aged 74 y. 8 m. 20 d. She was married on Feb. 5, 1905, to Malva J. Miller, who survives. Also surviving are 5 sons and 3 daughters (Paul R. and Payson, Walnut Creek; John H., Berlin; A. Roscoe, Sugarcreek; Lester M., Reedley, Calif.; Faye—Mrs. Earl Troyer and Esther—Mrs. James Hostetler, Walnut Creek; and Mary—Mrs. Tom Miller, Sugarcreek), 19 grandchildren, 10 great-grandchildren, 2 sisters and 3 brothers (Mrs. H. W. Hostetler and Abe, Sugarcreek; Mrs. Harvey Miller and William R., Walnut Creek; and Emory, Holland, Ohio). Two brothers preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held May 27, in charge of Eldon King and Alvin Miller.

Nelson, Thersia, daughter of Andrew and Ida (Yoder) Blough, was born in Kent Co., Mich., Sept. 4, 1897; died May 5, 1960; aged 62 y. 8 m. 1 d. She was married to Rollen Nelson on Nov. 12, 1916. Surviving are her husband, 2 children (Retha—Mrs. Donald Harp, Lagrange; and Devon, White Pigeon, Mich.), 5 grandchildren, and 2 brothers (La Verne, Mishawaka, Ind.; and Herbert, Elkhart, Ind.). She was a member of the Shore Church, where funeral services were held May 8, with Homer Miller and Arnold Roth officiating.

Rice, Annie, daughter of Jacob and Mary (Moyer) Rush, was born April 16, 1889, in Plumstead Twp., Pa.; died in her sleep March 3, 1960, at Dublin, Pa.; aged 70 y. 10 m. 16 d. On Nov. 16, 1912, she was married to Henry G. Rice, who survives. Also surviving are 8 children (Elizabeth—Mrs. Clarence Hayes, Perkasie, Pa.; Jacob R., Telford; Paul R., Mt. Pleasant Mill; Abram R., Dublin; Raymond R., Perkasie; Mary—Mrs. Joseph Kuhn, Dublin; Cathrine—Mrs. Henry Landis, Souderton; and Nora—Mrs. Henry B. Nyce Mininger, Lansdale), 6 brothers and sisters (Mrs. Nora Yothers, Perkasie; Mrs. Henry Rosenberger, Chalfont; Mrs. Elmer Wismer and Raymond, Perkasie; Isaac and Theodore, Doylestown), and 27 grandchildren. She was a member of the Deep Run Church, where funeral services were held March 7, in charge of Abram W. Yothers and Joseph Gross.

Seitz, John B., son of John and Anna Seitz, was born near Rohrerstown, Pa., July 26, 1889; died of a heart attack May 14, 1960; aged 70 y. 9 m. 18 d. On May 1, 1923, he was married to Mary B. Hamma, who survives. He lived his entire life at the same location. He was a member of the Mennonite Church. Funeral services were held at the Rohrerstown Church, May 17, in charge of Paul Gochnauer and Herbert Fisher.

Shelly, Dale Eugene, son of Mervin and Thelma (Snavely) Shelly of Lititz, Pa., was born July 5, 1960; died a Caesarean, Pa.; died May 28, 1960, at the St. Joseph Hospital, Lancaster, Pa.; aged 10 m. 13 d. He was an only child. Also surviving are the grandparents (Mr. and Mrs. Ammon Shelly and Mr. and Mrs. Monroe Snavely). Funeral services at the Spacht Funeral Home were in charge of Henry E. Shreiner and Joseph Bolt; interment in Erb Mennonite Cemetery.

Suter, Aaron, son of Jacob and Barbara (Good) Suter, was born May 14, 1884, in Rockingham Co., Va.; died after a long illness at his home near Harrisonburg, Va., Dec. 24, 1959; aged 75 y. 7 m. 10 d. On June 3, 1909, he was married to Hettie Knicely, who died March 15, 1951. Surviving are 2 daughters (Margie, at home; and Mrs. Ruby Lambert, Harrisburg) and one son (Henry, Pittsburgh, Pa.). He was a member of the Weaver Church, where funeral services were held Dec. 27, in charge of Oliver M. Keener, assisted by Dewitt Heatwole and A. R. Bolls.

Sweigart, Florence, daughter of William H. and Corrine (Rhodes) Sweigart, was born Oct. 30, 1893; died April 6, 1960, at Mattawana, Pa., after a lingering illness; aged 66 y. 5 m. 7 d. She is survived by one sister (Catharine—Mrs. James Kenepp). She taught school for 42 years, and was a member of the Brethren Church. Services were conducted by Fred Driver; interment in Spring Run Cemetery.

Thomas, Vicki Lynn, daughter of Paul and Elva Lou (Parker) Thomas, was born Aug. 29, 1959, at Goshen, Ind.; died at the home of her parents, Goshen, Ind., April 26, 1960; aged 7 m. 28 d. Besides her parents, she is survived by her grandparents (Mr. and Mrs. Martin B. Thomas, Willow Street; and Mr. and Mrs. Charles Parker, Elyria, Ohio). Funeral services were held April 28 at the Yoder-Culp Funeral Home by John H. Mosemann.

Yoder, Ammon J., son of Jacob and Sarah (Miller) Yoder, was born April 30, 1885, in Lagrange Co., Ind.; died at the Lagrange County Hospital, May 7, 1960; aged 74 y. 7 d. In 1912 he was married to Katie Mishler, who died in 1944. On June 24, 1945, he married Alta Mae Hooley, who survives. Also surviving are 6 stepchildren by his second marriage (Elsie—Mrs. Lester Mann, International Falls, Minn.; LeRoy, Amelia, Ora, Dewitt, Lucinda, and Wesley, Hammett, Idaho; Mylin, Goshen, Ind.; and Marilyn—Mrs. Edward Miller, Sturgis, Mich.), 2 foster sons (Willard Gerber, Shipshewana, Ind.; and Walter Gerber, Larrance, Ind.), 3 brothers (O. J., Wawaka, Ind.; John S., Shipshewana; and Henry, Lagrange), and 2 sisters (Nora—Mrs. James Troyer and Artie—Mrs. Percy Miller). One brother preceded him in death. He was a member of the Shore Church, where funeral services were held May 10, with Lee Miller and Arnold Roth officiating.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Culture and the Cross, by G. Hall Todd; Baker Book House; 1959; 111 pp.; $2.00.

The Price Tags of Life, by C. Roy Angell; Broadman Press; 1959; 125 pp.; $2.75.

These two books contain sermons that treat basic matters in Christian living, and derive much of their material from the Bible. The ten sermons by Todd pertain to final events in the life of Jesus Christ on earth—to His suffering, death, and resurrection. The thirteen sermons by Angell deal with practical aspects of daily Christian living involving such themes as sin, salvation, witnessing, thanksgiving, stewardship, and responsibility. A notable feature of both is the large amount of illustrative materials. Todd uses extensively biographical facts from the lives of famous literary and historical figures for the purpose of comparison. Angell takes a large number of illustrations from addresses of famous preachers and other speakers, from personal experience and observation, and from books. The sermons by Todd, a Presbyterian preacher, appear to be somewhat more intellectual; those by Angell, a Southern Baptist, are perhaps more lively and easier to read. Both are evangelical and worthy of study.—E. L. Weaver.

The Praying Christ, by Dr. James G. S. S. Thomson; Wm. B. Eerdmans Publishing Company; 1959; 155 pp.; $3.00.

During the last decade many books on prayer have been published. Some are ordinary, and will do some good. This one is extraordinary, and will do much good. The focus of the book is located where the life of prayer is to be found—in Christ Himself. Contents:

I. The Lord's Teaching on Prayer.
II. The Lord's Practice of Prayer.
III. One of Our Lord's Prayers.
IV. The Lord's Prayer.
V. A Merciful and Faithful High Priest.
VI. Wait on the Lord.

Chapter III presents an excellent analysis of one of Jesus' prayers, a high priestly prayer (John 17). This prayer had, and still has, much to do with shaping the life of the church for all times—the real Lord's Prayer. It was a prior sample of the ministry of the ascended Christ and enthroned Lord.

The writer, preacher, missionary, and teacher, from Scotland, takes the student through the Bible for inspiration, instruction, direction, and stimulation to pray. Valuable for general students, ministers, and teachers.—C. F. Derstine.

The Bible Word Book, by Ronald Bridges and Luther A. Weigle; Thomas Nelson and Sons, 1960; 391 pp.; $5.00.

When the King James Version appeared in 1611, it used the language of its time, words and phrases that were understood by the average reader. During the following centuries some of these words passed from common usage and others changed their meaning. For example, choler (Dan. 8:7), meaning anger, and trow (Luke 17:9), meaning think, are words not now commonly used.

In King James' time conversation meant behavior, communicate meant share, and prevent meant precede. Comfort the feebleminded does not refer to the mentally deficient but to the faintheart ed.

In the 827 articles of **The Bible Word Book** there are over 2,600 different words explained. Scripture references cited make it easy to locate examples of any word in question. The articles are written with a clarity and simplicity that make this work delightful reading and a mine of interesting information. The general reader, student, teacher, scholar, and preacher will all profit from this valuable aid to a better understanding of our King James Bible.

—G. Irvin Lehman.

Members One of Another, by Robert T. Handy; Judson Press, 1959; 112 pp.; $1.25.

Here is a book of compelling title and of brief compass addressing what is probably the central Christian inquiry of this generation. The title, **Members One of Another**, arrests the attention of the serious Christian and evokes a prayer of gratitude for the author who speaks simply, plainly, and practically to our fragmenting local Christian congregations. The subtitle, "Studies in the Nature of the Church as It Relates to Evangelism," combines two primary aspects of the church of Christ in a mood of humble but hopeful searching.

This pocket-sized, paper-backed book has the commendable accessories of "Questions for Thought and Discussion" and "Suggestions for Further Study" following each

STUDIES IN CHRISTIAN DOCTRINE

By Edward Yoder; Revised 1960 by J. C. Wenger

Studies in Christian Doctrine are planned to meet the needs of congregations, especially among young people, for clear, simple, orderly studies of the doctrines of the Christian faith.

The course finds ready use in any of the teaching agencies of the church: in the Sunday school, in place of or in addition to the regular lessons, in the midweek service, or in special training classes. The course is also suited for private Bible study.

Studies in Christian Doctrine are recommended for use among young people and adults. The course consists of 52 lessons divided into four quarters of 13 lessons each. The four parts published as separate books are as follows:

God, Jesus Christ, the Holy Spirit (Part I). The first 13 lessons present the Christian view of the Godhead and of man's relation to Him.

Man: His Sin, Salvation, Eternal Destiny (Part II). The second quarter of the series provides a clear introduction to the Christian view of man, of sin, and of salvation.

The Church: Its Purpose, Life, Mission (Part III). These lessons set forth the teachings of the Scripture about the church: her life, her practice, her ordinances, and her witness as understood by the Mennonite Church.

Living the Christian Life (Part IV). The final quarter contains a series of practical studies dealing with the Christian's life and conduct. Simplicity, nonresistance, separation from evil, and individual responsibility are emphasized.

The quarters are not dated. They are useful at any time. A carefully selected Scripture passage provides the basis for each lesson. The lessons themselves are well developed, using a "pithy" paragraph style. They contain practical applications along with helpful lists of questions and topics for discussion. In addition, daily Bible studies are provided for each week the course is used. A short outline for the teacher also appears at the end of each lesson.

The 1960 revised editions—Part I, *God, Jesus Christ, the Holy Spirit*, and Part IV, *Living the Christian Life*—are available at your local bookstore at 75¢ each or 68¢ each per dozen. Parts II and III will be available in revised form in the near future.

HERALD PRESS, SCOTTDALE, PA.

chapter. At the end of the book are the footnotes essential to the reader who may want to identify a source or seek out the context of any of the many well-chosen quotations given in the main text.

Author Robert T. Handy is Director of Studies and Professor of Church History at Union Theological Seminary in New York. This little volume was prepared for the Baptist Jubilee Advance as a 1960 Study Book.

The author manifests an unusual ability to write plainly and briefly for the lay reader who is untaught in the intricacies of modern theological thought and language. Nevertheless, he writes in full acquaintance with these and distills their contribution to practical and vital churchmanship. His Baptist orientation means that he speaks pertinently to a Mennonite reader. He implies a clear emphasis on church discipline that is refreshing and unique in the light of most of the writing being done these days on the nature of the church. He proposes a balanced view of local evangelistic effort which should help any congregation to recapture this essential characteristic without sacrificing the unity of the brotherhood by setting up a lot of special machinery centering in a few people. He makes a very helpful distinction between theology and Gospel and between theological conversation and sterile theological controversy. He believes that every layman is responsible for a basic knowledge of theology if he is to be a witnessing believer-priest.

Dr. Handy throws a floodlight of insight on the whole tradition of religious freedom. His theology of social action spells out what is best about our own Mennonite emphasis on love in action in both evangelism and relief. His discussion of the place of the ecumenical movement in the life and thought of an evangelical church may not be welcomed by many evangelicals, but it cannot be dismissed. He offers one of the finest descriptions and defenses of the movement from a conservative standpoint that I have ever seen. His quotations from early Baptist church disciplines relative to the place and authority of a conference of churches may be in the direction of the very corrective our denomination needs.

Author Handy makes some remarkable admissions for a Baptist when he says that the New Testament does provide basis for the other Protestant forms of church government and that Baptist churches should accept members from nonimmersionist tradition by letter alone provided they have been baptized as responsible believers.

There are a few very minor typographical errors. There are two other things about this book that will be far more objectionable to most evangelical readers. The first and lesser of the two is that the author is so tiresomely Baptist! He seems to feel compelled to laud and identify a Baptist author at every opportunity. He is not content to simply let a man's contribution stand on its own merits—no, he must generally identify him as a Baptist! (I would find this objectionable in a book if the author were doing the same for the Mennonites.) This is not to say that he quotes only Baptists, but it is to say how he quotes Baptists.

The second and more serious objection is his view of the Scripture revealed in statements such as this: "These witnesses (writers of the Biblical books) often felt themselves inspired. . . ." It is hoped that the early

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encounter with this view of Scripture will not, however, unduly prejudice a reader from reading the book, but it is also hoped that this view will be carefully weighed against the Scripture's own testimony concerning itself and the practical problems related to such a view as he assumes. These hints are discovered only in passing and are not given prominence in the development of the book's theme. Here, at a good price, is a book of real merit for mature Christians.

—Gerald Studer.

The Cost of Discipleship, by Dietrich Bonhoeffer; Macmillan, 1959; 285 pp.; $3.00.

The Cost of Discipleship has already found its way widely among English readers in the original translation published in 1948. This earlier edition, we now discover, was not complete, and we are now offered a revised and unabridged translation. Actually the author had not brought the materials together in a book form, but they were collected and arranged by editors after his death in 1945. In the German edition they were classified under four general heads: Grace and Discipleship, the Sermon on the Mount, the Messengers, and the Church of Jesus Christ and the Life of Discipleship. The third of these, which is a commentary on Matt. 9:35–10:42, did not appear in the 1948 translation, but now appears. Also added are four chapters under the other heads. Two of these chapters, "The Visible Community" and "The Saints," compose about half of the 77 pages added in this new edition.

Bonhoeffer's sermons and papers which are here brought together find unity in the great theme of discipleship which runs through all of them. Greatly dismayed by the lethargy of the churches, the author came to believe, after a careful study of the New Testament, that Christians had lost a true understanding of the mutual relationship between grace and discipleship. This is emphasized in his contrast of the doctrine of "cheap grace" and "costly grace." "Cheap grace is grace without discipleship, grace without the cross." "The only man who has the right to say that he is justified by grace alone is the man who has left all to follow Christ." The author had in mind chiefly his own Lutheran-Evangelical Church of Germany, but he also speaks to contemporary Protestantism in general.

Bonhoeffer, it may be, has been read chiefly on the level of spiritual edification and devotion. At least he appears currently in devotional books alongside Thomas à Kempis, William Law, and others. He may indeed be read on this level with great profit, for there is a genuineness in his spirituality which is both warm and deep. Bonhoeffer, however, does not stress piety at the expense of doctrine. He knows the theological implications of his ideas and follows them through consistently and relevantly. Central to all his thinking is the person and work of Jesus Christ. His sources are chiefly the Gospels, particularly the Sermon on the Mount. He relates the doctrine of Christ to a view of the church which parallels to a remarkable extent the position of the Anabaptists of the sixteenth century. It may be said that here Bonhoeffer returns to where Luther began (or should one say, where Luther left off). The way in which he relates this to the world is open to objection. We follow him when he holds that the church and world are always distinctly different and agree that the line between them is never static, but we stop when he finds the church taking a political role even to the extent of revolt by force.

Bonhoeffer's writings are a major contribution to the religious thought and life of our time. They are among the choicest fruit of the contemporary revival of Biblical studies. Christians in the Anabaptist tradition may not seize upon them without realizing the demands they make. They do not submit to any ready theological classification. They speak vigorously from the Gospels to what their author held was the most urgent problem besetting our church: "How can we live the Christian life in the modern world?"—Irvin B. Horst.

The Christian Must Have an Answer, by T. B. McDormand; Broadman Press; 1959; 112 pp.; paper-bound, $1.95.

This book contains four divisions: (1) Questions and answers on church membership, including the writer's "doctrine of the church," Bible criticism, discussion of legalism; (2) Questions and answers on various anti-Christian frames of mind: cynic, skeptic, atheist, moralist, universalist, the lastnamed including an analysis of the world's major religions (Hinduism, Buddhism, Confucianism, Islam); (3) Questions and answers on the religious systems most commonly confronted by Protestant Christianity (Catholicism, Judaism, communism); (4) Bibliography.

The book is especially good on denominationalism, Bible criticism, nature of the church, legalism, and comparative religions. The section on Judaism is especially sympathetic and informative. The treatment of Roman Catholicism is, perhaps, a bit harsh.

The book is very readable, both in its style and the manner in which it is printed. The material shows evidence of good scholarship. This would be a good reference book for the church library.

—Ted Morrow.

Gospel Herald

Blessed is he who has such a union with Christ that he cannot help giving himself in service. Service is the implementation of his faith.

TUESDAY, JUNE 21, 1960
VOL. LIII, NUMBER 25

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Purging Empty Faith

By Kermit H. Derstine

A teacher in a Mennonite high school, in giving advice on future chapel messages, recently said her students do not want to hear another talk on service. "They feel that they have been 'serviced' once too often." This would have been a strange cry not too many years ago. Young people were not given significant avenues for service opportunities. The challenge of sharing their faith had to be found outside the sponsorship of the church.

Changing Motivation

To a large extent, the early interest in service grew out of these young people's faith. Young women did not want to sit back while the young men were making their contribution in CPS. So a new frontier was blazed by some COW's (Conscientious Objector Women). Today, service has become the accepted thing and in some cases without the glitter the projects had originally. There are those who feel that our VS and Pax programs would diminish greatly if there would be no draft conscription. So some speak of the decline of real service motivation. Perhaps they are right.

A recent MCC report on Morocco pictured the large forces converging on Agadir to assist in meeting the emergency need caused by the earthquake. The report then stated, "but it is also clear that these folks will return home just as soon as the emergency operations are completed. . . . Agadir will once more be merely a spot on the map. Morocco will remain an underdeveloped country about which one hears very little." The homeless families, the schoolless children, the poor, and the starving will still be there. As the others pull out of Agadir the real work of rehabilitation will still be needed. This is the challenge before the Mennonite churches.

But why are we so motivated by the sensational? the emergency situations? Why do we so soon forget the long road to rehabilitation which does not make the headlines? Perhaps we have divorced service from our faith. We have seen service as something we should do because we are Christians rather than letting it grow out of our faith in natural proportions to our faith. Perhaps we have fallen into the opposite path of the Jews. While certain Jews felt they had to achieve salvation by works, we may now be attempting to prove that we have salvation by our works. That may be why we are tempted to take part in emergency situations or the sensational projects but forget our responsibility during the long pull of rehabilitation or in a service project which does not have the gilded edge. Are we not ready for the day when our works (service) will naturally follow from our being in Christ? Are we not ready to take John 15 seriously?

"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (RSV).

"He who abides in me, and I in him, he it is that bears much fruit" (RSV).

Worship and Service

By Lorie C. Gooding

Lord, Thy mercy overwhelms me.
Now from henceforth I would be
Thine and Thine alone, completely
Consecrated unto Thee.
So would I in constant worship
Kneel before Thy wounded feet,
Humbly in Thy temple praying,
Ever find Thy presence sweet.

But Thy wounds—Thy wounds accuse me!
In my heart I hear Thee cry:
"Stay not still when men are dying.
Go and serve them, as did I.
Go to men whose hearts are hateful,
Men who blindly turn from thee.
Love and bless tho' they revile you;
Loving them thou lovest me.
Spend thyself for them, and spare not;
Serving them thou servest me.
See, I call thee to the precious
Fellowship of Calvary."

Lord, receive my thanks for counsel
That shall guide me all my days:
Henceforth service shall be worship,
Worship service, to Thy praise.
This my altar of thanksgiving,
This the offering, this the flame:
Loving service freely given,
Consecrated by Thy name.

Killbuck, Ohio.

The N.T. writer James was perhaps most concerned about this lack of service growing out of our faith. James (2:14-26) may have something to say about our service motivation.

Faith Without Works

Let us call a hearing for a few so-called Christians to determine how John 15 has worked out in their lives. Our first witness is a spiritualist, one who feels that it is possible to have faith without works. He says, "In my heart, I freely admit, I have no works or performances to show for my faith. Real Christianity, I maintain, consists in believing, not in doing. God looks on the heart, not on outward service." (Cf. Jas. 2:14.)

But this is as undesirable and unreal as bad advertising which does not attract a buyer; or a car without a motor, a clock without hands. Such a faith is only a mirage and cannot be humanly responsive to man's deep need. "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit" (Jas. 2:15, 16, RSV)? James even takes the bold step to say that such faith is dead.

The Greek Testament contains a little word at the beginning of some questions to tip off the reader to the negative conclusion. The little word "ma" stands at the beginning of the question, "Can his faith save him" (2:14b)? To the understanding reader the answer is an emphatic "no." Not only has this person missed the opportunity to meet human need, but this person does not even have *saving faith!*

Faith or Works

Our second witness takes the stand with a slightly different line. He says it can be either faith *or* works. Jas. 2:18, 19. He says, "It is my understanding that there is a diversity of gifts and abilities. Some are granted the ability of good works and others just to have faith. Some are strong in faith and weak in service, while others are strong in service and weak in faith."

But to say that either faith *or* works is what counts is to assume in our analogy that either the car *or* the motor is sufficient, the clock *or* the hands. But who would buy a car without a motor or keep a clock which did not tell time?

Looking behind the surface of this testimony, we find that such a person is not trying to justify the humanitarian, the one who serves without Christian faith, but he is justifying the person who thinks he has faith but does not feel his faith calling him to serve in any way. So we again have our first witness, only in new dress.

Faith Completed by Works

Our third witness has an altogether different story. He pleads guilty, guilty of attempting to have faith without works and then trying to have works without faith. He has confessed finding his life before God badly divided, selfish, and with no real peace or purpose for living. But upon this confession there opens up to him a whole new spiritual insight. What has he found which is different from our other two friends? Only this, that faith is not truly faith, in the Christian sense, until it is completed by works. James puts it this way, "Can't you see that his faith and his actions were, so to speak, partners—that his faith was implemented by his deeds" (Jas. 2:22, Phillips)? This person has hit the heart of our dilemma. We have attempted to have faith but it has not culminated in service. Then we found ourselves attempting to engage in service hoping to prove our faith, but that faith was only shallow.

One recent writer put it this way:

"Far too many church members lack a sense of mission. They love their church, enjoy participating in its life, find inspiration in its services, and give with relative generosity to its support. But in their thinking it tends to be an end in itself. It sanctifies and improves the good life they are living and brings release from tension. But they do not see it as challenging their way of life or the culture of which they are a part; they do not think of themselves as a people set apart from the world with a mission of service and redemption to men and nations around the globe" (Ronald E. Osborn, **The Spirit of American Christianity**).

Kinds of Works

We have found that our faith seeks to be implemented by works. But the question needs to be raised—What kind of works or service? First, there will be negative works seeking to witness against those elements in our culture which are contrary to Christ. An abbreviated list might include the mania for self-defense, materialism, and complacency so prevalent in our day. We may even need to seek forgiveness for the fact that we contribute to the building of $100 million atomic submarines when the same sum would build twenty-five $4 million schools or twenty-five 160-bed hospitals. Second, our works will give a positive demonstration of love, self-giving, and compassion to the person who is in need regardless of personal advantage.

(Continued on page 573)

Our Readers Say—

We would like to take this opportunity to tell you that we deeply appreciate the inspiring articles in the GOSPEL HERALD.—Homer G. Hess, Marietta, Pa.

* * *

Just a note to commend you for the timely editorial, "The Dangerous Reaction," in the May 31 HERALD. We pray its message may find a response in the hearts of many of your readers. The HERALD has many helpful and spiritual inspiring messages, and since literature is an important factor in getting the Word out and in evangelization, your paper fills a big part.—Ellen and Alpha Brenneman, Elida, Ohio.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS SOYO NELSON, MISSIONS EDITOR PAUL M. SCHROCK, ASSISTANT EDITOR BERTHA HITZECHE, EDITORIAL ASSISTANT

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. **Subscription price:** $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

A Slip of the Finger

Slips of the tongue are often good humor because the humor is unintended. And it often happens that the slip of the tongue is not mere nonsense, but gives a startling new idea.

A friend writes us about a slip, not of his tongue, but of his finger. In writing a letter on the typewriter he wanted to write the word "preaching." But his finger strayed one place to the right, and the word which appeared in his letter was "½reaching."

Is that what our preaching often is—only one-half reaching? It is one of our common illusions that whatever we say is heard. As a matter of fact, we are fortunate if we are one-half heard.

Take a typical situation. The minister stands in his pulpit and goes through his sermon. He has made careful preparation and feels he has something to say—something his congregation needs. He speaks so that his voice is heard. His hearers should be getting the full content of his message, and it should have its full effect in their minds and hearts. They should know and do what he is saying.

But how seldom does this happen! Probably nobody is reached one hundred per cent. Many are only half reached. And some may not be reached at all.

There are many things that can keep an audience from hearing the preacher. They may sleep, with attention partially or completely dead. They may be giving attention to something else—to other worshipers, to babies, to thoughts of yesterday or tomorrow. Thoughts can wander far away, even while eyes are fixed politely on the speaker. They may be prejudiced against the speaker, so that they cannot receive what he says.

There may be language difficulties; this is one of the chief barriers to understanding. The speaker means one thing by his words, and the hearer understands another. Perhaps the speaker is preaching over the heads of the audience—using words or concepts that are beyond their comprehension. It certainly is only ½reaching when the words are only theological jargon to the hearers. The preacher may assume a Biblical knowledge that his audience does not have. A little girl, when asked why they ordained deacons at Jerusalem, said it was to take care of the windows and organs! Words familiar to her slipped into the place of the less familiar ones.

We must admit that one reason the preacher can only half reach us is that "the world is too much with us." He is speaking of spiritual realities that have little place in our lives. The din of the market place and the factory so fills our ears that the language of the heavenly places makes little sense to us. There is little within us to hear sermons with.

This does not excuse the preacher for halfway preaching. But it may explain why preaching, and Sunday-school and Bible-school teaching, and editing, are hard work. It is frustrating to do something in which we know we are only half successful.—E.

Phony Honors

"I'll forbid my vain aspiring,
Nor at early honors aim,
No ambitious heights desiring,
Far above my humble claim."

In the weeks just past many thousands of college and university students have received the degrees which are symbols of certain educational attainments. A reputable institution of learning grants degrees only to people who deserve them—to those who by hard work have accumulated the credits required in various curriculums, or perhaps to people who for outstanding performance are to be honored with nonacademic degrees.

When one receives a college or university degree, he ought to have the inner satisfaction of knowing that he has really earned it. It would be a miserable thing to carry around a diploma that has been bought or stolen. And yet some people do get degrees that are not deserved.

We do not speak now of bona fide honorary degrees. Many leaders in our public life are voted such honors by institutions which appreciate what they have done. It is a quite conventional way to honor outstanding citizens; many times the institution granting the degree is honoring itself by conferring a degree on some famous person. But in no case is the conferring of an honorary degree requested or suggested by the recipient. It is strictly an honor conferred. And there are certain degrees, such as Doctor of Divinity or Doctor of Laws, which are usually granted only to confer such an honor.

We have recently read, however, of degrees which are stolen by those who hire some agency to write theses for them, or even to take examinations for them. It seems there are some people with more money than brains; because they are unable to earn a degree, they try to buy one. Of course no reputable school would co-operate in such a farce, and it is to be hoped that the exposé of what is happening will cause a tightening of procedures, so that fraud will be less possible.

But the really phony degrees are those granted by bogus institutions sometimes called "degree mills." The United States Office of Education recently publicized a list of such institutions. The list is a long one, and it is probably incomplete, for it covers only nine states. It is known that there are such "schools" in thirty-seven states, and that their total receipts each year are $75 million. In most states there is no law against this racket, and so it is difficult to stop it.

The method of these "mills" is simply the selling of degrees. There may be some slight requirements, like "papers" or "correspondence courses." But the chief thing is the price. For a few hundred dollars one may buy a B.A., or a Th.D., or a "Doctor of Metaphysics." A taxi driver in Chicago told us there is no use wasting time going to school. He was about to get a degree in Metaphysics. He did not sound to us like an educated man. He was simply gullible enough to think that one can buy a degree.

This business flourishes simply because people want status and honor. Such empty honors ought to have no appeals for humble and honest Christians. But the sad fact is that so many of these bogus degrees are in the field of religion and theology. In some circles every minister is supposed to be a "doctor" of something or other. Everyone ought to know that not every preacher has had the time to earn a doctor's degree. When we call the common-run preacher "Dr." is it because we assume he must either be a real doctor, or that he has been given an honorary degree, possibly by his Alma Mater, or that he has been off to some diploma mill to buy himself a worthless piece of paper?

Paul prayed for the Philippians that they might be "sincere." It is good for

Questions of Social Concern for Christians

BY GUY F. HERSHBERGER

13. *What is the white response to the Negro's bid for equal rights?* There is a variety of responses.

First, there is a small group of unprejudiced, progressive whites who support the Negro in his effort to bring the desired change. This group includes a few courageous newspaper editors, such as Ralph McGill of the Atlanta *Constitution* and Hodding Carter of the *Delta Democrat-Times,* Greenville, Miss.

Second, there are those who had formerly accepted the old pattern, but whose consciences have been pricked by the new developments. They are ready to follow the leadership of the first group, even though in some cases it may be "from afar."

A third group is confused and fearful. It had never occurred to them that relations between whites and Negroes were not satisfactory. Now they are shocked to discover that they were mistaken. In their frustrated attempt to understand what has happened, they have become the hapless victims of pressures and propaganda from the fourth group.

The fourth group, the deep-rooted segregationists, are the real problem in the South today. The problem is compounded because so often they are the "respectable" people of the community. They are convinced that the old way was right. (To declare it wrong would be to condemn their saintly slaveholding grandfathers.) Some of them know that ultimately segregation must go, but all of them are determined to put off the "evil day" as long as possible. Montgomery and other cities have been forced to accept desegregation of the buses, and in other instances token integration of the schools. But many of this fourth group have driven their stakes deeply saying: "Thus far and no farther."

Since the Supreme Court says it must do so, Montgomery accepts its desegregated buses. In the meantime, however, new city ordinances continue to be passed giving the police broad powers of arrest so that anyone, white or Negro, suspected of too great friendliness with a person of the other race may be placed in jail on any one of a number of charges. This will continue until these laws also are invalidated by the courts.

Segregationists stress law observance when it suits them. When it does not suit them, they oppose it. In one breath they denounce as violators of the law those Negroes who seek service at lunch counters. In the next they declare that no federal or state law will ever compel them to accept integration.

In many states the separate schools have never been equal. Buildings, equipment, and teachers' salaries in colored schools were far below those of the white schools. Not until after the Supreme Court decision in 1954 was anything substantial done to change this pattern. Then in a desperate effort to stave off integration, the all-white school boards launched an impressive colored school building program.

Everywhere in Alabama and Mississippi, new Negro school buildings are springing up. In Mississippi we were urged by the segregationists to see these buildings. We inspected one of them. The building seemed well constructed, but the equipment was lacking. In this school of 1500 high-school students, the library had less than 100 books. The chemistry laboratory had no equipment, not even a test tube. When I suggested that perhaps the equipment would come soon, the Negro educator said: "No, it won't be installed until a higher power compels the white school boards to install it."

A professor of education at Tuskegee said she was present when one of these new "facades," temporarily equipped, was dedicated. The day following dedication, however, the equipment was returned to the white school from which it had been borrowed. Today the new building remains a façade. To be sure of myself, I checked these stories with a teacher (a graduate of Goshen College) in a white high school. I received this answer: "The new buildings will be equipped as soon as the school boards are compelled to equip them, and no sooner."

The segregationists use every device at their command to further their cause. A physician in Jackson, Miss., tried to convince me that Chief Justice Warren and members of the Supreme Court are communists. Another segregationist tells of Martin Luther King, Jr., building an $82,000 house in Atlanta, presumably with money contributed by integrationists. (The story was checked in Atlanta and found to be false.)

Occasionally there is a Negro "quisling" who serves the segregationists for a price. One Negro editor promoted as the "Negro's friend" the candidate for governor whom the segregationists opposed. Negro endorsement brought his defeat by white voters, and the quisling's reward was a new automobile. And so the story goes.

Goshen, Ind.

---

us all to strive for transparent sincerity. One should shrink from any title that does not really belong to him. Only a phony character would want a degree that he knows is phony.—E.

50 Years Ago

(from GOSPEL HERALD, *May 26, 1910)*

We hold stipulated salaries for ministers to be not in accordance with Scripture teaching (John Horsch).

. . . The Virginia Conference . . . in Warwick County . . . first time . . . that a meeting of this body was held outside of the Shenandoah Valley.

(from GOSPEL HERALD, *June 2, 1910)*

The Chinese government . . . has abolished slavery throughout the empire.

(from GOSPEL HERALD, *June 9, 1910)*

. . . We [Illinois Conference] recommend that our congregations give regularly each month to . . . the various church institutions.

Mennonite Board of Missions and Charities . . . appoint . . . J. S. Shoemaker and J. S. Hartzler as delegates to . . . World's Missionary Conference at Edinburgh, Scotland.

Glenn H. Curtiss . . . flying from Albany to New York . . . at rate of nearly a mile a minute . . . $55,000 in prizes for flights between New York and Chicago.

"Ye Are"

BY ROSA STONE

Salt?
Union of two elements?
Only two?
God and man?

Two elements.
Sodium and chlorine.
Both highly poisonous!
Unapproachable holiness and
vile sinfulness?

Both extremely active.
Neither alone in nature.
Mix with many elements.
Many gods?

Violent union—
Sodium and chlorine!
Disturbance on contact!
No coercion?
Only contact!

Hardly separable!
Even-numbered electrons—
Filled and completed in union!

Dissolves for usefulness—
Chemistry unaltered!
Unseen; a good conductor;
preservative—
Necessary to life!
Salt!

Elkhart, Ind.

He Must Increase: In Staunton, Virginia

By James A. Burkholder

You are visiting Staunton. This particular Sunday morning at 9:00 o'clock you are standing at the corner of Stuart and Haile streets. Before you is a frame building which contains living quarters upstairs. In the two rooms downstairs, however, there is something quite different—something which you begin to understand as you read the sign: *All Welcome—Staunton Mennonite Church.*

Your curiosity increases when three carloads of youth park in front of the building. A few of them speak to you, and answering your questions tell you that they are from Eastern Mennonite College, working under the YPCA. The cars leave, and soon return with about twenty-five local residents. You follow them into the building and sit down. The attendance is fifty, you notice, including the students. Sunday school begins, supervised by Oliver Weaver, formerly from the Springdale congregation. You learn that Lois Weaver teaches the kindergarten class, Margaret Witmer the primary, Naomi Kolb the junior, and Paul Wenger the adult class. The morning message is brought by the pastor, Roy D. Kiser. As the service progresses, you are impressed by the enthusiasm, interest, and dedication. After the service you participate in the spontaneous fellowship that surrounds you and learn more about this unique situation—a group of college students backing up their faith by action in city evangelism.

• • •

"He Must Increase." This motto was chosen by the YPCA of E.M.C. because it expresses two of the basic concerns of Christian youth: that Christ might abound in me, and that I might be used of God to expand His kingdom as I benefit the life of someone else in need.

Development of Program

The vision of the need in Staunton and of the possibility of a mission outreach there was first seen by "Y" leaders four years ago. At that time some initial survey work was done. Then in the fall of 1958, the "Y" launched a full-scale program. Sister Bedie Coffey performed an act of special service by permitting the group to meet in her house on 313 Kalorama Street each Sunday afternoon for worship. This practice was continued until the beginning of 1959 when, as a result of God's leading, the present location was secured. The student chairman of the work during the 1958-59 school year was Don Taylor, and under his capable leadership a survey of the city was made, and a witness in several of the large institutions was secured.

The challenge of the summer slump in '59 was met squarely. Don Taylor remained at school and gave support. Carl Frey, another of the workers, moved to Staunton to be closer to the work. Another great asset was the help given by the youth group of the Springdale congregation, about 15 miles away. As a result, the work continued to expand.

The summer program merged smoothly into that of the school year. Paul Wenger, who had been in close contact with every aspect of the work from the beginning, was appointed director, and in October Wilmer Hartman, a seminary student, became assistant pastor. Then in December Roy D. Kiser, a minister from the Stuarts Draft congregation, became pastor. He is also a student at E.M.C.

Members of the Staunton, Va., Mennonite Church visit together following Sunday morning worship.

Present Membership

Under the blessing of God and the guidance of the Holy Spirit the work has continued to move forward during the past school year, and has resulted in the salvation of souls. There are five members at present, with two more under instruction.

Take the Roger family, for instance. Mr. Roger thanks the Lord for saving him and helping him live a happy Christian life. He is especially thankful for his deliverance from the cigarette habit. Mrs. Roger and her daughter are grateful for the change made in their family life as a result of a Christ-centered home. The other two members are Mrs. Sipe and her daughter, who also show the joy of the Christian experience.

Student Support

"Serving while preparing for service" has been the ambition of the student workers. Their sacrificial dedication, prayer support, and hard work have formed the backbone of the Staunton outreach from the beginning. Their day of Christian service begins Sunday at 8:45 a.m. with devotions at the college. Following the morning worship they eat their packed lunches, either at the church or in a nearby park. After prayer, small groups go out in visitation activities. Home visitation is in charge of Paul Zehr, who is also the leader of the Thursday prayer meeting. Roger Richer is responsible for institutional work, which consists of visiting convalescent homes and hospitals for the physically and mentally handicapped. By five-thirty the group has reassembled at the church and, after eating another packed meal, the workers prepare for the evening service. These meetings are well supported by the local folks, as many as 45 attending. By 10:00 the students have traveled the 25 miles back to the college, experiencing the "tired happiness" which comes after an eventful day of Christian service.

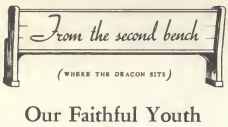
The Staunton Mennonite Church, which was once only an idea in the minds of several E.M.C. students, is now coming of age. The YPCA and Seminary of E.M.C., as well as the Virginia Mission Board and Virginia Conference, are working together to utilize the rich potential which Staunton offers—to expand the kingdom of God, to give students a practical Christian service opportunity, and to gain experience in city evangelism. *"He Must Increase."*

Harrisonburg, Va.

The Great Separation

By Stanley C. Shenk

We are told in God's Word to come out from the world, and to be separate from it. Many professing Christians are slow to carry this out. They say they don't understand or that they disagree with the interpretation of the church on this matter. We'll admit that the nature and extent of our separation from the world isn't easy to define or to spell out in every detail; but the biggest trouble with many church members on this matter is that they have no real *desire* to separate themselves from the world and to follow Christ, regardless of where He leads and what He asks. They have the same basic goals as their worldly friends, the same basic values, pleasures, recreational activities, vocabularies, ambitions, and problems. They're just pretty comfortable with the setup, too. Their habits fit them like an old pair of shoes, and they don't really want to change.



Our Faithful Youth

Thank God for our faithful young people. I am thankful and challenged as I witness the powerful impact and testimony which our faithful young people exert in the world in which they move and serve.

When you enter your I-W or Voluntary Service, go with a desire, not only to serve your country, but count it a privilege to serve your Lord also. Be faithful to your Lord and to the church. Many missions will be only too glad for your help and will give you all the work to do that you will have time for doing.

Do not be ashamed of the principles and doctrines in which we differ from other nominal Christians. Such persons may not agree with you, but they will respect you if you are consistent in your life and witness. God bless you, young folks, as you go into service in the Master's name and serve Him faithfully.

What these people need to realize is that someday there's going to be a very real separation, *and that they'll very likely find themselves on the wrong side of it.* In the day of judgment the great separation will come. It will be final, eternal, absolute, and without the privilege of appeal. Christ will separate the sheep from the goats, the former on the right, the latter on the left. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (verses 34, 41).

The only way to be on the right side when this final great separation comes is to leave the world, and accept Christ in the fullest sense of the word.

This is necessary for everyone. In a very vital sense it is especially necessary for young people, for each of them must come to an hour of decision. At a certain point in the teens the relationship to Christ of a young person in the church can no longer be a "yes, but" matter; it must become an "either . . . or" affair. *Either* a person comes out from the world and fully accepts Jesus Christ as Saviour and Lord, *or* else he rejects Him, and identifies himself with all the host of Satan.

When the great separation comes, will you be separated from the devil and his angels?—*Herald Youth Bible Studies.*

On Being Scriptural

BY SHEM PEACHEY

Being Scriptural means being in harmony with the Scriptures in faith, life, and teaching. The standard of measure for everything for the Christian is the Scriptures, the Word of God, the Bible; precisely, the New Testament, the Gospel of Jesus Christ.

We may ask regarding a man, "Is he Scriptural?" or, "Is he Biblical?" We may wonder of a doctrine, "Is it Scripturally correct?" Or we inquire regarding an act or practice, "Is it right?" or, "Is it according to the Gospel?" If a man, or a doctrine, or a thing agrees with the Scriptures, it is right before God. If it contradicts the Scriptures, it is wrong before God.

We want to be true to the Scriptures. For Christians this means to be true to the New Testament. True to the New Testament means to be true to Christ, for Christ with His new covenant is the central theme and fulfillment of the old covenant; so there is no contradiction of the old, in being true to the new.

But for our convenience we have adopted many relative terms with which to label folks, which the Scriptures evidently do not need. We measure others with such terms as conservative, ultra-conservative, liberal, liberalist, modernist, tolerant, broad-minded, narrow, critical, hypercritical. Now perhaps all of these terms are useful in our vocabulary, and we would find it difficult to do without them. But in everything God from heaven had to say to men on earth, about this life and the next, He did not use one of them. And might it be that we also could get along without them, at least, among ourselves? Surely sanction for dubbing each other with such epithets would be very difficult to find in any New Testament book.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us [But some of you brethren are too liberal, and some of you are very conservative. Seek to be Scriptural]" (I John 2:19). How would that read in the New Testament? It wouldn't sound like New Testament reading, would it?

We believe we need to "conserve" everything in our tradition or culture that is Scriptural, and reject everything that is unscriptural—as much the one as the other. We may regard a man as conservative, and therefore right, when he is Scripturally wrong. Or, we may dub a man a liberal, and therefore bad, when he is Scripturally right. "Conservative" and "liberal" have become halfway houses between Scriptural and unscriptural, in both directions.

A man is a Christian, or he is not a Christian. The Holy Spirit dwells in a man, or He does not dwell in him. We either have the Spirit of God, or we do not have Him. "As many as are led by the Spirit of God, they are the sons of

(Continued on next page)

What a Reviewer Says About—

Hidden Rainbow

A Book by Christmas Carol Kauffman

"This is a story built around the conversion of two people to evangelical Christianity. Many books of this type are thin; the characters are superficial, and their spiritual struggles seem contrived. *Hidden Rainbow* is different. It has a compelling ring of truth about it.

"The first reason for this lies in the characters. The story is written in the form of a novel, but the characters are not fictional. They are real people who actually lived through the experiences recorded in the story. The scene description, characterizations, and actual dialogue are the creation of the writer; but they are based on careful firsthand research into the remarkable story of the John Olesh family.

"A second reason this story succeeds—where others of its kind fail—lies in the setting. The greater part of the book is set in a tiny village in Yugoslavia. The village is solidly Catholic. When the two leading characters—a husband and wife, John and Anna Olesh—are attracted to a Protestant missionary, the struggle that ensues is thoroughly real and believable. The generations-old fear of making any break with the church, the opposition of family, neighbors, and even civil officials, and bitter threats and denunciations of the local priest create an honest and suspenseful conflict. In another setting—say in Britain or America— this specific, intense, and objective kind of conflict could not believably occur.

"The book has a richly varied texture. The central theme and struggle alternate with touching and humorous moments in the life of the family: with John's adventures in America when he goes ahead to find a job and a new home for the family; with the tender letters between John and Anna during his absence; with the simple joys—and problems—which the new faith brings into the life of the family.

"Mrs. Kauffman has given us an honest and inspiring portrait of two lives transformed by the power of Christ's Gospel."

—Larry Christenson,
in *Lutheran Herald.*

This $3.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or the Mennonite Publishing House.

God." This means that as many as are not led by the Spirit of God, they are not the sons of God. To be Scriptural, one must be so in all points of doctrine and life. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This makes the way as narrow as Jesus intended when He said, "I am the way. . . ." We have unwittingly made the way wider with these terms. But we have also made it easier to judge one another without seeming to condemn each other.

Confining ourselves now to Mennonites, we usually judge upon the basis of our individual life pattern, or our precise church group pattern. The other man or church is liberal or conservative, up or down, depending upon which rung of the denominational ladder *we* happen to be perched.

Now each church group subscribes to the Word of God. We use the same Confession of Faith. And if each of us would determine by the grace of God to obey the Word precisely as it reads, to be Scriptural, "led by the Spirit of God," then we could say, "A man is Scriptural," or, "A man obeys the Word." It is not hard to say, "That brother is liberal." But to say, "That brother is not Scriptural," means that we must know the Scriptures; then it may not be so easy to say.

Our basis of *judgment* toward ourselves is the Gospel of Christ. Our basis of attitude toward our brother is also the Gospel of Christ. If we will permit the Word of Christ to be *our* word, and the Spirit of Christ to be our indwelling guide, we will be lovable, brotherly, easy to get along with, while we stand inflexibly for the truth without compromise, exposing error where necessary, hiding "a multitude of sins," where not necessary to expose.

When we say a brother is a liberalist, or he is ultraconservative, we stigmatize his character. When we say a brother is unsound in his views on faith, or the inspiration of the Scriptures, or women's veiling, we leave his character alone, but refer to an error in his faith. We know, brethren, how it would grieve us if we had to say that our wives were unfaithful. What grief is it to us when we must say as much regarding the spiritual faithfulness of one of our brethren? Let us not stigmatize a brother. Let us show to each other what the word "brother" in the New Testament means.

We have no ax to grind. We have a sword. It is ground, on both edges. Let us use *it*. Let us quit carrying hunting knives of our own make to waylay our brethren.

Quarryville, Pa.

♣

You can have your fun in this life, forsake God, and there will be a genuine famine for you.—Andrew Jantzi.

A Personal Testimony

BY DORIS E. SCHROCK

In the community where I joined the Mennonite Church, the wearing of the devotional covering was practiced only in formal worship situations, within the Mennonite congregations. When a sister visited another denomination, she wore a modest hat of some sort. I had no desire to be different from the sisters of the church which had received me warmly.

However, not many weeks passed before I began to feel an increasing need for the covering. As I considered my responsibilities to my infant son, and entered into times of devotion with my husband in the home, it seemed more and more important to me to be always in a fitting attitude of prayer. As a result I was soon wearing the covering constantly.

This practice on my part was censured by some, criticized mildly by others, and ignored by most. But I found deep joy and comfort in obedience to what I felt was God's will for me. As we moved from one community to another, I found the reactions to my practice of wearing the covering quite varied. It seemed to go unquestioned by most. Others who loved me tried to help me to a better understanding by explaining why they did not wear the veil all the time. It was pointed out that the wearing of the covering was an ordinance of the church, and as an ordinance it was to be practiced only at certain times. These times were understood to be those of specific times of worship, either in public or in the home.

Within the last few months I became quite disturbed about my inability to reconcile my own convictions with what I felt must be a more mature understanding of the Word. I was almost ready to go against the conviction of my heart in an effort to force myself into a more mature position in the matter.

Then, a few weeks ago, a sister, unknown to me except by face, came to me with a personal testimony concerning what an encouragement it had been to her in her spiritual life to observe my practice in the wearing of the covering. She told me of her own conviction on the matter and that seeing another sister now and then who practiced the same was a means of strength to her. She knew nothing of my inner conflict!

Within a few days of this experience, another sister well known to me, whose deepening Christian life was proving a real challenge to me as I observed her steady faith and utter confidence in God, came to me with her testimony. She told me that she had come into a new and more vital relationship with God in recent months resulting in her decision to wear the prayer veil constantly. Then she told me with joy of personal knowledge she had of the influence her practice had had on the life of one of her loved ones.

My conflict is over, for the time being! How gracious the Lord is to send encouragement just when one is near to defeat! Truly He will never suffer us to be tempted above that we are able, but with every temptation will provide a way of escape from defeat. Praise His name!

Goshen, Ind.

A Prayer

FOR THIS WEEK

Our dear heavenly Father:

We come to Thee in the name of Jesus, thanking Thee for salvation, the open Bible, Christian friends, the indwelling presence of a resurrected Lord, and an "unfinished task" which Thou hast promised to help us complete to Thy glory. Help us to know which are really the "first things" and to seek them.

On this day at the beginning of summer, we pray that we will also warm up to Him whose great heart was lonely, grieved, and broken for us and by whose stripes we are healed. Help us see and possess the beauty of Jesus. Empower those who recently attended mission board meeting, and help us all to be "fathers" as well as "teachers" in Thy church, O God, that saints may grow and souls be won for Thee both at home and abroad. Bless our radio ministry and those whose lives are living epistles, known and read of all men. In Jesus' name. Amen. —*Norman H. Teague.*

Prayer Requests

(Requests for this column must be signed)

Pray for a Bihar, India, student, Ram Logan Mahato, who has been witnessing to his family, relatives, and friends. His family has threatened to disinherit him if he doesn't stop preaching.

Pray for the Pulchand Minz family, who live near the hospital site at Satbarwa, Bihar, India. Pray for them as they witness among the many unsaved people in this area.

Pray for Sugimoto-san and Takahasi-san, Kamishihoro, Japan, who are becoming indifferent and antagonistic.

Pray for Japanese Christians as they join together in helping those who are suffering from the results of the earthquake and tidal waves.

Pray for Aiko and Takio Tanase in their new responsibilities with the church in Kushiro, Japan.

Pray for peace and the safety of missionaries in the Belgian Congo as that country becomes independent July 1.

OUR SCHOOLS

Shall Mennonite Elementary Education Move Forward?

BY J. LESTER BRUBAKER

The *1960 Mennonite Yearbook* lists a total of 153 elementary schools operated by church or patron groups. Of these, nearly one half are Amish schools. Several others are operated by groups not associated with the (Old) Mennonite Church. The Christian Day School movement among us is therefore a much smaller activity than a first glance at the figures would indicate.

During the past ten years a number of these Mennonite schools co-operated in supporting the work of the Elementary School Council. This council, made up of a group of brethren appointed by the Mennonite Board of Education, sought to be helpful to the local school boards in solving common problems of providing a satisfactory educational program. Particularly through the leadership of Bro. C. F. Yake, Educational Agent, a number of important, though sometimes rather unnoticed, services were provided. Melvin Lauver listed some of these services in a Nov. 3, 1959, letter to school board members:

Standards. A handbook of minimum educational standards together with an evaluation sheet to help schools evaluate their own programs.

Church School Day. Program and publicity folders mailed to all churches to stimulate interest and financial support for church schools and colleges.

The Christian School. An education magazinette for teacher, board member, and patron stimulation and help.

School Visitation. Through an educational agent affording personal help to teachers, board members, and patrons.

School Surveys. Detailed studies as requested by schools to solve particular problems. Work was done by brethren experienced in the educational field.

Standardized Report Cards for uniformity of reporting, and clarity of pupil achievement for home and advanced school reference.

Textbook Suggestions. Compilation of good available material.

Teacher Recruitment. Help in encouraging more people to enter the teaching field and help in teacher placement to whatever extent possible.

Teacher Contracts. A suggested uniform contract for better relationships.

Standardized Testing to help measure the quality of teaching effort.

Public Meetings and Panels at the time of Mennonite Board of Education annual meeting.

Summer Workshops for Teachers, geared to our church school needs.

Bible Curriculum for Christian Day Schools. This was initiated by the Elementary School Council and then given over to Eastern Mennonite College for development.

All of the above and other services have helped to improve the quality of Christian education received by our children. However, in terms of needs in our schools and help that board members desire to receive only a beginning has been made. In fact, there are problems facing our schools in this decade that are more threatening than those of the past.

A major problem that faces boards of Christian day schools is that of finance. Operational costs for continuing present programs rise at the same time that state schools are spending money for improvements. Teachers in our schools usually receive no more than half the salaries paid to their public-school counterparts. Teacher education graduates frequently feel frustrations because they would like to be involved in the church school program but cannot afford to serve at such inadequate salaries. School boards feel frustrations because they do not have ways of obtaining funds to secure qualified teachers.

Private schools in this decade will increasingly feel crushed by the superior power of the state and state schools. The regulatory power of the state will be used to close private schools that the leaders in public education feel are inadequate by their standards. A single school—or even several—is unable to cope with this situation. We need to join together if we wish to be heard. This is the sort of thing the Mennonite Church has done in regard to our peace convictions; and it has been done successfully. It has had two notable effects: (1) the depth of our conviction has spoken to government, and (2) standing together for this cause has deepened our own convictions and disciplined us. I believe the same beneficial results would be obtained by our working together on Christian education.

At the same time that we face these difficult problems needing our best united effort, the Elementary School Council is subject to discontinuance. Because of lack of support for this work by the schools themselves, the Mennonite Board of Education and the General Educational Council (the latter now discontinued but superseded by the Council on Higher Education) have severed their relationship to the Elementary Council. However, the brethren who have been serving on the council believe deeply in the need for such an organization and are pledged to every effort to bring into existence a council that will merit the full support of those sharing in the work of Christian elementary schools. It is expected that opportunity will be given to the school boards to elect a council of their own choosing that will be completely responsible to the schools themselves and financially supported by them.

It is at this point that all who are concerned for the future of Mennonite elementary education are urged to come to the support of the council in its reorganization efforts. Write the chairman, Ira E. Miller, E.M.C., Harrisonburg, Va., of your interest in the work. Pledge to pray for our elementary school program and to give for its continuance and improvement.

EASTERN MENNONITE COLLEGE

Another school year at Eastern Mennonite College closed on Monday, June 6, with the forty-second annual commencement. At the closing exercises, President Mumaw conferred 67 degrees and awarded 9 diplomas and 4 certificates in the college and 75 diplomas in the high school.

Clayton Keener, former missionary to Ethiopia, delivered the commencement address, using as his theme, "The Universal Language." Brother Keener was active in the educational program of the Eastern Board of Missions and Charities during his service in Ethiopia.

Clyde Shenk, missionary on furlough from Tanganyika, Africa, preached the baccalaureate sermon on Sunday evening.

The other activities of the commencement exercises were the rendition of the cantata, "David the Shepherd Boy," by the high school Vesper Chorus; alumni luncheon and class of 1940 reunion on Saturday; the high school and college class day programs on Saturday afternoon and evening respectively; a missionary program Sunday morning with Tanganyika missionary, Don Jacobs, as main speaker; and the rendition of Randal Thompson's "The Peaceable Kingdom" by Collegiate Chorus.

On Sunday, June 5, two of E.M.C.'s faculty were awarded masters' degrees. Lester C. Shenk was awarded the degree, Master of Science in Public Relations, from Boston University. Audrey B. Shank received her Master of Arts in Education degree from Madison College; Miss Shank majored in music.

The Summer Session opened on Monday, June 13. An enrollment of about 55 was expected.

CHURCH HISTORY

Another Yellow Creek Meetinghouse

BY J. C. WENGER

The Mennonites began to settle in Harrison Township, Elkhart County, Indiana, in 1845. The first settler was a man named John Hoover, accompanied by his aged father, Bishop Martin Hoover (1760-1850). Settlers came to the area rapidly, mostly from eastern Ohio and from Ontario. By the time of the Civil War about twenty ordained brethren, mostly preachers, and many lay members had located in the area. At first the pioneers worshiped in schoolhouses, but in 1849 the first meetinghouse was built. It was known as Yellow Creek; from the small stream which flows about a third of a mile west of the meetinghouse. This meetinghouse stood in what is now the cemetery southeast of the present Yellow Creek frame house of worship.

In 1861 the Mennonites went across the road and bought land on the west side, and erected the present frame (Wisler) meetinghouse, 40 by 60 feet in size. The 1849 meetinghouse was then moved to Union Township and erected on a Blosser's farm, whence it acquired the name Blosser's. The Holdeman meetinghouse was built in 1851, and Shaum's (now Olive) in 1862. Christophel's was built around 1850, but no longer stands.

In the years following the Civil War much trouble developed in the Elkhart County Mennonite Church. The final outcome was the Wisler schism of 1872, and the Brenneman schism of 1874. Funk stood "in the middle" and led the majority of the members. After the 1872 division (Wisler vs. Funk and Brenneman), both the Wisler and the Funk groups continued to worship alternately at the Yellow Creek frame meetinghouse of 1861. In 1891 the Wisler group built a new Blosser meetinghouse, and secured a deed from Enos and Nancy Blosser for the church lot.

Trouble eventually developed in the Wisler group over the strictness of discipline. The issue was the telephone. The group divided into an "Old Order" abody in 1907, while the progressives retained the name Wisler. In 1912 the Wisler and Old Order groups co-operated in purchasing the interest of the Funk group (the "Mennonite Church") in the 1861 Yellow Creek meetinghouse. This led to the building of the present Yellow Creek brick meetinghouse.

For many years all was relatively settled in the area. The Funk group held their services in the brick meetinghouse of 1912, while the Wisler and the Old Order group alternated between the Blosser and the Yellow Creek meetinghouses. (The Wisler groups also worshiped at Olive in the earlier years, and later at the County Line meetinghouse which they built about 1877, and abandoned in 1950.) But in 1959 a new development occurred. The two Wisler congregations (Old Order and Wisler proper) agreed to each take a house of worship: the Old Order group assumed the ownership of the Blosser meetinghouse, and the Wisler group took the 1861 Yellow Creek meetinghouse, which had been enlarged during 1953-54 by a north wing, 22 by 42 feet. During the fall of 1959 the Old Order group built a new Yellow Creek frame meetinghouse west of the 1861 meetinghouse, but on the north side of the road. They also purchased the old benches of the 1861 meetinghouse from the Wisler group, and installed them in their new meetinghouse. They held their first service in the new meetinghouse on Sunday, March 6, 1960. There are thus three Yellow Creek Mennonite church buildings: the 1861 Wisler frame building, the 1912 Funk brick building, and the new 1959 frame Old Order building, all within about an eighth of a mile of each other. This is not an ideal testimony to peace and good will!

Saul could see more when he was blind than before when his eyes were open.—Jacob E. Miller.

One of the interesting persons of the Wisler fellowship was Sister Leah (Lehman) Bechtel, daughter of the Mennonite preacher, Abraham Lehman (1824-1900), of the now-extinct Mennonite Church in Williams County, Ohio, and the widow of Deacon Jacob H. Bechtel (1870-1948) of Yellow Creek. Leah passed away on Feb. 25, 1960, at the advanced age of 101 years, 1 month, and 9 days. When Leah was 99 she received a gracious letter of good wishes from President Eisenhower's wife Mamie.

It has been a great blessing to the Mennonite Church to adopt Sunday schools, Bible study and prayer meetings, evangelistic services, and the like. But it is also refreshing to visit the services of such groups as the Wisler and Old Order Mennonites who come together only to worship and to be fed from God's Word, and who avoid a feverish round of activities in their church life which can almost threaten the safety of the Christian home. The groups who oppose the Sunday school are, in my judgment, missing a great source of blessing for their families. But their claim to believe in the home as the center of Christian education is wholesome. God grant that all His children may come to love and understand each other more fully.

Goshen, Ind.

But God Said to Him, "Fool" (Luke 12:20)

BY EDITH LOVEJOY PIERCE

Not *felon*, but *fool*. The problem is an existential one. It is not said that the prudent householder was wicked, only that he was mistaken—"for a man's life does not consist in the abundance of his possessions." It is not hinted that he oppressed the poor, exploited his laborers, or falsified his tax returns. Probably he was a useful source of employment in the community.

It was the whole emphasis of his life that was wrong—not that he was rich, but that riches were his main aim and interest. ("I will pull down my barns, and build larger ones" has an uncomfortable ring in our own days of overproduction and inadequate storage space.)

In this, as in other areas of life, ethics merge into the existential condition of man. The Christian hope is the backdrop against which the drama of life is played. Morality may vary from culture to culture. Indeed it is likely that our efficient, thrifty, hard-working farmer not only considered himself thoroughly moral, but was so considered by his community. In a sense he *was* moral. There was no "[squandering] his property in loose living," as in the case of the prodigal son. But the prodigal came off much better in the end.

Christian eschatology has been all too expendable in recent thinking. But ethic is meaningless except in relation to ultimate value, which the Christian hope guarantees. "This night your soul is required of you; and the things you have prepared, whose will they be?" In modern terms: "You can't take it with you."

"Do not labour for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you . . ." (John 6:27). This is what it means to be "rich toward God." What perishes and what endures is fundamental to what is good and what is bad.

Evanston, Ill.

FAMILY CIRCLE

SONG of the SEASONS

By Beulah L. Diffenbach

I love Thy springtime, Lord:
The new, fresh, sunny days,
The song of robin, lark, and dove,
The pastel shades of grass and shrub.

I love Thy summer, Lord:
The long, warm, lazy days,
The song of locust, hum of bee,
The lush, dark green of grass and tree.

I love Thy autumn, Lord:
The melancholy days,
The call of geese, the shout of jay,
The beckoning hills in their brilliant array.

I love Thy winter, Lord:
The short, brisk, sparkling days,
The odor of pine, of freshly popped corn,
The thrill of awakening to a pure, white dawn.

Lancaster, Pa.

Christian Training Builds Character

By C. Warren Long

There are two forces that keep a boy from wrongdoing. They are his conscience and the policeman. His conscience is always with him, but the policeman is rarely present. Thus, the boy with a faulty conscience will break laws when the officer is not present or when he thinks he can beat him to it. The first fruits of an undisciplined, unspanked child are dishonesty, immorality, and an antisocial behavior. It seems to me it should be clear that proper moral and religious training is the solution to the crime casualty of our children.

Since a boy's conscience is always present and the policeman is not, let us give special attention to his conscience. Man's conscience is his spiritual radio beam. The boy who has a correctly instructed conscience knows he will sometime be required to give an account to an all-knowing God. He is less likely to steal or commit violations of social laws than the boy who has not received training in the Word of God. Belief is what a man holds to; conviction is what holds the man. Every boy needs the training that produces a reliable conscience with sound basic convictions.

It is easier and cheaper to prevent an epidemic than to stop one after it has broken out. To build honest, sane, sensible, moral, and spiritual character is far better for the moral health of the home, community, and state and much less costly than to try to rehabilitate criminals. Many children today are classified as "juvenile delinquents" or "crime casualties on the community front." It seems to me that they could more accurately be "home casualties on the parental front." Such parents have overlooked the potent character-building qualities of Christianity.

J. Edgar Hoover says, "One of the primary causes of the alarming increase in crime among our young people, for example, has been the disintegration of the home as a guiding influence." Parents must recognize their primary responsibility. They must be convinced that their first responsibility even in wartimes is the proper rearing of their families. They must be shown the evil that has, in a shortsighted desire for high wages, sacrificed the moral welfare of their children. We agree with Mr. Hoover.

Delinquency is a problem that will not be solved on the fighting front, nor in factory output, nor through increased farm production, nor by providing the children with transportation, nor by giving them a weekly allowance, nor in tattling to the bishop. It is a problem that will have to be thought through by God-fearing parents. We as parents once more must place Christian training and time to worship and live with our children above increasing farm production and factory pay checks on our scale of values.

It is legitimate for parents to be concerned about the health and education of their children and to invest family funds for their benefit. It is proper to emphasize good citizenship. Good citizenship is based on character. Character is built upon belief. We as parents cannot afford to ignore Christian teaching as the highest form of all knowledge. This teaching must then have the highest place in the training of our children.

It is in religious training that father and mother make their greatest contribution to their children. The first score of years of a child's life largely determine his future. The cradle roll superintendent in the Sunday school has a great responsibility in sharing with the parent and child in the beginning years of childhood. The church and the pastor can be a great aid to the parents in giving proper religious training.

Christian training is the cure for the moral ills that come to a boy to wreck his life. Let us as parents, church, and pastor use this cure intelligently. The medicine that cures in illness is taken in full knowledge, but its curative work is quiet and unseen. Let us give to our children Christian training. Let this training be given deliberately, consciously, and with an honest desire to build Christian character and a conscience that will keep our children in the strait and narrow way.

Tiskilwa, Ill.

EXPRESSIONS OF APPRECIATION

To the many of you who shared in the loss of our little six-and-one-half-month-old son, Peter John, we give our very sincere thanks. Your messages of sympathy and your concerns sent by way of heaven have encouraged and comforted our hearts. In all of this we are more conscious than ever of a great and loving God whose "ways [are] past finding out." We wish that we could write to all of you personally but that would be almost impossible. So we trust that each of you will know that this thank you is meant for you. May the God who is continually upholding us bless you for your thoughtful and loving deeds.—Ivan and Mary Ellen Leaman, Mogadiscio, Somalia.

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We wish to acknowledge with deep gratefulness all the letters, cards, and many acts of kindness and thoughtfulness that were shown to Mother and to us as a family during Mother's illness and death.—Ray F. Yoder and family, Nappanee, Ind.

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I wish to express my sincere thanks for all the cards, letters, gifts, and visits received while recovering from a broken ankle. Also, I thank all who participated in the surprise dollar shower. May God bless you all.—Mrs. James Eberly, Terre Hill, Pa.

TO BE NEAR TO GOD

The Importance of Small Things

Sunday, June 26

Not to be Despised. Read Zech. 4:1-10.

Zerubbabel received a message of encouragement from God. Humanly speaking, "might" and "power" were largely lacking. The temple builders were weak and few; the obstacles loomed like mountains; success appeared impossible. "Who hath despised the day of small things?" God did not despise it. Small things in the hand of God became large things. By His Spirit all things are possible.

Monday, June 27

What Is That in Thine Hand? Read Ex. 4:1-5.

What was in the hand of Moses? Nothing but a gnarled stick picked up somewhere in the desert. But when Moses cast it before God on the ground, it became a mighty thing.

A boy had a small lunch—only five loaves and two fishes. In the hand of Christ it became enough to feed a multitude.

When D. L. Moody began to teach in Sunday school, he was advised to stop teaching because he used poor grammar and stuttered. But Moody gave what he had to God and God improved it and made of him a great preacher and soul-winner. Are you giving what you have to the Lord?

Tuesday, June 28

A Little Sin. Read Jas. 3:1b.

A steamer went upon the rocks and was wrecked. There was no storm at the time and the captain was a skilled and experienced officer. The captain was as surprised as anyone. Investigation revealed that a small piece of steel in the compass box had deflected the needle of the compass so that it misled the man at the wheel. A sailor, in cleaning the compass box the day before had noticed some rust and, in his attempt to scratch it off, had broken a bit off the point of the blade in the process. A very little thing. But it ruined the ship. Little sins can wreck a life if not dealt with.

Wednesday, June 29

A Kind Word. Read Prov. 12:25.

A word is a small thing. Yet it can either cheer or discourage.

Recently a young man gave the following testimony: "When I first came to this church, one of the few persons who shook hands with me, besides the minister, was Bro. Bontrager, who stood at the door each morning and handed me the bulletin. As a stranger, that meant a great deal to me—more than anyone knows. Bro. Bontrager has now gone on to his reward. . . . He was not a great speaker and many would not have considered him very important as a Christian worker. But the simple act which he performed each Sunday morning was important to me."

Thursday, June 30

Little Things Make a Big Difference. Read 1 Sam. 15:10-23.

Did you know this about your car? If the front wheels are just one-fourth inch out of line, the tires will drag sideways 43 feet every mile the car is driven. Such a condition not only makes for poor steering but also wears down the tires prematurely.

Saul had done the will of the Lord except for a few things. Surely God would overlook such a small omission. The deviation was a small thing in the estimation of Saul, but a big thing in the eyes of God.

Friday, July 1

The Power of One. Read 1 Kings 18:17-22.

In this story we have one, Elijah, against 450 prophets of Baal. But one plus God spells victory. Numbers mean nothing to God. God is interested in quality, not quantity.

The star in the sky is only one among a million—but it is nonetheless a thing of glory.

The blade of grass is only one of a million, but it helps to carpet the earth for man's enjoyment.

I am only one. But I am one, and I am important when I am in the place of God's will.

(Continued on page 571)

Sunday School Lesson for July 3

Men Who Spoke for God

(II Kings 14:23-29; Amos 7:7-17)

What is our study for this quarter's lessons? Look together at the outline of the thirteen lessons and see what "great prophets" we will study. Where in the Bible do we find the writings of these prophets? They are not in chronological order. See the chart on page 5, **Herald Adult Bible Studies**, July-September, 1960, that places these four men in their setting relative to the kings of Judah and Israel. See why we study "the century of great prophets," 765-701 B.C. This was the eighth century before Christ.

According to our lesson title, what was a prophet? "Thus saith the Lord" was the prophet's credentials. See Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; 3:1. Recall some of the prophets and their messages from God. We think of the prophets as great preachers of righteousness, proclaimers of principles of truth for nations and for individuals. Each was an individual messenger called by God, given a message and told to proclaim it. They knew God and God's Word. While the prophetic message had some relation to the future, it was primarily for the times at which it was announced.

The "word of the Lord" came to these men in different ways. What symbol did God use in speaking to Amos? Define well a plumb line. What is its function? What did God symbolize to Amos in this figure?

"I will set a plumbline in . . . Israel: I will not again pass by them any more." This was God speaking, and speaking judgment. To understand God's righteous indignation, look into Israel's condition at this date. A wicked king, idol worship, prosperity, false security, social injustice, and lifting up evil hands in the worship of God. Why had Israel drifted so far from the laws of God? (See the next two lessons on Amos and leave those verses and conditions for future study.)

God had set the plumb line and found Israel wanting. What was His judgment? Verse 9. The prophets all spoke of God's judgment. God called these men to convict His people and to invite them back to Him. Seemingly God's cup of wrath was full.

How was the message of Amos accepted? Surely some were stirred. The king? Probably not, but the priest, who recognized the judgment as just, was deeply stirred. "Go home," he said. Amos said, "God said to me, 'Go, prophesy unto my people Israel.'" And he refused to be silent.

The prophets were often very unpopular with the people they were called to serve. But they couldn't be ignored. They were called to be faithful to God rather than to be successful with the people.

The prophets speak to us individually. What might they say to us? Are we afraid to speak out for God? Even if some religious leaders may not like the message? Remember, God can use ordinary men and women who know Him and hear Him call.

And on this, the eve of our national holiday, we need to think about the plumb line God is using to measure the righteousness of the man and of the nation. Am I building straight? Do my life and my testimony build up the moral standards of the community? Am I helping our nation Godward?

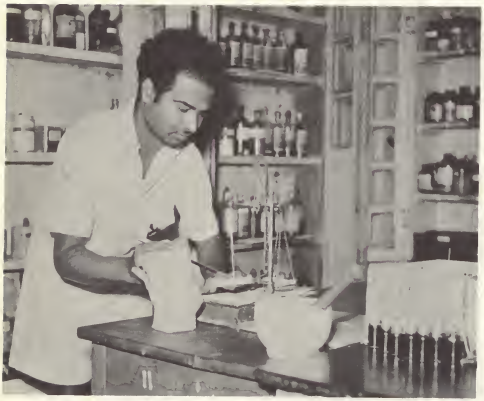
—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE
1711 PRAIRIE STREET, ELKHART, INDIANA TELEPHONE JAckson 2-2630

What Does Being a Disciple Require in India Today?



Clementina Asher (above), a matron of the nurses' hostel at the Dhamtari Hospital: "As a Christian matron, honesty is one of the main things required of me. When many misuse their freedom and authority, we need to remember we are stewards of Christ. Another thing of importance is living a real Christian life. Young women under my supervision watch me, and I must show them how to live the Christian life. I need to serve with patience and long-suffering. We need to serve 'not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.'"

Sukhpal (above), a student nurse at Dhamtari Christian Hospital: "As a disciple of Jesus my life and my service to others as a nurse must bring honor and glory to God. I want others to see Christ in me and my work so that they too may know Him. Being a disciple of Jesus doesn't mean living in a separate mission compound but serving Christ among those who do not know Him."

Mrs. Bachan (left), a housewife and mother in Dhamtari: "I need to first know God, have daily fellowship with Him in prayer, and read His Word so that I can be a consistent witness to my family. I am a witness to others by being true to my husband, being kind to my servants, and in praying for my children. My special prayer daily is for my two children who are away from home, that they might have a consciousness of God and that God will keep them. It is a challenge to make my home strong so the church will be strong."

Zacheriah Singh (right), a carpenter: "First of all I thank God that according to my faith I have been made a disciple. Now it is my desire to live according to that faith. As a carpenter I live and work in the midst of people of other religious thought. I pray that I may be a strong, true Christian. Those people do not want to hear sermons; they want to see a faithful Christian."

Rambati Isadin (above), a widow farmer at Ghatula: "To tell of Jesus—to witness—we need to do our work in such a way that others will see that we are Christians. The Hindus do not wish to hear preaching in their homes, but as we work together on my five acres of land, we talk, and I tell them about Jesus."

Mrs. Solomon (right), a government high-school teacher: "In a non-Christian school there are no Bible classes, but there are many, many opportunities for testimony and witness during the class periods and in answering questions. The students want to see in my life what we Christians preach. Therefore my daily walk must be in humility, kindness, consistency, and honesty, to show Christ in all I do or say."

Missions Today

A New Dimension (Continued)

By J. D. Graber

"Two million Americans are working abroad." So stated one of our popular magazines last year. Many were probably not active Christians at home, and so nothing can be expected of them by way of Christian witness abroad. But among these two million there must also be those who were committed and practicing Christians in their home congregations. These are a genuine witness potential that ought to be realized.

Business opportunities in foreign countries are numerous. A large number of American firms have branches in other countries. These businesses are staffed mostly by nationals, but a few Americans are usually also employed in any sizable enterprise.

Scientific training opens many doors. Most of the newly awakened countries of the world are involved in rapid industrial and economic development programs. In one five-year plan after another they are trying to achieve within a single lifetime the fruits of the scientific and industrial revolution which we in the west were 150 years in achieving. This calls for a veritable army of scientists and technicians, and until they can be trained from among the ranks of nationals in any country, many of them have to be employed from abroad.

Population explosion and the consequent need for ever more and more food call for agricultural experts. Millions of poverty-stricken people are crying for more food. Christians are not satisfied to study science in order that they might make more and better satellites and intercontinental ballistic missiles. They want to use their scientific training for more humane and Christian purposes. For them many doors are open—doors that may be closed to the regularly appointed missionary.

Teaching assignments in numerous colleges and universities in dozens of countries are open to those who are well trained and qualified. Government service, from our own government in its world-wide aid program, as well as technical service assignments by foreign governments, is available. Many of these are desirable, but caution must be exercised here less involvement in a government's foreign or domestic policy undercut or vitiate the Christian witness.

Guide to Employment Abroad is the title of a 16-page booklet listing literally hundreds of jobs overseas. This is only one of several such listings available. But the point is not the job abroad. It is the opportunity to go into all the world to be a witness to the Gospel. This is the opportunity and the challenge coming to the self-supporting lay missionary.

(To be continued)

When Missionaries Return

By R. HERBERT MINNICH

It was a day of great rejoicing. The two Brazilian missionaries sent out by the Mennonite Church of Araguacema had returned with joy and with good reports, much like the 70 returned to Jesus. For several months both missionaries and nationals had discussed and prayed about sending representatives to the villages which had been visited earlier by Bro. Urie Bender and Sisters Evelyn Kinsinger, Esther Reesor, and Mildred Eichelberger. Finally we had set a day, and prayed that the Lord would send a teco-teco (small plane of Piper or Cessna size). It was the end of the rainy season, and the trip by horseback would have been very strenuous. But our Lord provided the plane which reduced the two-day ordeal to a 30-minute flight. Imagine our surprise when the pilot refused to accept any pay for the trip! The Lord also sent a plane at the right moment eight days later to bring them back on schedule.

At present the towns in the municipio (county) of Araguacema are not joined by roads that jeeps can use year around. Also the region is so sparsely settled that making the trip by land offers almost no opportunities to witness along the way. The area Is ideally suited for evangelism by plane, but at present we have no practical aerial service. We had looked forward to the establishment of a Missionary Aviation Fellowship air-arm in Araguacema this year, but the illness of one of their pilots has postponed these plans for another year.

José Brito, one of our lay pastors, and Geraldo Baldwino, a fine young Brazilian Christian from Anapolis who is helping us for several months, made the trip. They first visited the village of Pequizeiro where the public school building was made available by the authorities for the services. Senhor Longo, an important man in the town, and the man who flew our missionaries in free of charge, closed the dance hall for the duration of the meetings. The interest of the people was very gratifying. They hope we will begin medical service in their town, and thus we have the opportunity to show them that Christ is interested in both their souls and their bodies.

After two days of sowing the Seed the missionaries moved on to Morro do Mato. In this town are some believers who accepted Christ when Mildred Eichelberger and two Brazilian Mennonites were there in December.

A rather humorous event occurred during this trip which was made at night on horseback. They and the men were crossing a river in a canoe with the horses, held by a rope, swimming behind them. Suddenly, one of the horses went under the water, swam under the canoe, and almost upset it as he surfaced on the other side of the craft. Fortunately nothing serious occurred, but for a moment there was a lot of shouting and pounding hearts. Once again the Lord's gracious protection was evident.

The people of the second village were also very receptive to the Gospel. Three men accepted Christ, and many more expressed great interest. Some said, "We would like to be crentes (believers), but without a church here, we know we'd just lose out. When will you establish a church here"

The church in Araguacema faces a great challenge. Many in this region are asking us to come with both a medical and spiritual ministry. In this backward area it is very difficult to evangelize effectively without a rapid means of transportation. The countryside is almost empty. From the plane I counted about 12 houses between Araguacema and Morro do Mato (50 air miles).

Such trips are very trying physically. The two Brazilians came home sick. They reported that almost every house has at least one person sick with malaria, or grippe, or a liver ailment.

Nevertheless, we believe Christ wants to spread the good news in all these outlying regions. Pray with us that the Lord will send forth laborers into the harvest—both Brazilians and Americans—to gather in the ripened grain.

Araguacema, Brazil.

Can the Church Operate a Publicly Owned Institution?

By ALLEN H. ERB, *Assistant Secretary for Health and Welfare*

It was ten years ago that the Mennonite Board of Missions and Charities decided to undertake the operation of a publicly owned hospital, the Kiowa County Memorial Hospital in Greensburg, Kans. This was the first venture of the Board, through its Health and Welfare Committee, into this field. Since this beginning, it has also undertaken the administration of similar hospitals in Lebanon, Oreg.; Glenwood Springs, Colo.; Rocky Ford, Colo.; and Aspen, Colo.

When the Board first considered entering this field, some questions were raised. Now, ten years later, we can look back at these questions and see how they have been answered at Greensburg.

Will such a relationship bind the church to restraining limitations in the operation of the hospital?

The church administration has had freedom and authority in the operation of the hospital. We felt no difference in operating a publicly owned hospital from operating one of our own, except in securing of counsel and in the presentation of reports and information.

Will this program involve us in financial deficits?

The capital investment was made by the county. Only a very minimum amount of operating expense was involved as a contribution from the church. It may be that in time, even this will be made up.

Will workers be available for the operation of the institution?

While at no time were there more workers than needed, we believe the opening of the work challenged certain people who would not otherwise have been challenged to work for the church. It is true that many times faithful workers put in long hours because of a shortage of workers, but their dedication and consecration was rewarded by their being a testimony and a witness, and resulted in the recruitment of other workers.

Will a Christian witness be limited and restrained in this type of relationship?

The workers in the institution felt a freedom in presenting the claims of Christ, and an extension was made beyond the church in a way which might not have been possible in a church-owned institution. A 15-minute period of sacred music and meditations is provided every morning by the employees over the loud-speaking system.

Can the interest of the church be secured and maintained in a program in which it is not required to make any financial contribution?

Church interest differs little, comparing the operation of this hospital to the operation of church-owned institutions. We did find some reaction in which organizations such as the WMSA suggested that they need give no further support to this type of work, but with careful public and church relations efforts, this can be corrected.

Will the interest and support of the community be secured and maintained by this type of program?

The answer is an unequivocal "yes." The community feels a sense of ownership, takes an interest, makes contributions, and supports its care of the sick and needy. During these ten years at Greensburg the number of patients per year has increased from 490 to 783. The total number of patients admitted was 6,393. This experience proves to me that the limiting factor in extending this type of effort lies in the availability of technically trained persons to fill the necessary responsible positions. If we propose to go out into a community and offer services, these services must be of the highest quality.

Marie Naffziger, R.N., is now serving as administrator of the hospital. She served as director of nurses there from January, 1952,

Kiowa County Memorial Hospital, Greensburg, Kans., the first publicly owned hospital under General Mission Board administration.

Workers in the dietary department at Kiowa County Memorial Hospital.

to January, 1959. She was administrator of a hospital in Attica, Kans., before returning to Greensburg in November, 1959, as administrator.

The contract for the operation of the hospital was for ten years. The recent renewal of this lease between Kiowa County and the Mission Board is an indication of the satisfaction of the community with the Board administration.

Hesston, Kans.

Broadcasting

Michigan State University Plays Records

Wilbur Hostetler reported that on his way to Lansing, Mich., he heard 15 minutes of singing by **The Mennonite Hour** Quartet over the Michigan State University radio station. Very likely someone in the area bought a record and donated it to the station. This type of service is an excellent means of witness.

Metzler and Bender Discuss Literature

A. J. Metzler, Secretary for Literature Evangelism for the General Mission Board, and Urie Bender, Scottdale, Pa., spent the afternoon of June 7 discussing with some of the radio staff ways of further co-ordinating radio and literature interests.

Michigan and North Indiana Listeners, Note

A new station is now carrying **The Mennonite Hour** in the Bay City area—WWBC, Bay City, located at 1250 on the dial—at 8:30 a.m., every Sunday. This station will replace the WBCM 2:00 p.m., broadcast as of June 26.

WSTR, Sturgis, is now releasing **The Mennonite Hour** at 8:30 a.m., Sunday, instead of at 2:00 p.m. Please help pass on this information to your friends.

New Florida Release

Listeners in the Crestview, Fla., area can now hear **The Mennonite Hour** over WCNU, Crestview (located at 1010 on the dial), at 12:30 p.m., Sunday. This release is sponsored by interested individuals in the Lancaster area.

"Thanks for the Stuff"

A young Japanese Bible student who had neglected his lessons and had become quite despondent, even to the point of considering suicide, wrote after receiving tracts and a letter from the Japanese office:

"Thanks for the stuff. It brought me back. Thank you for not deserting me. Finishing the first course made me stop and think of the futility of my life up to now. Now I am happy again. . . ."

Beck on Recent Broadcast

Carl Beck, director of the Japanese broadcast, was guest speaker on the program recently. Also a group of singers from several Mennonite churches in Hokkaido were responsible for the singing.

The program is usually produced by an Evangelical group in Tokyo—the Pacific Broadcasting Association.

New Experience for Puerto Rican Youth

A group of 20 young people from the Mennonite churches in Puerto Rico, under the direction of Merle Sommers, are supplying special music for a radio program to be broadcast during Young People's Week, July 30 to Aug. 7. The entire program, prepared by the Young People's Society of the Mennonite churches, is to be transmitted over WAPA on July 30. This is the first experience for the young folks in preparing a radio broadcast.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

*

Protestant Information Center in Brussels

An information office to serve Protestant clergy and laity will be opened in Brussels, Belgium, in time for the anticipated influx of thousands of tourists to the city this summer.

The office is planned as the first step toward an international Christian fellowship center in the Belgian capital. The idea for the center grew out of the Protestant Pavilion at the Brussels World Fair which was built with the financial aid of church groups all over the world.—EPS, Geneva.

WMSA Weekly Notes

Teamwork

Mrs. Harold Sommerfeld, Hesston, Kans., sent us a copy of their local newspaper which features a picture and write-up of the Christmas bundle project in the Hesston College congregation. The WMSA appointed a co-ordinator to bring all the details together as they encouraged a response to this MCC project. The picture shows 131 children with 151 bundles, standing before the congregation in a dedicatory service. In an accompanying letter, Mrs. Sommerfeld says, "Of course there is another story behind the scene which would tell of the good work and planning of the co-ordinator appointed by the WMSA Council; of the Girls' Club leaders and the parents and grandparents who contributed; of a pastor who gave encouragement and moral support to the whole project. It is a story of many working together toward one goal."

And Another

"Many working together toward one goal" could well describe the team which produced such a successful mother-daughter banquet at the Goshen College congregation this year. Ambitious committees from the Homemakers Club planned the program and contributed much of the food. Many hands helped prepare things ahead of time so that everyone could sit down together. Then the high-school boys and a few of the fathers took over, barbecuing chicken, serving it, and washing all the dishes.

Fun!

The reporter from the Duchess, Alta. WMSA includes an unusual item in her letter: ". . . Once a year we sew for our local hospital. We find this to be much appreciated by the matron and we also enjoy embroidering the tiny gowns. . . . It is especially a thrill for us as mothers, when we are patients ourselves, to have the nurse walk

(Continued on page 571)

RELIEF AND SERVICE

VOLUNTARY SERVICE

Hesston, Kans.—VS-ers who are involved in the Hesston College building project contributed 56 hours in flood cleanup in Newton and 80 hours in cleanup after the tornado northeast of Topeka.

Phoenix, Ariz.—On May 19 VS-ers took their last trip to Mary E. Ranch. They had a carry-in supper followed by an informal program. Several of the men played guitars while the entire group sang both religious and folk songs. Bosses and laborers (mostly Mexican nationals) attended this first event of its kind in the history of the camp.

On May 25 the unit concluded its club work and evening activities in the other camps. A large percentage of the migrants have left now. Most of the Navahos have returned to the reservation. Roy Yoder, Bally, Pa., is spending several weeks at Buckeye, Ariz., to help with the summer Bible school work there. This work was begun by VS-ers, but later continued by members of the Sunnyslope Mennonite Church.

Mathis, Texas—For devotions during May, VS-ers spent time studying the eight ordinances of the Mennonite Church. They also went through **Victorious Christian Service**, a book about the prophet Nehemiah, which proved very challenging to them.

Denver, Colo.—VS-ers enjoyed having a crippled man and his blind wife as guests for dinner one evening. During the month of May they also visited a local home for the aged twice to present programs.

Kansas City, Mo.—VS-ers and members of the local Mennonite church participated in a vesper service at Antioch Park on June 5. This was an inspirational outdoor service and also a time of informal fellowship.

Atlanta, Ga.—Dwight Wiebe, MCC VS Director, spent an evening in fellowship with the VS unit here recently. He was in Atlanta to become better acquainted with the race problem and its implications to the Mennonite Church.

Augusta, Ga.—A unit was established here under the Eastern Board on Jan. 18. For more than two months VS-ers lived in a furnished apartment in a housing project. Now they are living in a one-story, six-room house less than a mile from the University Hospital, where all four of them are working.

The hospital has 500 beds. Lloyd and Emma Oberholtzer work in central supply; John Huber is assistant to the occupational therapist, and Betty Huber serves as a technician on the psychiatric ward.

The unit also assists in Sunday-school work begun by the James Eshleman and John Barnhart families in the Hephzibah area.—from **The Volunteer.**

I-W SERVICES

I-W's Meet for Bible Study—I-W Sponsor J. Arden Godshall, Taftsville, Vt., reports that I-W's serving at the Mary Hitchcock Hospital, Hanover, N.H., are enjoying a weekly fellowship. This consists of Bible study and a sharing of prayer concerns. A male quartet also sings in various nursing homes and private homes in the community. Fellows help in the regular Sunday morning service at Taftsville and one of the I-W wives assists in a girls' club.

OVERSEAS SERVICE

Visitors to U.S.S.R. Report—Mennonite visitors to the Soviet Union reported in a letter received at MCC headquarters on June 7, "We have been receiving friendliness all along the way." At the time of writing, the four—Henry A. Fast, David B. Wiens, Gerhard Lohrenz, and Peter Dyck—were making arrangements in Moscow with the head of Intourist, official tourist agency, for visits to outlying points. In Leningrad they contacted Baptist leaders and on May 29 attended morning and evening services in the Moscow Baptist church. They expect to return to Frankfurt by June 24.

Peacheys Return from Japan—Because of a family health problem, the Paul Peacheys have shortened their Peace Section assignment in Japan and returned to the United States on June 8. Plans for continuing the peace ministry in Japan are pending.

Chicks for Paraguay—Three hundred chicks made available through Heifer Project, Inc., have been flown to Paraguay to the Fernheim Colony Experimental Farm, reports MCC Director Frank Wiens. Funds for agricultural experiment provided by the Schowalter Foundation financed the shipment of the chicks. In addition to experimental work, the farm helps Mennonite farmers in agricultural extension service.

Earthquake Assistance in Chile—The toll of the May 21-23 earthquakes in Chile is estimated at 5,000 dead and $400 million worth of damage. Floods and volcanic lava covered whole villages and left others in ruins. MCC has cooperated with South American Director Frank J. Wiens, Asuncion, Paraguay, to visit Santiago, Chile, in an effort to discover specific avenues of service. With numerous relief organizations providing emergency aid, it was felt that the rehabilitation approach (like MDS) might be best. MCC may be co-operating with South American Mennonite churches on this project.

VS Advisory Committee Reviews Work in Haiti—Executive Secretary William T. Snyder and Assistant Director Edgar Stoesz reported to the VS Advisory Committee on MCC work in Haiti during a meeting on May 23 in Chicago. They told of a favorable Christian witness being given by workers there. Silas Smucker, Rensselaer, Ind., terminated 25 years of service with the U.S. Department of Agriculture to become director of the work on the island.

The work in Haiti has developed into three separate projects. The hospital at Grande Riviere du Nord is the only one in that area. It opened an outpatient service on Dec. 9, 1959, that has averaged 2,000 outpatients a month since then. John Bender, M. D., Snowhill, Md., serves as administrator. Other personnel include Fannie Bontrager, R.N., Darien Center, N.Y.; Ann Eby, R.N., Paradise, Pa.; Hilda Mueller, R.N., Newton, Kans.; and maintenance man Deitrick Junior Stoesz, Mountain Lake, Minn. A second doctor is needed for the medical staff, plus two agriculturists to pioneer an experimental project at Grande Pre, a 20-minute drive away.

The Hospital Albert Schweitzer program is continuing without much change, with unit leader Hubert Loewen, Topeka, Kans., and registered nurses Esther Eshleman, Lititz, Pa., Esther Gehman, Ephrata, Pa., Esther Litwiller, Elkhart, Ind., Mrs. Hubert Loewen and Agnes Martens May, Clearbrook, B.C., as the staff. James Schertz, Lowpoint, Ill., and Ronald Yoder, Kalona, Iowa, are in community development work.

A third project at Petit Goave is requiring slight adjustment. Marvin Kauffman, Kalispell, Mont., and Leo Ulrich, Roanoke, Ill., are now taking care of 1,000 broiler chicks donated by the Heifer Project. Elaine Brubaker, Kitchener, Ont., is performing the medical phase of the work conducting clinics at Petit Goave and at various mission stations.

The VS Advisory Committee also reviewed the entire VS program, which has 132 VS-ers at present—115 in the United States and Canada and 17 in Haiti. They approved two new projects in Mexico, one a summer service project at Camp Camohmila, the other a long-term unit of from four to six men, who will work with the Mexican Health Department on a well-digging project.

Key Role of Churches in Africa's Future

(Washington, D.C.) Dr. R. S. Garfield Todd, former Prime Minister of Rhodesia, said here that the Christian Church will play a key role in the future development of race relations in Africa because it teaches the white man that all men are equal before God.

"When the white man came to Africa, the black man was so far below him in education, culture, and talent that it was easy to be a missionary and to assume a paternal role," he pointed out. "Now, however, the role must be transformed into a fraternal one, a relationship between equals, and this is a very hard adjustment for the white man to make.

"In Southern Rhodesia we have 200,000 white residents and a Negro population that has increased from an estimated 500,000 to over 2,000,000 in just 60 years," Dr. Todd said. "The relationship has been a simple one of master and servant but this must now change, and there is a great deal of resistance to the change.

"For more than a decade my wife and I ran a mission station in an area where all our associates were natives," the Rhodesian leader declared. "We have seen that the black man does have talents and abilities equal to any of the human race and we know that white and black can work together in harmony."—EPS, Geneva.

MISSION NEWS

The brethren Darino, Suarez, and Brunk spent several days investigating communities in Greater Buenos Aires, Argentina, the week of May 23. On May 26 they suggested to the Executive Committee of the conference that work be started in the suburbs of Moron and Lomas de Zamora. In the former there are already five Mennonite families who have moved in from interior towns. The latter has a population of over 200,000, with districts of 20,000 without an evangelical church.

Melvin Leidig, pastor of the East Side Mennonite Church, Saginaw, Mich., was scheduled to be speaker for the 26th anniversary service of the Berean Tabernacle in Detroit, Mich., on June 12. In the evening he was to speak at the Bethany Tabernacle. A recent event at the East Side Church was a banquet in honor of Pat Liggins and Joe Thompson, high-school graduates.

The Mennonite Literature Committee in India reported that only one of the new summer Bible school books would be ready by May or June. The remaining ones will be available in time for the October holidays, and so the committee encouraged local churches to postpone their school till then.

Lawrence and Dorothy Brunk visited the churches of Arrecifes and Salto, Argentina, the weekend of May 29. Bro. Brunk is zone supervisor for these churches. Eduardo and Marta Alarez have been living in Arrecifes since December. For Sunday noon they had a potluck dinner for the members and friends. Aruora Della Bianca is in charge of the work in Salto, but because of illness in the home can give only part time. She and several others had worked hard at refinishing the benches and cleaning the room they use as the chapel. They were all very happy when a family from the country came to the service for the first time that Sunday.

While attending classes at the Instituto Evangelico, Richard Fahndrich, Pico Rivera, Calif., sold a dozen or more Spanish Bibles to the students and teachers. He believes that this points up a need for Spanish literature even among the churches.

Recent speakers at the Foyer Fraternel, Paris, France, were André Goll, traveling evangelist for French-speaking Mennonites, and Pierre Widmer, editor of Christ Seul and president of the French Mennonite Mission.

John and Katie Shank are establishing a library for the girls in Peggy Memorial Home, Kingston, Jamaica. The library is also used by many other youths of the community. They need more good books of all descriptions, especially those suitable for teen-age boys. During June and July the Shanks are at home for a short furlough, and books for the library can be sent to them at Broadway, Va.

Large hospitals offer an open door for witnessing to the churches in Buenos Aires, Argentina. Many times pastors of the interior churches write the Lawrence Brunks, informing them of members who have come to Buenos Aires for medical treatment. In most hospitals Catholic sisters make evangelical work almost impossible, but the women's group of the Floresta Church has been able to start a regular visitation in one of the hospitals close to the church. Many women listen attentively to the Bible reading and seem to appreciate especially the mixed quartet which sang several times. It was a disappointment when on a recent Sunday visit the nurse in charge asked the quartet not to sing because a Catholic sister was hospitalized and objected.

James and Noreen Roth have been in Mexico investigating possible areas for their work under the Pacific Coast District Board. They will probably settle in the area of El Fuerte, and will also do some work around the city of Obregon.

The three churches in the Cordoba, Argentina, area are under the direction of laymen at the present time because of the William Hallmans' furlough and the resignation of Bro. Cavadore.

The cotton mills at Rajnandgaon, India, have been closed for nearly seven months. Several thousand people are facing financial difficulty because of this. A number of the idled employees are Mennonites.

The kindergarten at Corpus Christi, Texas, ended its first term with a program held in the cafeteria of the local public school. Approximately 150 attended. The following week the workers began a summer Bible school in the Molina district, the area from which the afternoon kindergartners come. The attendance was 63 on the second day of the school.

The congregation of Floresta in Buenos Aires, Argentina, greatly appreciates the services of Alicia Neufeld, a student from the Mennonite Biblical Seminary in Montevideo, Uruguay, who is doing her year of practice work at Floresta. She is superintendent of the children's department of the Sunday school and takes an active part in directing youth activities. As a means of making the church known in the community, she conducts sewing classes two afternoon weekly and a children's craft class on Saturdays.

Charles Sprunger, missionary with the Congo Inland Mission, tells of a harrowing experience about 15 miles from Nyanga where he and three other missionaries were held for about two hours and threatened because the Africans claimed they were interfering with the Africans' communing with their ancestors. If the Congolese do not receive the riches and pleasures which they expect on June 30, the day of their political independence from Belgium, the white missionary will be blamed along with the rest of the white population. Thousands of Belgians are returning to Europe, but most of the 2,000 Protestant missionaries will remain.

Harold Reesor and Tilman Martin, missionaries in Quebec, and Urie Bender attended a literature conference at Lennoxville, Quebec, May 5-7. During the conference action was taken to inaugurate a Quebec Every Home Crusade. World Literature Crusade will supply free literature to anyone pledging to distribute it in a systematic way. Our Quebec missionaries are planning to co-operate in this effort.

Wilmetta Yoder, Goshen, Ind., is a new staff member at the General Mission Board offices, Elkhart, Ind. She is secretary in the Relief and Service office. On July 11 Willard Martin, Floradale, Ont., will also begin working in the Relief and Service office. He will be an assistant in the I-W department.

S. Jay and Ida Hostetler recently arrived in the States for their year of furlough from Ghana.

Missionary Orientation for General Board missionaries begins June 21. The first week will be a course in Missionary Methods taught by J. D. Graber at the Associated Biblical Seminaries in Elkhart. From June 27 to July 2 the orientation classes will continue at the Board offices.

♣

Spanish Government Permits Reopening of Two More Churches

The Protestants of Spain are encouraged by the authorization to open the Methodist Church of Pueblo Nuevo in Barcelona and the Third Baptist Church of Madrid. Both churches had been closed by the Spanish government in 1958.

Pastor José Nunez of the Third Baptist Church, who had recently been on trial for entering his sealed church, received an official document from the Ministry of the Interior pointing out that the church was being reopened "after the particular circumstances that surround the case have been carefully considered." Observers believe this phrasing may imply that the church was closed mistakenly on the assumption that it was a new work. Actually, the Third Baptist Church has been in existence since before the Spanish Civil War. It had moved to a new location about nine months before the closing because the old building was condemned to allow the street to be widened.

Restrictions against civil marriage and other serious discrimination still exist in Spain, however, and some churches are still closed.

♣

Ancient religions are experiencing rebirth and revival in the East. Buddhism, celebrating the 2500th anniversary of Buddha's death last year, is adapting modern missionary methods to its own advance with telling effect. Islam is giving evidence of new life and zeal in much of Asia, as is also Shintoism in Japan. Hundreds of new cults, including several from the U.S., are spreading rapidly. Pray that missionaries, together with their home supporters, may show the same zeal and sacrifice in taking the Gospel to Asia as their misguided counterparts show. Pray that many who are now deceived may come to know Christ. who is the Way and the Truth.—**Missionary Mandate.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Edith Derstine has left the employ of the Herald Bookstore at Souderton, Pa. She will be going to college this fall.

Bro. Urie A. Bender, in his capacity as Secretary of Literature Evangelism, attended the annual convention of the Bible Meditation League at Columbus, Ohio, June 11, 12.

Bro. S. C. Yoder, Goshen, Ind., preached at Line Lexington, Pa., on June 12.

Bro. Paul Clemens, Lansdale, Pa., spoke at the Father-Son Banquet of the Akron, Pa., congregation, held at the Blue Ball Fire Hall on June 8.

Sister Arlene Zimmerman spoke on her relief experience in Korea at Monterey, Bird in Hand, Pa., on June 5.

Bro. Ernest Lehman and wife reported on relief work in Jordan at Akron, and at Perkasie, Pa., on June 12.

Guest speaker at Oak Grove, West Liberty, Ohio, on June 5 was James Welty, superintendent of the Lima Rescue Mission.

Bro. Daniel Stoltzfus, pastor of the Hudson Lake congregation at Carlisle, Ind., is attending summer school at Purdue University.

Bro. James Kratz and wife, who have been studying this past winter at the Kenedy School of Missions, Hartford, Conn., are at Norman, Okla., this summer studying linguistics in preparation for work among the Toba Indians in Argentina. Bro. Kratz spoke at Hesston, Kans., on June 5.

The World-Wide Missionary Conference at Lancaster, Pa., was well attended. Mission information, inspiration, and fellowship were manifest in each session. An overflowing crowd was present for the closing session and contributed over $2,800.00 toward the total of $6,139.49 received during the conference. These funds will be used by the Eastern Board in its mission program.

Trends to urbanization and industrialization and their effect upon church life was the subject of a program held at Weaverland, East Earl, Pa., June 10-12.

Bro. Herman Ropp, Parnell, Iowa, preached at Waterford, Goshen, Ind., on June 5.

Bro. Alvin Hostetler and wife, on furlough from India, spoke at Rockview, Youngstown, Ohio, on June 9.

Total proceeds of $4,000.00 realized from the relief sale at Morgantown, Pa., have been turned over to the Mennonite Central Committee.

The Rock of Ages Broadcast group went on its seventh Gospel tour the weekend of May 28, 29. Twenty-nine people made the trip to three churches in Pennsylvania: Frazer at Paoli, Rocky Ridge at Quakertown, and Finland at Pennsburg. Besides choral singing, the program included a sermon by Bro. John H. Shenk, the regular minister of the broadcast. The Rock of Ages program originates at the Warwick River Church, Denbigh, Va. At present the weekly broadcast is heard over ten stations, including two overseas. Rock of Ages is planning to accept an invitation to use time on the new Trans-World Radio, Monte Carlo, Monaco.

Bro. Levi Oswald, Orrville, Ohio, at a special meeting of the Board of Trustees of Christian Laymen's Evangelistic Association, was appointed to fill the unexpired term of Sylvester A. Lehman, who passed away suddenly on May 30. Bro. David Geiser, Kidron, Ohio, was appointed to the office of treasurer.

Bro. Joe H. Yoder, pastor of the Bethel congregation at Albuquerque, N. Mex., since its organization, appealed to the congregation for release from pastoral duties for health reasons. The congregation has placed the full responsibility of pastor on Bro. Theron Weldy, who has served for the past year as associate pastor.

Bro. John F. Garber, Burton, Ohio, spoke in a Christian Life Conference at Cedar Grove, Greencastle, Pa., the weekend of May 29.

The Pacific Coast Mission Board, through its outreach committee, is encouraging the establishing of a Mennonite church in Salem, Oreg. Vice-President Amos Roth is heading the board during the absence in South America of President Lloyd Fisher.

Bro. Joe Richards, Japan, spoke at North Clinton, Wauseon, Ohio, on June 11, 12.

Sister Hettie Mininger has moved to Harrisonburg, Va., where she will live with her daughter, Mrs. M. T. Brackbill.

Marshall Calverley, of the Northern Canada Evangelical Mission, gave an illustrated talk at North Goshen, Ind., on May 22 on his work among the Indians.

Bro. Newton Gingrich, Markham, Ont., spoke on the Christian home at Alma, Ont., on June 5. On that day the congregation held its first dedication service for children.

Bro. Nelson E. Kauffman, Elkhart, Ind., reported on his recent trip to Israel at Orrville, Ohio, on June 12.

Bro. J. Y. Swartzendruber, Kalona, Iowa, participated in a Bible Conference at Fristoe, Mo., June 3-5.

The Augsburger Crusade will hold a tent meeting in the Kalona, Iowa, area July 3-17.

Bro. Merlin Grove, Markham, Ont., was ordained to the ministry on May 1 by Bro. Emerson McDowell. Bro. Grove and his wife, Dorothy, are under assignment by the Eastern Board to go to Somalia. They plan to sail in July.

The visiting speaker at Morton, Ill., on May 29 was Lloyd E. Lindstrom, an appointee of the Congo Inland Mission.

The Wilmot MYF in Ontario cleaned and repaired Camp Sholom, operated by Bro. and Sister Ross Goodall for the Mennonite Board of Missions and Charities.

Bro. John Coffman and wife, on furlough from England, spoke concerning their work at Steinman's, Baden, Ont., on June 6, and at Sandy Hill, Sadsburyville, Pa., on June 15.

Bro. Don Jacobs, Tanganyika, spoke at Steelton, Pa., on June 12, and at Monterey, Bird in Hand, Pa., on June 15.

Bro. J. B. Stauffer, Tofield, Alta., was the Alberta-Saskatchewan delegate to the Ontario Conference and spoke in one of the sessions.

The Frank Horst family of Culp, Ark., have been visiting personal friends and a number of churches since leaving Culp on May 20. They have been giving family programs in Arkansas, Oklahoma, Kansas, Colorado, and Idaho.

Bro. Warren B. Swartley, Souderton, Pa., spoke at Lambertville, N.J., on June 5 in a Music Conference. The evening session was given by the Life and Peace Male Quartet, which recently completed a tour of mission points in New England.

Bro. Allen H. Erb, Hesston, Kans., preached at Logsden, Oreg., on the evening of June 5.

Calendar

Laurelville Mennonite Camp:
Boys' Camp, June 25 to July 2
Girls' Camp, July 2-9
Junior High I, July 9-16
Junior High II, July 16-23
Youth Camp, July 23-30
Family Week, July 30 to Aug. 6
Music Conference, Aug. 6-13
Missionary-Bible Conference, Aug. 13-20
Business Men's Family Week, Aug. 20-24
Camp Lutz:
Girls' Camp, July 2-9
Girls' Camp, July 9-16
Junior High, July 16-23
MYF, July 23-30
Boys' Mansion Week, July 30 to Aug. 6
Girls' Mansion Week, Aug. 6-13
Mission Workers' Retreat, Aug. 15-20
Youth for Christ Camp for Juvenile Delinquents, Aug. 21-26
YS Junior—MRSC, Aug. 26-29
Black Rock Retreat:
Girls' Camp I (9-10), June 27 to July 2
Girls' Camp II (11-12), July 4-9
Boys' Camp I (9-10), July 11-16
Boys' Camp II (11-12), July 18-23
Junior High, Boys and Girls (13-15), Camp I, July 25-30; Camp II, Aug. 1-6
Youth Retreat (16 years and older), Aug. 7-13
Music Conference, Aug. 17-21
Family Week, Aug. 22-29
Little Eden Camp:
Boys and Girls, June 27 to July 6
Junior High, July 8-16
Senior High and Teen Age, July 16-23
Home Builders, July 23-30
Christian Business and Professional, July 30 to Aug. 6
Christian Fellowship and Family Week, Aug. 6-13
Farmers' Week, Aug. 13-20
Rest, Relaxation, and Meditation, Aug. 20-27
Senior Adult Camp, Aug. 27 to Sept. 1
Camp Menno-Haven, Tiskilwa, Ill.
MYF Retreat, July 1-3
Junior, July 4-9
Junior-Hi, July 11-16
Junior, July 18-23
Junior, July 25-30
Adult Week, Aug. 15-21
Allegheny Mission Board, Masontown, Pa., July 8, 9.
Alberta-Saskatchewan Conference and associated meetings with West Zion congregation as host, at United Missionary Institute at Didsbury, Alta., July 16-19
Lakeside Mennonite Camp: Pershing State Park, Laclede, Mo.
Junior Camp (9-13), July 18-23
Senior Camp (14 and older), July 25-30
Family Camp, July 30 to Aug. 6
Virginia Conference and associated meetings, Springdale, Waynesboro, Va., July 26-29
Allegheny Conference, Allentown, Pa., July 29, 30
Fall Commission meeting with district representatives, Goshen College, Goshen, Ind., Aug. 2-4
Indiana-Michigan Workers' Conference, business sessions, Goshen College, Aug. 4
Sunday School Convention at Goshen College, Aug. 4-7
Iowa-Nebraska Conference at Iowa Mennonite School, Kalona, Iowa, Aug. 9-12. Host: East Union congregation
Illinois Conference, Freeport, Aug. 11-13
South Central Conference, Hesston, Kans., Aug. 16-18
Conservative Mennonite Conference, Kalona, Iowa, Aug. 16-19
Church-wide MYF Convention, Hesston, Kans., Aug. 18-21
Ohio Christian Workers' Conference, South Union, West Liberty, Ohio, Aug. 21-23
Church School Day, Aug. 28
Mennonite Board of Education, Goshen College, Oct. 21, 22

Bro. David Mann, Albany, Oreg., was ordained to the office of bishop on the afternoon of June 5. Bro. Allen H. Erb was in charge. Bro. Paul Yoder preached the sermon; other bishops participating were Clarence Kropf and N. M. Birky.

Bro. Amos Swartzentruber and wife, veteran missionaries from Argentina, are on a brief vacation in North America.

Sister Rhea Yoder is on furlough after two terms of missionary service as a teacher at the Woodstock School in India.

New moderators of the Pacific Coast Conference are Max Yoder and Louis Landis. Additional members of the Executive Committee elected by the conference, are Marcus Lind and Roy D. Roth.

Bro. Frank Bishop, Goshen, Ind., spoke at Salem, Elida, Ohio, on June 19.

Bro. Millard Benner was ordained to the ministry on June 12 to serve the Tressler congregation, Greenwood, Del. Bro. Paul M. Lederach, bishop of the congregation, was assisted in the ordination by R. W. Benner, father of Millard, and Harry Y. Shetler, president of the Allegheny Mission Board. Bro. Nevin Bender, of the Greenwood Conservative Mennonite Church, also took part in the service.

The seniors of Christopher Dock Mennonite School, accompanied by two members of the faculty, Pearl Schrack and Richard C. Detweiler took a trip to Washington, D.C., and Eastern Mennonite College the weekend of June 12.

Sister Goldie Slagell is assisting part time this summer in Words of Cheer editorial work.

Bro. Raymond Wenger, manager of the bookstore at Scottdale, had a bookstand at the Fayette County Sunday School Convention held at Mill Run, Pa., June 17, 18.

Chapel speaker for the Publishing House on June 16 was Andrew Gih, founder and president of "Evangelized China Fellowship." Bro. Gih also preached at Scottdale on June 19.

Visiting speaker at West Chester, Pa., on June 12 was Ralph Stuck, who has worked among the Jivaro Indians in Ecuador. Bro. Stuck spoke at Frazer, Pa., the evening of that day.

Sister Ruth Parsons, who during her senior year at Wooster College joined our congregation at Wooster, is studying at the Wycliff Language School at Norman, Okla., this summer.

A bus load of YWCA women from Cleveland, Ohio, were entertained by the Wooster, Ohio, congregation on May 21. They were given lunch at the church, visited a Mennonite farm and the new Smithville Church, and heard a talk on who the Mennonites are and what they believe.

Bro. Carl Kreider, Goshen, Ind., brought the morning message at Wooster, Ohio, on May 15.

Bro. Paul D. Brunner, Wooster, Ohio, preached at the East Union Conservative congregation near Orrville on the evening of May 15 and at Sonnenberg, near Apple Creek, on May 29.

Bro. Milton Brackbill, Paoli, Pa., substituted for Bro. John Drescher in a Christian Life Conference at Finland, Pennsburg, Pa., the weekend of June 12.

The visiting speaker at Akron, Pa., on June 19 was A. J. Overton, of the Pocket Testament League.

Bro. Paul Hackman spoke at the monthly tract meeting of the Franconia Conference at Deep Run on June 13. The Franconia Sextet sang.

Bro. C. J. Ramer, Duchess, Alta., spoke on "Christian Education Builds Stronger Churches" at Swamp, Quakertown, Pa., on June 13.

New members: one by baptism at Centereach, N.Y., on June 12; one on confession of faith at Midway, Columbiana, Ohio, on June 5; five by baptism at Casselton, N. Dak., on May 25; eight by baptism at Bon Air, Kokomo, Ind., on May 22; two by baptism at Benton, Ind., on May 29; eight by baptism at Cheraw, Colo., on June 5; two by baptism at Bethel, Wayland, Iowa, on May 8.

Several bus loads of visitors from Massachusetts and New York have recently been Sunday visitors at Mellinger's, Lancaster, Pa.

Announcements

Quarterly meeting at Twelfth Street, Reading, Pa., with Aaron Hollinger, Isaac Sensenig, and J. Paul Graybill as speakers, June 25, 26.

Merlin Grove, appointee to Somalia, will preach at East Chestnut Street, Lancaster, Pa., July 3.

The Aquilla Stoltzfus family, Grayson, N.C., will conduct a worship service at East Chestnut Street, Lancaster, Pa., the morning of July 10. In the evening there will be a farewell service for the George Miller family, who are returning to Honduras.

Youth Conference with Richard Detweiler, Perkasie, Pa., as guest speaker, at Crown Hill, Rittman, Ohio, June 25, 26.

Missionary Prayer Conference at Riverdale, Millbank, Ont., with Lester Hershey, Ephraim Gingerich, Alvin Roth, and Osiah Horst as speakers, July 1-3.

Youth Rally with Ray Keim, Goshen, Ind., as speaker, at North Clinton, Wauseon, Ohio, June 25, 26.

Christian Home Conference with J. R. Mumaw, Harrisonburg, Va., as speaker, at Longenecker's, Winesburg, Ohio, June 25, 26.

Ministers' Retreat for the South Pacific Conference, with John Lederach and wife serving on the program, at Upland, Calif., July 3-10.

Marvin Miller is from the Music Department of Hesston College. He is specially apt at vocal coaching and instruction. At the Laurelville Church Music Conference, Aug. 6-13, he will be available afternoons for private voice lessons. It will be possible to have four lessons during the week. If trios or quartets or sextets come to camp, they too can receive instructions from Marvin during the afternoon. In addition, Bro. Miller will assist in the evening Song Leaders' Clinic.

J. H. Koppenhaver, Hesston, Kans., visiting speaker at the Allegheny Mission Board, Masontown, Pa., July 8, 9, and at Maple Grove, Belleville, Pa., on July 10.

Song service at Milwood, Gap, Pa., 2:00 p.m. June 26. "Upper Room Hymns" will be used.

Youth Retreat at the Tel Hai Camp, Honeybrook, Pa., Aug. 12-14. Director: Glen M. Sell, Gaithersburg, Md. Speakers: Andrew Hartzler, Newport News, Va.; Melville Nafziger, Hockessin, Del.; and Earl B. Groff, Lancaster, Pa. For reservations write or call Vernon Kennel, Atglen, Pa.; phone Lyric 3-6263.

Ordination of a minister at Springdale, Waynesboro, Va., at 2:30 p.m. July 3, with votes being received at 2:30 p.m. June 26.

July meeting of the Eastern Mission Board at Landisville, Pa., on July 5. Speakers include Frank M. Enck, Aaron M. Shank, James N. Shank, George T. Miller, M. Hershey Leaman, and Merlin R. Grove.

Change of address: Urbane Peachey from Strasburg, Pa., to Route 1, Paradise, Pa.

Literature Program, Churchtown, Narvon, Pa., all day Sunday, June 26. Speakers include Fred S. Brenneman, C. E. Charles, Chester C. Graybill, Claude Shisler, and Clarence Fretz.

Fred S. Brenneman, Jamison, Pa., at Martindale, Ephrata, Pa., evening of June 26, speaking on "Building the Church on the Foreign Fields."

TO BE NEAR TO GOD

(Continued from page 563)

Saturday, July 2

The Hem of His Garment. Read Luke 8:43-48.

It was a small thing for the woman to do. All she did was to reach out and touch the hem of His garment. But it was the reach of faith. Others were touching Him, too; they jostled and thronged Him, Jesus told the woman, "Thy faith hath made thee whole; go in peace." Her hand on the hem of His garment like a live wire, carried the current of God's grace to her heart. The woman exercised a little faith and received a great blessing.

—Russell Krabill.

WMSA NOTES

(Continued from page 567)

in with our new babies wearing gowns which we embroidered!"

Reciprocal

A fine letter from Agnes Branch, president of the Rehoboth WMSA (St. Anne, Ill.), reminds us that life does not consist merely in doing, doing, doing. After describing many service projects, she says, "We are thankful also for the helping hands that have reached out to us and have helped in many ways." Another good thought from this letter: "The work we cannot do with our hands we can do with our hearts—a smile, a kind word, a prayer. . . . An enclosed snapshot of ladies working around a quilt indicates that there is no segregation problem in the Rehoboth WMSA. Nor in any WMSA, we pray.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

When the heart gives its ear, day by day, and bows down to the idols which come to its home, then God goes unheard.

—John Mosemann.

Witness in Tampa

BY NELSON E. KAUFFMAN

When the General Board took administrative responsibility of the Ontario Hebrew Mission in 1958, it included two centers of activity—one in Toronto, Ont., including Camp Sholom at Kearney, Ont., and the other at Tampa, Fla. Bro. and Sister Ross Goodall were the workers carrying on most of the witness.

In Tampa, Bro. Goodall co-operated in the work of the Hebrew Christian Alliance, attending occasionally at the First Hebrew Christian Church in this city and having a witness of his own in his home. In November, 1959, he was asked to become pastor of this small First Hebrew Christian Church at 2900 Albany Avenue. Bro. Goodall agreed to accept this assignment provided he could have complete charge of the work and could determine the future of the program. The small group acted to make him pastor and chairman of their corporation, with a secretary and treasurer as the other officers.

The attendance has grown since Bro. Goodall took charge, but it is still small. The church board asked for and received a loan from Mennonite Church Buildings, Inc. They have paid off a mortgage against the building held by another organization and have about $1,800 on hand to do some repairing and improving of their facility.

On May 6-8 the Secretary for Home Missions and Evangelism visited the work. There were 18 present in the Sunday morning service and about 60 in the evening service for an illustrated message on present-day Israel. This included both Jews and Gentiles. Persons from the other Mennonite churches of Tampa also were in attendance. The regular program consists of Sunday morning and evening services, weekly Bible study, monthly fellowship meetings, and personal contact.

Bro. and Sister Goodall have regular monthly fellowship meetings for Jewish friends, as well as for those who have become Christians. Eighteen were present at their home for such a fellowship supper on May 8. It was a special blessing to hear the testimony of a Jewish man who had recently found peace in Christ. Early in life he had married a Gentile woman as a protest against Judaism. For years he was really antireligious. When he was invited to a fellowship supper, he decided to attend. This led to his conversion at the age of 60. All of life is different for him now, according to this testimony.

Sister Goodall has opened a small dress shop for making alterations. This is proving to be a great door of opportunity for witness and contact, which is its primary purpose.

At the request of the workers, a shipment of our own books is being sent for the church library. They are using Herald Press Sunday-school literature. The witness of peace and nonresistance has a real appeal to those who have been persecuted in the past by so-called Christians. The building of a congregation in Tampa is the goal of the workers. This means that there must be regular services, patience, love, and constant preaching of the Word. Both Jews and Gentiles are welcome, but a special effort is being made to reach the "Jew first" (Rom. 1:16). The prayers of the brotherhood are solicited for this work.

Elkhart, Ind.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The World's Last Night, by C. S. Lewis; Harcourt, Brace; 1960; 113 pp.; $3.00.

C. S. Lewis, Oxford lecturer in literature and Christian apologist, has become such a name in the world of letters that any new book of his requires notice.

"The World's Last Night" is one of a series of essays published in various magazines during the last eight years, and here gathered together into one volume. The other essays are: The Efficacy of Prayer; On Obstinacy in Belief; Lilies That Fester; Screwtape Proposes a Toast; Good Work and Good Works; Religion and Rocketry.

Anything that Lewis writes is brilliant in both thought and style. Some of these essays speak to issues in our culture, like the trends in education. But those who enjoyed Screwtape Letters will enjoy another satire from hell on our religious situation. "Religion and Rocketry" speaks to a current interest, and the title essay, "The World's Last Night" (the title comes from John Donne), is Lewis's contribution to the revived interest in eschatology. This essay alone is worth the price of the book.—Paul Erb.

The Apocalypse Today, Thomas F. Torrance; Eerdmans; 1959; 155 pp.; $3.00.

This book contains expositions of the Book of Revelation as delivered in seventeen sermons following World War II in churches of Scotland. The author is Professor of Christian Dogmatics at the University of Edinburgh and is well qualified to present an exposition of this wonderful book.

The style of writing is practical for the Christian Church in today's world of uncertainties. Each chapter contains at the beginning, where it belongs, the printed text of the Bible in the King James Version. There are such interesting statements as: "Jesus must be transfigured before our eyes"; "It is the cross that must pierce into man's understanding. It is the power of the resurrection that must intervene in his soul. It is the transcendent majesty of Christ, the Son of God, that must break in upon his vision, before he sees Jesus as he should see Him—as the exalted Saviour, as Lord and God."

The author applies the Apocalypse to the present world situation and very fittingly says: "It is because the kingdom of God has already invaded this world and is breaking up the kingdom thereof that evil is provoked to such extreme bitterness and to its final desperation." The author shows how it is the preaching of the Word of God that stirs up the ungodly world in desperation against the Christian Church in awful waves of persecution. This has happened repeatedly and continues to be the trend of the ages until the King of kings is revealed in His eternal glory from heaven.

He speaks of "the desperate urgency of the Gospel, for the hour of crisis and judgment is come in which it will be discovered whether men worship the Creator who made heaven and earth, the sea, and the fountains of waters, or whether they worship the creatures that come out of the sea and exalt themselves against God."

He brings the meaning of the "mark of the beast," which interests so many folks, right down to the time in which we live today. And he further shows how those who are sealed by the Spirit of the living God overcome the beast by the word of their testimony and are delivered out of its dread power. This book is relevant to the time in which we live today.

This reviewer recommends this devotional book to all Christians. It is especially practical for missionaries who labor in difficult situations, especially in some foreign countries. It should be read by every minister of the Gospel and every Christian worker. —John E. Lapp.

The Speaker's Sourcebook, by Eleanor Doan; Zondervan, 1960; 303 pp.; $3.95.

This book contains much worth-while material from the pens of famous writers and leaders in the fields of religion, art, literature, and politics. A wealth of illustrations, quotations, sayings, poems, attention-getters, and sentence-sermons. There are over five hundred alphabetically arranged subjects, which contain more than four thousand illustrations. The reader will find considerable cream from many great books.

Those who are firmly convinced of the truth: "An ounce of illustration is worth a ton of talk" will find enrichment for any sermon or address.

The book is evangelical, inspirational, practical, with considerable range of truth, well printed and indexed.—C. F. Derstine.

A Dominant Romanism: Its Religious and Political Significance, by Charles R. Miller; Vantage Press, 1960; 112 pp.; $2.75.

That the United States of America may be spared from the full domination of Roman Catholicism is the author's concern. He believes that the pope would like to see a Roman Catholic in the White House and that the Roman hierarchy is working continuously to help the pope acquire supreme authority over every foot of surface on the globe.

This book, written for both Protestants and Catholics, treats Roman Catholic doctrines and practices and offers facts and opinions about them. It contains discussions of the origin and growth of Mariolatry, Roman Catholic tradition, the origin of the Mass, the church's literary policies, the Index, corruption of the Scriptures, and various other matters, and points out fundamental errors.

Opinions expressed are based on historical facts. Through much research the author finds what the Roman Catholics say in their own literature and he quotes much from their writings. The teachings of Scripture and of Catholicism are contrasted. This is a book of enlightenment and warning and deserves a careful reading.

—Edwin L. Weaver.

PURGING EMPTY FAITH

(Continued from page 554)

At this point many will think of our relief and service programs carried out by Mennonite Central Committee or the voluntary service program of our Mennonite Board of Missions and may feel motivated to volunteer for such a term of service. But these programs by their very definition are short-term in character. This is not to minimize VS, Pax, and foreign relief. The need for these programs is great and will continue to be useful indefinitely. World Refugee Year as proclaimed by President Eisenhower is still with us, and so are the refugees. In fact, they will be with us long after the official year of their remembrance is past. The challenge of contributing to their rehabilitation will continue.

There will always be the aged, alone, and forgotten; the children who are unfortunate enough to be handicapped, retarded, or homeless; the sick seeking compassion and healing; and the migrant and refugee seeking their way out of poverty and insignificance. There will always be the men and women without God. These persons are not strangers but our potential neighbors and brothers in Christ.

To really find one's faith completed by works (service) is not to wait until one can volunteer for two years of service, or to feel that when such service is completed, one's work is finished. These programs call largely for short-term assistance. It is a continuous outworking of our faith which is called for by Jesus in John 15 and by James in his entire epistle. It is a continuous outworking of our faith which is to be the natural trait. This means that we will constantly be alerted to the needs around us, whether that need be of a neighbor, roommate, the person across the tracks, in the local hospital or jail, or the unsaved friend with whom you spend coffee break.

We may be tempted to try to redeem these needy persons in order to prove that we have faith—perhaps to a pastor or to fulfill some parental wish. Or there may be some who would hope to be redeemed themselves by such service. But blessed is he who has such a union with Christ that he cannot help giving himself in service. He is the one whose faith is being implemented and completed. He is the one who will have the answers and the tools to begin reconstructing humanity in the power of Christ. He is the one who will bring the world to confess that Jesus Christ is Lord. A Southern Gospel song says, "If you love Him, why not serve Him?" James removed the element of choice. If you love Him, *you will* serve Him.

Elkhart, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Brunk, David C. and Donna (Yoder), Bradenton, Fla., second daughter, Paulette Jean, May 24, 1960.

Buckwalter, Ralph and Genevieve (Lehman), Kushiro, Japan, third child, first son, Michael Earl, June 7, 1960.

Buschert, David and Joyce (Stutzman), Goshen, Ind., first child, Beth Renee, March 26, 1960.

Collins, Charles O. and Mary Berniece (Neff), Shipshewana, Ind., second child, first son, Charles Devon, May 23, 1960.

Danner, James R. and Dorcas (Reed), Hanover, Pa., second daughter, Glenda Louann, May 6, 1960.

Gingerich, Alva, Jr., and Ruby (Kinsinger), Wellman, Iowa, fourth child, third daughter, Sharon Renae, May 15, 1960.

Groh, David L. and Mary E. (Burkhart), Lititz, Pa., second son, James Michael, May 1, 1960.

Herr, Ira C., Jr., and Mary Jean (Heistand), New Providence, Pa., fifth child, third son, Nevin Lester, June 1, 1960.

Hostetler, Eldon J. and Mertice (Riley), Milford, Nebr., fifth child, fourth son, Thomas Bradley, March 24, 1960.

Kready, Martin and Ruth (Groff), Manheim, Pa., second child, first son, Gerry Lamar, May 12, 1960.

Lehman, Mr. and Mrs. Robert C., State College, Pa., third child, second son, Donald LeRoy, June 8, 1960.

Miller, Richard and Shirley (Roth), Milford, Nebr., fifth child, third daughter, Arla Mae, April 4, 1960.

Miller, Robert L. and Mary (Hamsher), Wooster, Ohio, fourth child, second son, Kenneth Lee, May 27, 1960.

Miller, Waldo E. and Neva (Beck), Belleville, Pa., eighth child, fourth son, Scott David, March 31, 1960.

Myers, George E. and Fanny Marie (Beachy), Danboro, Pa., fourth child, third daughter, Joyce Ann, April 8, 1960.

Roth, Earl and Anna Mae (Roth), Milford, Nebr., fourth child, first daughter, Carole Ann, May 5, 1960.

Schrader, Ronald and Marianna (Graybill), Freeport, Ill., fourth daughter, Ruthanna, May 15, 1960.

Shaffer, Merle and Lois (Mishler), Boswell, Pa., fourth child, second daughter, Rhonda Michele, May 1, 1960.

Steiner, Palmer Lee and Joan (Kauffman), Portland, Mich., second child, first son, Micheal Lee, June 1, 1960.

Stoltzfus, James M. and Mary Lois (Stoltzfus), Elverson, Pa., second child, first daughter, Karen Fay, May 29, 1960.

Troyer, Oliver E. and Emma (Miller), Partridge, Kans., first child, Lavern Jay, May 21, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bachman—Eichelberger. — Edward Bachman and Leah Eichelberger, both of Tiskilwa, Ill., by C. Warren Long at the home of Wilbur Albrecht, May 22, 1960.

Freed—Alderfer.—Norman M. Freed, Earlington, Pa., Franconia cong., and Pearl M. Alderfer, Perkasie, Pa., Deep Run cong., by Elmer G. Kolb at the Deep Run Church, June 4, 1960.

Gonzalez—Roth.—Gerardo Gonzalez, Mathis, Texas, Calvary cong., and Lena Roth, Harrisonville, Mo., Sycamore Grove cong., by Leonard Garber at the Sycamore Grove Church, April 27, 1960.

Good—Hilty.—James Good, South Boston, Va., Ebenezer cong., and Miriam Eileen Hilty, Dayton, Ohio, Huber cong., by Monroe C. Slabach at the Sulphur Grove E.U.B. Church, April 30, 1960.

Herr—Witmer.—James Herr, Bernville, Pa., Meckville cong., and Elsie Witmer, Bethel, Pa., Texter cong., by Amos S. Horst at the home of the bride, June 4, 1960.

Hershberger—Geiser. — Dale Edward Hershberger, Garden City, Mo., Sycamore Grove cong., and Arlene Mae Geiser, Orrville, Ohio, Kidron cong., by Bill Detweiler at the Kidron Church, April 23, 1960.

Hinton—Sommer.—Merold Hinton and Betty Sommer, both of Fisher, Ill., East Bend cong., by J. Alton Horst at the church, June 3, 1960.

Horst—Eberly.—David Horst, Dalton, Ohio, and Elsie Eberly, Orrville, Ohio, both of the County Line cong., by Carl J. Good at the church, June 4, 1960.

Kratz—Alderfer.—Samuel N. Kratz, Franconia, Pa., Souderton cong., and Grace H. Alderfer, Franconia, Pa., Bertolet cong., by Wayne N. Kratz at his home, June 4, 1960.

Martin—Baer.—Isaac David Martin, Hagerstown, Md., Reiff's cong., and Fern Marie Baer, Chambersburg, Pa., Rowe cong., by Amos E. Martin at the home of the bride, May 11, 1960.

Roth-Ferris.—Wayne E. Roth, Stryker, Ohio, and Mary Alice Ferris, Defiance, Ohio, both of the Lockport cong., by Walter Stuckey at the church, June 5, 1960.

Steinmann-Yutzi. — Harold Steinmann and Reta Marie Yutzi by Chris S. Streicher at the Maple View Church, Wellesley, Ont., May 7, 1960.

Wenger—Koppes.—Joseph G. Wenger, Wooster, Ohio, and Dorothy Mae Koppes, West Salem, Ohio, both of the Chester cong., by Carl J. Good at the church, June 5, 1960.

Wise—Hamilton.—Glenn D. Wise, Chambersburg, Pa., Marion cong., and Dorothy Marie Hampton, Willow Hill, Pa., Shady Pine cong., by Amos E. Martin at the Shady Pine Church, June 4, 1960.

Wittrig—Miller.—Jerry Wittrig, Hopedale, Ill., Midway cong., and Ruth Ann Miller, Archbold, Ohio, Central cong., by Howard Wittrig at the home of the bride, June 4, 1960.

Yoder—Nisley.—Daniel D. Yoder, Arthur, Ill., and Fannie Mae Nisley, Lovington, Ill., both of the Arthur cong., by Richard Yordy at the church, May 28, 1960.

Anniversaries

Miller, Dan H. and Lena (Egli) Miller celebrated their sixtieth wedding anniversary on June 7, 1960. Open house was held in their honor on Sunday, June 5, at the home of their son-in-law and daughter, Mr. and Mrs. John Oswald, Hartstown, Pa., when 134 friends and relatives called. They were married at the Hopedale, Ill., Mennonite Church by John C. Birky. Both are 80 years of age. Sister Miller is confined to a wheel chair as the result of a stroke three years ago. They have eleven children, all of whom are living. They are Maude—Mrs. George Shetler, Sarasota, Fla.; Kate—Mrs. Albert Birky, Connautville, Pa.; Goldie—Mrs. Harold Over, Lovington, Ill.; Silda—Mrs. Harvey Birky and Myrtle—Mrs. Willis Myers, both of Conneaut Lake, Pa.; Alice—Mrs. John Oswald, Hartstown; Pearl—Mrs. Delmar Oswald, Oil City, Pa.; Joe, Conneaut Lake; Jess, Saegerstown, Pa.; Orval, Conneaut Lake; and Sanford, Cumberland, Md. They have 45 grandchildren and 44 great-grandchildren.

Metzler, Isaac Metzler and Laura Durr were married on May 2, 1910, at the home of the bride's parents, J. N. Durr, Martinsburg, Pa., and observed their fiftieth wedding anniversary

on May 4, 1960, with open house at their home, Accident, Md. Sister Metzler wore the same dress in which she was married fifty years ago, and had on display a number of gifts they received on their wedding day. Bro. Metzler was ordained to the ministry in August 1916, at Martinsburg, Pa. In 1920 he was called to Rockton, Pa., where he served as pastor for nine years. After returning to and living at Martinsburg, Pa., for a few years he became pastor of the Glade congregation at Accident, Md., in 1935. They are the parents of eight children—Grace—Mrs. Paul Miller, Morton, Ill.; Myrtle—Mrs. John King, Harrisonburg, Va.; Elwood, Martinsburg; Mary—Mrs. Carl Stephen, Bel Air, Md.; Kathryn—Mrs. George Bowser, Accident; Isaac J., Limona, Fla.; Edith—Mrs. Cleo Weaver, College Park, Md.; and Wilbur, Sarasota, Fla. They have 21 grandchildren. Five of the children and their families and one daughter-in-law and family were present to help them celebrate this anniversary.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Birkbeck, Charles Ward, son of William A. and Jeannette (Harpster) Birkbeck, was born at Wadsworth, Ohio, July 18, 1902; died of a coronary attack at his home near Wooster, Ohio, May 30, 1960; aged 57 y. 10 m. 12 d. On Oct. 16, 1954, he was married to Esther Hostetler, who survives. Occupation: glazer, Alite Corporation. Also surviving are 2 sons (Lawrence and Ronald, both of Orrville, Ohio) and one brother and 2 sisters (Robert, Mrs. Bessie Flickinger, and Mrs. Hilda Seaberg, all of Wadsworth). He was a member of the Oak Grove Church, near Smithville, Ohio, where funeral services were held June 1, in charge of V. M. Gerig; interment in Crown Hill Cemetery.

Denlinger, Aaron H., son of Daniel K. and Hettie (Hershey) Denlinger, was born in Lancock Twp., Pa., May 16, 1876; died on his eighty-fourth birthday, May 16, 1960, at the Samaritan Home, New Holland, Pa. Surviving are his wife, the former Mary Groff, a son (Amos G., Elvin G., and Daniel G., Lancaster), 17 grandchildren, 21 great-grandchildren, and 6 brothers and sisters (Jacob H., Elkhart, Ind.; Hettie—Mrs. Tobias Leaman and Mrs. Lizzie Leaman, Lancaster; Mary—Mrs. Adam Esbenshade, Strasburg; Lydia —Mrs. Ezra Long, Sterling, Ill.; and Katie—Mrs. Harry Neff, Strasburg). He was a member of Millenger's Church, where funeral services were held May 19, in charge of Martin Hershey and Harry Lefever.

Ebersole, Esther Ruth, stillborn daughter of Herbert S. and Edna (Stoltzfus) Ebersole, Pensacola, Fla., was born May 31, 1960. Besides her parents, she is survived by 3 sisters and 2 brothers (Rachel Joy, Sara Ann, H. Stephen, Rebecca Rose, and David Lee, all at home). Graveside services were held June 1.

Greenawalt, James F., was born Nov. 25, 1881, near Topeka, Ind.; died in the Lagrange (Ind.) County Hospital, May 26, 1960; aged 78 y. 6 m. 1 d. Surviving are 4 sons (Clayton, Topeka; Harlo, Columbia City; Raymond and Glenn, of Goshen), 3 daughters (Mrs. Willis Gonser, Lagrange; Mrs. Jake Longenecker, Rome City; and Polly, at home), 12 grandchildren, 2 sisters, and one brother. He was a member of the Maple Grove Church where funeral services were held May 28, in charge of Ellis B. Croyle and G. B. Morrison.

Hunsberger, Ida, daughter of Jesse and Mary (Martin) Metzler, was born at New Springfield, Ohio, Oct. 29, 1877; died at Orrville, Ohio, May 22, 1960, following a stroke; aged 82 y. 6 m. 23 d. On Jan. 3, 1897, she was married to Samuel M. Huisberger, who survives. Also surviving are 5 sons and 2 daughters (Mrs. Alvin Brenneman and Mrs. Herbert Lautenschlager, Orrville; Ira, Massillon; John, Kidron; Paul, Wooster; Raymond, Shreve; and Samuel B., Dalton), 22 grandchildren, and 23 great-grandchildren. Two children preceded her in death. She was a member of the Orrville Church, where funeral services were held May 24, in charge of J. Lester Graybill and J. Robert Detweiler; interment in Martins Church Cemetery.

Kanagy, Jacob F., son of Levi and Rebecca (Knepp) Kanagy, was born Sept. 18, 1873, at West Liberty, Ohio; died May 29, 1960, of complications of old age, at West Liberty; aged 86 y. 8 m. 11 d. He was married on Dec. 22, 1901, to Lydia Troyer, who died March 23, 1954. One son, one brother, and one sister preceded him in death also. Surviving are 5 sisters (Saloma Thomas, Mrs. Rebecca Hostetler, Mrs. Elizabeth Yoder, Ella—Mrs. Ervin Yoder, and Laura —Mrs. Ira D. Plank) and one brother (L. Glen). He was a member of the Oak Grove Church, where funeral services were held May 31, in charge of Nelson Kanagy, assisted by M. L. Troyer; interment in South Union Cemetery.

Leinbach, Menno W., son of Henry and Barbara (Wenger) Leinbach, was born in Indiana, Nov. 7, 1882; died at the home of his daughter, Magdaline, May 21, 1960; aged 77 y. 7 m. 14 d. His first wife, Annie Geigley, died March 3, 1925. Surviving are his wife, the former Mabel Baird Bixler, 7 children (Susanna—Mrs. Earl Usner, Catharine—Mrs. George Hufford, Anna M.—Mrs. Melvin Binkley, Esther—Mrs. Melvin Youndt, Pauline—Mrs. Howard Spotts, Harry, and Magdaline—Mrs. Jack Redlin), a stepson (Clyde Bixler), one sister (Mrs. Hettie Gehman), 17 grandchildren, and 14 great-grandchildren. He was a member of the Bowmansville (Pa.) Mennonite Church, where funerals were held at the Grace Fellowship Church, with Rodney Lutz and Howard Good in charge; burial in Weaverland Cemetery.

Litwiller, Rachel, daughter of Christian and Annie (Erb) Litwiller, was born May 19, 1878, in Wellesley Twp., Ont.; died of a heart attack at Kitchener, Ont., April 26, 1960; aged 81 y. 11 m. 7 d. In 1896 she was married to Jacob Litwiller, who died in 1928. Surviving are 5 sons (Nelson, Uruguay; Milton and Melton, Kitchener; Reuben, Preston; and Orrie, Waterloo), 3 daughters (Edna—Mrs. Amos Swartzentruber, Argentina; Ella—Mrs. Clifford Snider, Kitchener; and Eleanor—Mrs. Annie Litwiller, Toronto), and one sister (Mrs. Fannie Gerber). She was a member of the Steinman Church, where funeral services were held April 29, in charge of Orland Gingerich, assisted by Leslie Martin and John Mosemann.

Oberholtzer, Esther S., daughter of Huber and Mary (Sander) Oberholtzer, was born Nov. 9, 1923; died at the Lancaster General Hospital, after a short illness, May 30, 1960; aged 36 y. 6 m. 21 d. Surviving are her parents and 8 brothers and sisters (Wilmer and Earl, Lititz; Raymond, Pottstown; Reba—Mrs. Richard E. Campbell, Manheim; Miriam—Mrs. Clyo M. Risser, Lancaster; Miriam—Mrs. Harold H. Shaffner, Mt. Joy; Ruth—Mrs. Clark G. Berries, Conestoga; and Vernon, Marietta). She was a member of the Ephrata Church, where funeral services were held June 2 at the Mt. Joy Church, in charge of Homer Bomberger and Henry Frank; interment in Erb Mennonite Cemetery, Lititz, Pa.

Shantz, Clyde Edwin, born to Walter and Selina (Shirk) Shantz, was born near Haysville, Ont., June 18, 1933; was killed instantly April 29, 1960, at Bridgeport, Ont., while employed with a paving company; aged 26 y. 10 m. 14 d. On July 20, 1957, he was married to Vaughn Sararus, who with a 7-month-old daughter (Cathleen Suzanne) survives. Also surviving are his parents, 2 brothers (Kenneth, Plattsville; and Wilbur, Petersburg), and 5 sisters (Lorna—Mrs. David Bergey, New Dundee; Jeanne — Mrs. George Culp, Vineland; Joanne—Mrs. Maurice Hunsberger, New Hamburg; Kathryn, Goshen, Ind.; and Beth—Mrs. Paul Good, Plattsville). He was a member of the United Brethren Church, New Dundee, Ont., where funeral services were held April 26, in charge of K. Nicholson, assisted by Arnold Cressman.

Showalter, Ancil O., son of Lewis and Sara (McGuire) Showalter, was born Sept. 1, 1882, at Harrisonburg, Va.; died May 29, 1960, after a long illness, at La Junta, Colo.; aged 77 y. 8 m. 28 d. On Feb. 22, 1911, he was married to Bertha Diller, who survives. Also surviving are 6 children (Robert, Fairbanks, Alaska; Jay, Las Animas, Colo.; Ernest, Salt Lake City, Utah; Helen—Mrs. Maurice Buerge, Pacific Palisades, Calif.; Alta Maye—Mrs. Nick Augimeri, Los Angeles, Calif.; and Norma Jean—Mrs. Orval Brenneise, Wellman, Iowa), 19 grandchildren, 3 great-grandchildren, and 2 brothers (Arb, Harrisonburg, Va.; and Ward, Riverside, Calif.). One son preceded him in death. He was a member of the La Junta Church, where funeral services were held June 2, in charge of Paul Martin and Earl Showalter; burial in Fairview Cemetery.

Strite, Louis A., son of Andrew and Lizzie (Landis) Strite, was born June 5, 1901; died May 25, 1960, at the Washington County Hospital, Hagerstown, Md., after an illness of a few days; aged 58 y. 11 m. 20 d. He was married to Amanda Martin, who died May 30, 1959. Surviving are 9 children and one stepson (Lloyd A., Smithsburg, Md.; Verda Leatherman and Edna Churchy, Sharpsburg; and Raymond C., Harrisonburg, Va.). Funeral services were held May 28 at the Stouffer Church, where he was a member, in charge of Moses K. Horst, Mervin Martin, and Irvin Shank.

Wagler, Dorothy, daughter of Solomon and Lydia (Roi) Brenneman, was born Oct. 14, 1918, in East Zorra Twp., Ont.; died April 6, 1960, at her home near Tavistock, Ont.; aged 41 y. 5 m. 23 d. She was married to Clayton Wagler, who survives. Also surviving are one daughter (Carol) and 3 brothers (Archibold and Jeremiah, of Woodstock; and Earle, Eastwood, Ont.). She was a member of the Cassel Church. Funeral services were held April 9 at the Steinman Church in charge of Orland Gingerich and Vernon Zehr.

Weaver, Bertha A., daughter of the late Francis and Susanna (Troutman) Bookwalter, was born near Mexico, Pa., Aug. 26, 1881; died April 21, 1960, at her home, Carlisle, Pa., after a lingering illness; aged 78 y. 7 m. 25 d. On June 4, 1903, she was married to Martin M. Weaver who survives. Also surviving are 3 sons and 2 daughters (Samuel R., Lewisberry, Pa.; Chester M. and Joseph M., both of Carlisle; Mrs. Elsie Zimmerman, Shiremanstown; and Viola B., at home), 12 grandchildren, 12 great-grandchildren, 3 brothers (Allen, Port Royal; William, Richfield; and Isaac, Millerstown), and one sister (Mrs. Eletta Kepner, Mifflintown). One son preceded her in death. She was a member of the Slate Hill Church, where funeral services were held April 24, in charge of William Strong and Mervin Baer.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Letters from Ghana, by Richard and Gertrude Braun; The Christian Education Press, 1959; 154 pp.; $2.00.

The Brauns do not intend for their "first-year-in-Ghana letters home" to be a thorough treatment of Ghanian life. In these letters are found spontaneous reactions to a new mode of living in a new country. Their many descriptions of a variety of national customs should be helpful to our brotherhood in understanding our own Ghana mission work.

Naturally, in a book of "letters home" there are found personal family references which are not of much interest to those who don't know the Brauns. Another "natural"

factor which we must recognize is that this type of writing will obviously include statements (of supposed fact) which the authors later learned to be otherwise. One such is a reference to the widow of a dead chief as the Queen Mother. Actually, the Queen Mother is chosen by the tribe just as the chief is, and she is important in her own right. It would be most unusual for her to be the wife of the chief.

While the Brauns are evangelical, and even conservative in some areas of Christian expression, they do have different doctrines in some instances and different-from-Mennonite living habits. Infant baptism is practiced (pp. 88, 121) and movie attendance taken for granted (pp. 26, 110). A statement with which we would take exception is found on page 85: "Churches at home are just beginning to recognize that interpretive dancing can be a meaningful addition to worship." This is brought in, in their telling of tribal dancing in the villages. Tribal dancing is done upon the slightest provocation! To the Ghanian it is an expression of joy, to be sure, but not necessarily Christian joy, though it can be that, also.

Throughout the letters is the strain of happy dedication to the task at hand and sincere appreciation for the Ghanians. A high-on-the-list qualification for any missionary is also there—a delightful sense of humor! Their meaningful Christmas experience brought back my own deeply joyous foreign Christmases

Our mission study groups could well use this small book as supplementary reading in connection with the study of Ghana. Surely most of us are mature enough to accept the helpful, and to slough off the doctrines and expressions with which we don't agree. There is plenty of good background material to counterbalance any small amount of that which we can't accept in toto.

—Ruby Hostetler.

A Roman Catholic in the White House, by James A. Pike and Richard Byfield; Doubleday, 1960; 143 pp.; $2.50.

Anyone who reads the press today knows that the religious issue is not being kept out of the election discussions. There are those who say anyone who has objections to a Catholic president is "bigoted." Bishop Pike observes (page 29) that since Mennonites have a remarkable record on resistance to military training, one would not be accused of bigotry if he questioned the wisdom of making a Mennonite Secretary of Defense, nor could one be accused of intolerance if he questioned the wisdom of appointing a Christian Scientist as Secretary of Health, Education, and Welfare, since this religious group denies the reality of disease, sickness, or death.

Bishop James A. Pike, a leading Episcopalian churchman, has shown very clearly the basic conflict a Catholic President would face. To remain a good Catholic according to Canon law, he would need to continue recognizing papal infallibility, even at the expense of political expediency. It is true, as Bishop Pike points out, that there are American Catholics who give an "American interpretation" of Catholicism, but this has never been approved by the pope. The statement of the past popes "ex cathedra" pronouncing separation of church and state great evils, and freedom of religion as damnable doctrine of errors, still stand. It is significant that American Catholic churchmen who say Catholics in America believe in separation of church and state never quote the pope on this matter.

It is highly questionable that we should crusade against a Catholic candidate for president, or urge our people to vote for a non-Catholic candidate, but we certainly should be informed to be able to pray intelligently, as well as to understand the issues. This volume, just off the press, gives a fair and balanced picture. The 143 pages are very interestingly written and most informative.

The book is so recent that the statements and conduct of Senator Kennedy are discussed. The author discusses Dr. Poling's report of Mr. Kennedy's refusal to serve with Protestants and Jews in dedicating a war memorial because of pressure from a cardinal This is a most significant illustration of the pressure of the Roman Catholic hierarchy. Could a president resist these pressures?

There are extreme prejudiced positions taken by persons who are emotionalized against Catholicism. These the author exposes. This we must endeavor to avoid as well as being gullible or blind to the real situation. We must remember that individual Catholics are not responsible for the evils of the church; in fact, their leaders insist that the church cannot be judged by the conduct of its members. We should use every opportunity to witness to them from their (and our) New Testament. At the same time we must not be ignorant and unaware of the far-reaching effects of intolerance, and persecution, deception, and intrigue of the system. It is very clear that the Catholic Church system takes every opportunity to use political power for its own purposes and for the suppression of evangelical faith, wherever that is possible.

After reading this small volume, one is led to agree with the author that "the questions we have raised are the real questions." As in the time of every national election, we need to pray daily and sincerely that God will overrule in the future leadership of our nation.—Nelson E. Kauffman.

ITEMS AND COMMENTS

BY THE EDITOR

The United States Post Office Department has issued a commemorative stamp honoring the American woman. The stamp pictures a mother reading to her child from a Bible. The book is not indicated as a Bible, but the artist put a ribbon bookmark in the Bible purposely to create the impression that this was a Bible. Says the artist, "I thought of it as a Bible as I drew it and those who want to say it is a Bible on this stamp, have a right to so regard it, as well as those who think it some other kind of book." If the book is considered a Bible, as the artist believes most Americans will, it is the fourth time a Bible has appeared on a U.S. postage stamp. The most recent was the commemorative stamp issued in 1957 in honor of the Flushing Remonstrance, a notable document on religious liberty.

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A school board in Greene County, Pennsylvania, ruled that 40 Catholic students who refused to attend baccalaureate services could not participate in the commencement exercises. A court justice granted a preliminary injunction setting aside this ruling. He questioned the legality of a school board resolution which would require students to participate in an extracurricular activity outside of normal school hours.

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An Anglican bishop in Nigeria said that when the West African nation achieves her independence from Britain on Oct. 1, the only difference will be that the missions will be less in evidence and the Christian Church more in evidence. In Nigeria's predominantly Moslem population of 35,000,000, there are some 275,000 Protestants and 1,250,000 Roman Catholics. The Christian Council of Nigeria has requested the government to study the legal situation in the country resulting from widespread confusion over marriages not registered with the state. The coming of Islam and the breakup of tribal loyalties contribute to the problem, which is complicated by the exploitation of unattached children.

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Steven C. Rockefeller, second son of New York's governor Nelson C. Rockefeller, has enrolled in Union Theological Seminary and next September will become an unclassified student in that institution. Should Steven finally decide to become a clergyman, he would be the first descendant of John D. Rockefeller, a devout Baptist, to do so.

• • •

Two foreign missionaries had been expelled by the Sudanese government on charges of "violating the regulations and interfering" in the country's domestic affairs. The Sudanese radio later reported that two American missionary workers were involved. Earlier the Sudanese authorities had rejected the application from several religious groups in the United States for permission to send missionaries to that republic.

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Eighteen members of the Duke University Divinity School faculty have issued a public statement supporting efforts of Negroes to break racial barriers at public eating places and endorsing their objective and "peaceful" methods as "Christian and lawful." The statement said, "It is our conviction that the only . . . just solution to the present impasse is a change of policy, on the part of the stores affected, to serve customers in eating places without regard to skin color. We also believe that the majority of the citizens of Durham would support such a change of policy and readily adjust to it with the courtesy and good will

which have traditionally characterized our community's racial relations." Earlier some 90 Duke University students and faculty members voted to press for integration of "for whites only" laundries and coin-operated laundromats in Durham.

• • •

Protestant and Roman Catholic churches in West Germany, a country which only a few years ago received large amounts for relief, rushed a total of $70,000 in assistance to the stricken people of Chile, where earthquake and seismic waves killed or injured thousands and left more than two million homeless.

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Representatives of various Protestant groups in Argentina sent a message to the ambassadors of Spain and Colombia in Buenos Aires claiming that complete freedom of religion does not exist in those countries. The message which was sent in connection with the 150th anniversary of National Independence Day in Argentina urged the envoys to take up the matter with their governments.

• • •

Applications from several religious organizations in the United States for permission to send missionaries to Sudan had been rejected by Sudanese authorities. No reason was given for the refusal, but since April, 1957, when the country's mission schools were nationalized, the Moslem government has made it increasingly difficult for Christian missionaries to carry on their activities.

• • •

In a four to three vote the Oregon supreme court upheld the constitutionality of a state law providing that public schools must release children for off-premises religious instruction during school hours if parents request it. Reversing a lower court decision, the supreme court said it was up to a pupil's parents or guardian, not school officials, to determine whether he should receive religious instruction during part of his school time. School officials, the court said, are permitted reasonable discretion in administering the law and in determining the time within the school day or week when the pupil may be excused.

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Martin Luther King, Negro integrationist leader, was acquitted by an all-white jury in Montgomery, Ala., on a charge of failing to report some of his income in 1956. King has explained that those who wish to embarrass him insisted on including expense receipts with his personal income.

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The world will be waiting to see what happens to Adolf Eichmann, a Nazi who was recently captured by Israeli agents in Argentina. Eichmann at one time boasted that he was responsible for the death of 5,000,000 human beings. He planned the Jewish extermination program in Nazi Germany. He will no doubt be tried for his crimes in Israel. One survivor of his torture camps is reported to have said "he should be made to live under the very same conditions that we lived in the camps, eat the same crumbs of dried bread, work the same, smell the same putrid odors from the furnace. Let us see how long he would last." Such desire for revenge is natural. However,

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a writer of a letter in the Toronto Globe-Mail says, "The Jewish people have given great leadership in matters of morality in the past. Let the Eichmann case demonstrate that forgiveness is humanly possible after all. Let them establish his guilt if he is guilty and offer him citizenship as a free and equal man. Without that kind of forgiveness, there is no hope for the Jews nor for mankind."

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The Committee on World Literacy has again prepared Christmas cards. Money from the sale of these cards goes directly into the work of various agencies in the fields of literacy and Christian literature. The 1960 cards come from India and Korea. The Korean card is entitled "Madonna of the Stars." The Indian card, showing a great multitude in search of Christ, bears the words, "For He Shall Redeem His People." Cards sell for $5 for a box of 50 with envelopes. Quantity discounts are available to groups buying for resale. Address Lit-Lit, MCC 475 Riverside Drive, New York 27, New York.

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A recent survey in Pakistan showed that one of every ten babies died in births attended by untrained midwives; only three out of 1,000 died when a trained midwife was on hand.

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A gift of 113 rolls of hog and barbed wire delivered by CARE has saved the crops of 24 families in a Moslem village in southern Philippine Islands. Because of their religion, the farmers would not kill the wild hogs that ravaged their fields nor could they afford to buy fencing. The wire to build their fences was brought by CARE under its self-help program to give the needy tools to help themselves.

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A second major Lutheran motion picture is being filmed in Germany, tentatively entitled "In My Father's House." The film will depict church-state tensions in Communist East Germany and Christianity's struggle under communism.

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Franklin Clark Fry, president of the United Lutheran Church in America, declared that "spying, like war itself, is essentially immoral and can be justified only to the degree that it helps prevent a greater evil."

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The United Presbyterian Church issued a strong warning against the "great and grave" danger of faith-healing cults and the "equally great" danger of limiting the power of God in healing. Nonmedical ministries to the sick were labeled by the report as vital because the ill have spiritual needs. It asserted, however, that the reappearance of faith-healing cults reflects the "failure of both the church and the medical profession to take adequate account of the inspiration and meaning which faith in God brings to those who suffer from physical and mental illness." So-called cult healers were berated for their "distortion of the Christian ministry to the sick by exalting the nonmedical means they use" and by ignoring or condemning medicine to the extent that they rule it out as an "important means of divine healing." The report added that these healers also open themselves to the "danger of a self-aggrandizing career in which sensationalism replaces spirituality and healing is emphasized out of all proportion to the other important aspects of the Gospel ministry."

• • •

Three stained-glass windows in the Washington, D.C., cathedral have been dedicated recently to the memories of three labor leaders in America: Samuel Compers, Philip Murray, and William Green. The windows were presented to the cathedral by the American Federation of Labor and the Congress of Industrial Organizations. Seals of member unions are a part of the designs in the windows.

• • •

Evangelist Billy Graham, addressing the Southern Baptist Convention, laid down a two-part formula for the improvement of race relations: the observance of anti-segregation laws and the practice of individual interracial courtesy. He told the convention it is time to realize that the American Negro of today is different from the Negro of 10 years ago. "There's no use ignoring the problem," he insisted. "It won't go away; it's here to stay."

• • •

Southern Baptist Convention delegates adopted by overwhelming voice vote a resolution expressing strong fears over the election of any Roman Catholic presidential candidate. No negative voice was heard.

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Florida Presbyterian College at St. Petersburg, the first new Presbyterian college in more than 50 years, will open its doors in September with a founding freshman class of some 300 students.

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J. E. Lesslie Newbigin, general secretary of the International Missionary Council, said recently that "in spite of all the labor and sacrifice of 250 years of missionary work in Asia, Christian missions have only touched the periphery of Asian society, and that the great non-Christian religious cultures of Asia remain as impregnable to the Gospel, in many respects more impregnable, than they were when the modern missionary movement began."

Gospel Herald

The Mennonite Church has always been a martyr church. This is no time to run away from trouble.

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VOL. LIII, NUMBER 26

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Nonresistance, the Mennonite Church, and the Race Question

By Guy F. Hershberger

For several weeks the HERALD column, "Questions of Social Concern for Christians," has been devoted to the race question, to segregation, and to efforts to do away with it. In the June 7 issue C. Norman Kraus also has an article in which he describes in some detail the Negro protest and reactions to it in one particular community.

No. 14 of the "Questions" column, which appears in the present issue, points up the fact that Mennonites find themselves in a position between two extremes of thought. Many evangelical church leaders are segregationists. Many others, with enlightened views on the race question, are liberal in their theology, or may even not be Christians. In the promotion of racial justice, moreover, some are too ready to employ forms of action difficult to be reconciled with the New Testament ethic of love and nonresistance. For these reasons Mennonites have the challenging task of keeping their Anabaptist vision clear, that they may pursue the way of the cross without deflection either to the right or to the left. What, then, is the role for the Mennonite Church in the present racial crisis?

I. We Must Be Aware That the Church Has Spoken on the Race Issue.

We have an excellent statement, "The Way of Christian Love in Race Relations," adopted by General Conference in 1955. Here we proclaim the unity of man in the order of creation and in the order of grace. We proclaim the unity of the Christian fellowship, one flock, one shepherd. We declare racial prejudice and discrimination in the American pattern of segregation to be a sin. We confess our own sin in having failed to see as we ought that acceptance of the prevailing social patterns is a violation of the command to be not conformed to the world. And we have called upon the brotherhood to repent of this sin and to proclaim this message clearly and without fear, in word and in deed.

II. We Must Act as We Have Spoken.

It is not enough, however, for General Conference to make a pronouncement on the race question. Each local congregation and mission outpost, whether in the North or in the South, must make this statement its own and must follow it with action. Whoever responds to the preaching of the Gospel and comes in faith believing must be received as a brother in the church regardless of color.

Congregations located in the midst of shifting populations must not run away from the responsibility which is theirs to minister to the spiritual needs of a minority group. Mennonite employers may not discriminate against persons of color in their employment policies. Public eating places, schools, or any Mennonite institution which professes to serve the public must be open without discrimination on the basis of color.

My Brother

BY STAN REEDY

Who?
Oh, yes, now I see him.
But there must be some mistake.
Surely this man can't be
My brother.
Just look at him.
Why, anyone can tell that he
Has no intelligence.
Even if he did, those shabby clothes
Betray him.
That doleful look.
The plain and weariness in his eyes.
You couldn't really expect me to
Love him.
After all, this is the first time we've met.
I actually don't even know him yet.
Maybe I could avoid him completely,
You know, sort of pretend
That I didn't see him.
Oh! What can I do now?
He—he's stretching out his hands to me.

Goshen, Ind.

In communities where discriminatory practices are being challenged by the Negroes themselves, the Mennonite Church, its congregations, its leaders, and its members must take an open stand against segregation, even if they must do so in the face of bitter opposition by other churches or public officials, or in the face of opposing community sentiment.

Social injustice, in whatever form it may be found, is a sin. And the church which fails to speak out against sin becomes guilty of sin itself. Segregation and the stigma associated with it is an immoral system with which the church cannot co-operate.

III. Our Speaking and Acting Must Be "with . . . Longsuffering and Doctrine."

It must be in the spirit of John Woolman, the saintly 18th-century Quaker, who neither by argument nor by angry denunciation, but by kindly persuasion and with tears of sorrow, convinced his fellow Quakers that to be clear before God they must free their slaves.

When slavery became a national issue in the nineteenth century, unfortunately, there were no reformers with the heart of a Woolman, who with kindly tears and soft-spoken words were able to melt the hardened hearts of the owners of slaves. It was rather the Garrisons, the Lovejoys, and the John Browns who assumed the leadership. And when the national struggle was over, G. M. Trevelyan said: "Close your eyes to Woolman one century, and you will get John Brown the next, with Grant to follow."

How far can we as Mennonites support the current Negro protest against segregation? Is it carried forward in the spirit of Woolman, or of Garrison? Does it manifest the spirit of the New Testament or does it not? Can we expect it to win a glorious victory whose fruits will be sweet? Or is the conflict of such a nature that its fruits will be bitter?

The most hopeful personality on the current scene is Martin Luther King. However much we find it necessary to disagree with him on points of theology (and this we must do), he must nevertheless be recognized as a Christian pacifist who sincerely seeks to follow Christ. While he has learned some of his technique from Gandhi, he is not a Hindu, and he has caught something of the spirit of John Woolman.

The so-called boycott of the Montgomery buses in 1956 was not a vicious struggle for power such as frequently occurs in the case of jurisdictional labor disputes, for example. It would be more proper to speak of this as voluntary non-co-operation with a public transportation system at whose hands Negroes had suffered untold abuses for many years, and whose policies had become intolerable. Rather than to endure this any longer, they chose to walk or to drive their private cars. There was no attempt at revenge, nor to harm the transportation system or the operating company. During the 381 days there was not a single instance of violence on the part of Negroes.

White segregationists, however, determined to continue with the old abusive system, did engage in violence. Lives were threatened and King's house was bombed. Yet when crowds gathered at the ruins, some muttering thoughts of revenge, the fearless voice of Martin Luther King spoke softly but clearly so that all could hear: "If you have weapons, take them home. If you do not have them, please do not seek to get them. Remember the words of Him who said, 'He who lives by the sword shall perish by the sword. Pray for them which despitefully use you.'"

Our Readers Say—

Among the thousands of literary and inspirational treasures I have collected and stored away, I found yesterday the following excerpt from an editorial that you wrote in, I think, 1958.

"What kind of men do we need for these times? We need spiritual giants, men who have conquered doubt, fear, and sin as they have met the Lord and have come out of that meeting transformed men. Such men have become strong through being conquered; they have been redeemed from a condition which deeply disturbed, and are boundlessly enthusiastic concerning the insights and powers which have come into their lives. Their life in Christ, with its immediate and ultimate consequences, is for them such a blessed reality that they walk their path with joy and lift their faces toward the light with confidence.

"We need in our day giants in the Word of God. They must first of all be assured of the truth of the revelation, and proceed from that basic conviction to find in the Bible God's will for our day."—W. Bert Lehman, Orrville, Ohio.

Martin Luther King is engaged in a heroic effort to bring about an inevitable social change by peaceful means. If the church, the school, the community, and the nation support him, his own people will continue to follow. And then we need not fear the outcome. If the white citizenry fails him, however, the Negro people may turn to a more radical leadership and then we may reap the whirlwind, not only on the national but also on the international scene.

His long history of past suffering is a help to the Negro in the present situation, which continues to require more suffering on his part. On the other hand, he also knows that a new day has arrived and his patience may not endure forever. Furthermore, the doctrine and the practice of nonresistance as Mennonites understand it are largely foreign to the American Negro. Conscientious objection to war is not a part of his spiritual heritage. The Negroes of Montgomery conducted themselves in their remarkably peaceful manner largely because of their complete confidence in Martin Luther King. Many of them were ready to use weapons and had it not been for his remarkable leadership they would have done so. Had this occurred, no one can know the extent of violence which would have followed.

The current student movement had its beginning with four freshmen at

(Continued on page 581)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: $4.25 per year, three years for $11.25. For Church Subscription Clubs: $3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.

EDITORIAL

Sunday School Conventions Do Help

Guest Editorial

Superintendent Yoder was speaking at the regular Sunday morning teachers' meeting of the Birch Grove Mennonite Church in Eastern Ohio: "And I want to urge each of you to attend the sixth Church-wide Sunday School Convention at Goshen, Ind., Aug. 4-7. Here are brochures to tell you more about it. I am going to drive my car and can take three other persons with me."

"But, Bro. Yoder," commented Mose Miller, "don't we have a good enough teachers' meeting every Sunday? Why don't you go and then tell us about it when you get back?"

"One person cannot possibly get all of the good ideas that will be shared there. Why, there will be 14 different teachers' institutes running at the same time during the forenoons and three different groups of workshops in the afternoons, with as many as 21 workshops in session at once. We need as many representatives as possible if we are going to get all the new ideas available from other Sunday schools."

After a moment's silence, Jake Schrock, teacher of the young adult class, spoke in a quiet voice, "I didn't think I would go this year since I attended the fifth convention in 1956, but I wouldn't want to miss the inspiration of the evening and Sunday services and the exhibits of new teaching materials and study helps which the Publishing House always has on display. Besides, I got a letter from Gerald Studer, leader of the young adult teacher section, asking me to tell about our method of class discussion at the Friday morning meeting of his group. I also want to ask John Birky from Illinois about how effective he has found filmstrips to be in teaching Bible history to young people. So, I will drive my car if another car is needed."

"Will there be something of interest for primary superintendents?" queried Mary Hostetler, who came in late after seeing that everything was ready for the children in her department.

"Oh, sure," replied Superintendent Yoder. "Mrs. Winifred Paul of Scottdale will lead a primary teachers' group in the forenoons and conduct a primary superintendents' workshop in the afternoons. Other experienced persons will conduct workshops for other departments, including the home department. If you are looking for new methods of teaching or administration, then the convention is the place to go. We really ought to talk to the trustees, the ushers, and the MYF sponsors also. Workshops are even being planned for them. I'm sure they would be glad for new ideas."

"Another thing that impressed me about the last convention," volunteered Jake Schrock, "was the way all the educational activities of the church were related to each other—Sunday school, Sunday evening meetings, summer Bible school, weekday Bible school, junior activities, and church camping. One gets a new vision of what the church can do through teaching when we all work together."

"It would be fine if we could get two carloads of workers to go," said Superintendent Yoder. "Talk it over with your families this week and come prepared next Sunday to give your answers. I want to talk to the Sunday-school and church song leaders and the librarian about the workshops in their areas. Jake, suppose you talk to the trustees, ushers, and MYF sponsors to see if any of them will consent to go. We will have a good delegation from this church yet!"

—Levi C. Hartzler.

Irresponsibility

One of the signs of mature character is the willingness and the ability to carry responsibility. Only slowly does a child grow into responsibility. Independence he soon asserts, but responsibility is another thing. It is human nature to want to be our own boss. But how we shrink and hedge and arrange alibis for what happens when we do as we please.

It is a basic religious truth that God holds us responsible for our attitudes and actions. When we are old enough to be accountable, then also we are responsible. A sinner is one who stands condemned before God for what he is and what he does. And we are responsible for our influence upon others, and for the work which is given us to do.

When Moses scolded Aaron for making the golden calf which the people were worshiping, Aaron said he simply had thrown gold into the fire, and out had come this calf! How could he have known into what form the molten gold would flow? How was he responsible?

We have many illustrations about us of such irresponsibility. Parents bring children into the world, and then practically let them grow up wild. When they turn out to be juvenile delinquents, the parents shrug off responsibility, blaming the school, the neighborhood gangs, the law officers, the church, perhaps even God Himself.

Married partners grow cold toward each other, and begin to neglect their mutual responsibilities, both legally and by their promise before God and man. Homes are wrecked because immature, irresponsible people deny their duties.

Old people pine in neglect because their children refuse to accept their responsibility to care for those who once cared for them.

Unfortunates of all classes suffer physically, mentally, or spiritually because their fellows are unwilling to be their brothers' keepers.

Especially reprehensible is the irresponsibility of those who are set as the shepherds of God's flock. While they look after their own affairs,

"The hungry sheep look up, and are not fed."

Sin and unscriptural practices come into the church, but the leaders only throw up their hands in a helpless gesture. Perhaps there is some weak effort at teaching and discipline on the points involved, but when it seems to be useless, there is complete surrender.

Let us admit that there are some situations in which there is little we can do. But we give up far too soon. Teaching would be effective if it were continued. Protest and personal appeal would eventually show results. Discipline, lovingly but firmly administered, would purge the evil and encourage the good.

There are pastors who do not feed their people. There are overseers who close their eyes to encroaching dangers. There are leaders who meekly follow where their people lead them. There are teachers who only tickle itching ears. There are watchmen who sleep at their post. There are dumb dogs that refuse to bark.

Thank God for those among us who sense their responsibility and assume it as God gives them grace. Thank God for

Questions of Social Concern for Christians

By Guy F. Hershberger

14. *What is the role of the church in the desegregation struggle?* God "hath made of one blood all nations of men" (Acts 17:26). In Christ "there is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free" (Col. 3:11). "And men will come from east and west, and from north and south, and sit at table in the kingdom of God" (Luke 13:29, RSV).

In this last quotation, what does Jesus mean? That in heaven men of various races will sit at the same table? If so, what will the segregationists do then if they can't eat at the same table with a Negro now?

In the entire history of the Christian Church there was no segregation or discrimination on the basis of race until the modern era of colonialism and slavery. Today many churches and church leaders recognize this fact and are doing their best to maintain the New Testament standard with respect to race relations. By and large, however, the current practice of the churches is not what it ought to be.

Southern politicians who declare that God was the first segregationist are often prominent members of the church. And when they speak, the church is generally confused and silent. Ministers are helpless and afraid.

Religious work by whites among Negroes is permissible, providing the inferior status of the latter is recognized, and the Gospel is preached down to them. For a Negro to appear in the pulpit of a white church would never do. It had been considered proper for a white preacher to tell Negroes the way of salvation, however, until recently when it began to be suspected that he might think of his hearers as brethren. In Montgomery some weeks ago when a white minister preached in a Negro church on a Sunday the police photographed the bulletin board the following day and demanded that this should not occur again, supporting their demands with threats.

In Memphis a Negro and a white minister, fellow Methodists and close friends when in seminary, are no longer free to speak with each other. In Gulfport a minister who accepted a position with the Civil Rights Commission was asked to resign from his pastorate. In Montgomery we were told that until higher courts overrule the rash of recent local laws white ministers who show themselves too friendly with Negroes will be subject to arrest. Many whose sympathies are on the right side will therefore remain silent out of fear, not only of the law, but of fellow church members. Thus, instead of leading out in a just cause, the church is trailing behind the courts.

One disturbing thing about this is the fact that evangelical church leaders generally are lagging behind the liberals on the race issue. Billy Graham, however, is a notable exception to the rule. He refuses to hold evangelistic meetings anywhere if they are not open to whites and Negroes on the same basis. "I am convinced," he says, "that 'Jim Crow' must go. It is absolutely ridiculous to refuse food or a night's lodging to a man on the basis of skin color. . . . When are we going to wake up to the fact that we are living in a totally different world than that of even 15 years ago? Modern communications and travel have made the entire world our neighbor. Who is our neighbor? Jesus gave us the answer in the parable of the Good Samaritan."

Erwin Wedel of the Pioneer Gospel Mission longs for more evangelicals who are ready to speak out as Billy Graham does. A recent issue of his periodical, *Time and Eternity*, reprinted from *Eternity* a challenging article, "You've Neglected My People," in which B. M. Nottage, a Negro minister, says: "I can't understand why evangelicals, of all people, are the least concerned about our people—the colored race in the United States. . . . Our colored churches have been largely taken over by the liberals. . . . Various cults do a land-office business among us and now Roman Catholics are going all out to capture this fertile field for themselves."

If Mennonites are wise, they will listen to Graham and Nottage, and not to those who confuse the issue by calling them communists.

Goshen, Ind.

♣

Our word "merry" generally suggests mirth, gaiety, and jollity. It bespeaks fellowship, high spirits, and lightheartedness. All of these are a part of the wish we extend to our friends. But centuries ago the word "merry" had other meanings and connotations. "Merry" meant peacefulness and blessedness. It was as though one were saying, "A peaceful Christmas to you" or "May Christmas bring the blessings of God to you."—Charles L. Allen and Charles L. Wallis, in *Candle, Star, and Christmas Tree* (Fleming H. Revell Company).

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congregations which are in flourishing health because they are well led. And may God arouse to a renewed sense of responsibility those who have only been deploring the drift and wringing their hands. There is much we can do, and God holds us responsible to do it.—E.

Prayer Requests

(Requests for this column must be signed)

Pray for the Pulchand Minz family, who live near the hospital site at Satbarwa, Bihar, India. Pray for them as they witness among the many unsaved people in this area.

Pray for Sugimoto-san and Takahasi-san, Kamishihoro, Japan, who are becoming indifferent and antagonistic.

Pray for Aiko and Takio Tanase in their new responsibilities with the church in Kushiro, Japan.

Pray for peace and the safety of missionaries in the Belgian Congo as that country becomes independent July 1.

Love Makes the Difference

By Agnes Shaffer

A scorpion sting, a need for a postage stamp, or just the need to talk to someone brought many people to my house night and day. There seemed to be no time that I could call my own. I was a missionary. I needed to get in more language study; I had to answer the letters that were piling up, and I needed time for preparation for classes. I experienced the kind of frustration that others often feel in working with people of a different culture in another land. I was concerned about my attitude and my desire to get away from the pressure of the situation, because from my teens on, I felt that God had led me into mission work in Nigeria, Africa.

This time of frustration did not last long. One evening in searching the Word for a message for the lepers in our leprosarium prayer meeting, I came across these words, "Then Jesus beholding him loved him" (Mark 10:21). In that moment I knew wherein I lacked. I asked for mercy and for pardon and for the experience of knowing His love in my ministry.

Early the next morning I was seated in the front of the leper church. The first person to come into the church was one of our most unlovely leper women. Leprosy had destroyed her features; and about her person was the odor of long-standing ulcers. As she limped to her seat, she paused to greet me, and with shining eyes showed her love for me. As I looked into her face, I remembered the words of Mark, and I felt the love of God spring up within me. I knew that from that day on my work would be a joy and not a trial.

Harrisonburg, Va.

NONRESISTANCE
(Continued from page 578)

Greensboro, North Carolina, who undertook to seek service at a local lunch counter. The idea took hold and in a short time a spontaneous unplanned sit-in movement had literally swept the South. These students, no more than the Negro citizenry of Montgomery, have had no doctrinal heritage of nonviolence. And this movement the same as that has possibilities either for violence or for peaceful change, depending on the leadership and the response of the public.

Even though there is no doubt as to the Negroes' moral right to sit at a public lunch counter, the sit-in occurs on what the proprietor regards his private property. When the proprietor then closes the counters and the students constinue to sit, the local police interpret it as trespassing, which is followed by arrests. If the students then parade on the sidewalk, carrying pickets as they walk, they are bound to encounter the taunts of hostile whites, some of the hoodlums. It is not surprising therefore that the sit-ins have resulted in some violence. The surprising thing is that there has not been more of it.

Alongside Martin Luther King and his Southern Christian Leadership Conference, there are other organizations largely secular in their outlook (with leadership not committed to the way of nonviolence), who also play a role in the picture. The NAACP (National Association for the Advancement of Colored People) and CORE (Congress of Racial Equality) are certainly not pacifist. The leadership of the latter frankly speaks of nonviolence as merely the most useful strategy in the current situation, without committing its members to nonviolence in other situations. CORE is definitely playing a role in the sit-in movement.

Fortunately, however, the student movement now being organized under the Student Nonviolent Co-ordinating Committee has affirmed "nonviolence as it grows from Judaic-Christian traditions" as the foundation of its purpose. It has also accepted the sponsorship of SCLC, and as such it seems likely to function as a department of the latter. This means that its destinies will be directed largely by Martin Luther King and James M. Lawson, both of whom are pacifists, the latter being a secretary of the Fellowship of Reconciliation. For this we should be grateful.

An important question, however, yet remains to be answered: What specifically should be the role of the Mennonites with respect to the SCLC, the SNCC, and the movement which they represent and promote, including the lunch counter sit-ins and similar projects? To this question I would have the following suggestions:

1. We must keep in touch with the movement and maintain a continuing conversation with its leaders, receiving from it what is useful and contributing to it as we are able. Our relationship to it should be similar to that which we have with the Church Peace Mission or the Fellowship of Reconciliation (peace movements, not all of whose leaders are evangelical); or similar to that which we have with the National Association of Evangelicals or the Billy Graham evangelistic campaigns (evangelical movements, many of whose leaders reject the nonresistant teachings of the New Testament).

In these instances that in which we agree is considered important enough to warrant co-operation, even though we find it necessary to go our separate ways in that on which we do not agree. A similar relationship should hold in the case of organizations working for justice in race relations.

Forget yourself for others and you will not be forgotten by others.—Selected.

2. We must bring to the Negroes a ministry of concern, of sympathy, and of love. This may be expressed both in word and in deed, particularly in the case of any who may be in prison or suffering in some other manner in this time.

3. We must encourage and challenge our Negro friends, their organizations and their leaders, as they seek to achieve their civil rights and to advance their liberties, to do so always by peaceful means which can be reconciled with the way of the cross and the New Testament ethic.

4. We must ourselves remain clear of any action which would violate the way of love and nonresistance which we profess. An attempt to obtain service in places which have practiced discrimination, in other words, an attempt to change an unjust segregationist policy of a business establishment, in itself is a proper thing for a Christian to do. Indeed this writer on one occasion was party to such an effort, and with partial success.

For groups to remain on premises, however, after a service has been closed, or after having been ordered to leave, would seem to be a deliberate invitation to arrest or violence, or both. It would be difficult to view such a course as consistent with the profession of Christian nonresistance. At any rate, in the present state of affairs the desegregation movement will find a plentiful supply of recruits for this type of action, leaving an abundance of opportunity for Mennonites to make their contribution in a manner more in line with their own genius.

5. We must maintain a continuous witness to whites, both the hardened segregationists and the "good" whites whose consciences have not been aroused to the point where they are willing to take a stand for the right. One phase of this ministry should be the bringing together of whites and Negroes in conversation and fellowship, thus contributing to the removal of barriers, and the changing of minds and hearts. This is perhaps one of the most important ministries in which we can engage in this time.

6. We must seriously assume our responsibility to serve as the conscience of society by such means as: a clear enunciation of our stand on the race question; a performance record which is in harmony with this announced position; a continuous witness to officials of state against laws, customs, and community practices which are an injustice to our Negro friends; a summons to all citizens to observe the letter and the spirit of federal laws and court decisions designed to remove these injustices; a continuous witness to realtors, merchants, proprietors of eating places, employers of labor, and others in positions of public responsibility and influence to refrain from all practices which discriminate unfairly and unjustly against our Negro friends; and a continuous witness to the end that racial prejudice and the mythology which supports it may be overcome in our society.

7. For the effective promotion of this program the Mennonites of America need to have a resource leader giving his full time to the ministry of peace in the area of race relations. The many duties of such a person would include attendance at conferences; counseling with Negro and white leaders in areas of tension; a special ministry to the white Christian leadership, laboring to the end that the Christian Church as a whole may once and for all take a clear and forthright stand on the racial issue.

IV. We Must Guard Against Confusing Nonresistance with Obedience to All Laws.

We must be law-abiding citizens, yes. But when God's laws and men's laws are in conflict, we must obey the laws of God rather than those of men. In the present racial situation even men's laws are in conflict with each other; federal law and federal court decisions frequently say one thing, while the state law and local custom say the opposite. In such instances the individual must make a choice, and not be afraid to obey the law which is right.

The church especially must not quail

before local officials and hostile white citizens' councils when duty calls for a ministry to colored members of the community. A church which fails to invite its Negro neighbors into its fellowship on a basis of equality with whites is not doing its duty. Sometimes it is feared that white members would leave the church if Negro members should come in. To this we might well respond with the question: Is a church member worthy of membership if he leaves because of the presence of a colored brother?

There may even be threats of violence if the church is too friendly to Negroes. But why be fearful of threats? The spirit of one of our brethren in Alabama is to be admired. Referring to a warning which he had received not to be too friendly with Negroes, he said: "We invite them to our house. They eat with us at our table. If white neighbors don't like it and burn our house, we'll build another." This, I believe, is the spirit in which Jesus, or Peter, or Paul would have met a similar threat. Brethren, let us take courage! The Mennonite Church has always been a martyr church. This is no time to run away from trouble.

Goshen, Ind.

"To God Be the Glory"

BY ANNA H. HARNISH

Casting all your care upon him; for he careth for you.—I Pet. 5:7.

"He brought me through." I was hearing these words over and over again in my sleep. They awakened me, but I gave them little thought. I turned over and went back to sleep. When I awoke in the morning, they again flashed through my mind. "He brought me through." Why, I wondered, should this thought come to me today? There is never a day that the Lord does not bring me through in some way.

I looked at the calendar: March 2. March 14 I will never forget, but why March 2? Oh, yes. Six years ago I underwent surgery for the removal of a kidney stone—and "He brought me through."

Later in the day a radio message on "Sharing Our Blessing" brought this message: "If you were brought through a crisis, an illness . . . in which you were fully trusting in some Higher Power, and He has directly blessed you, give Him the honor and praise due Him by acknowledging it. Share your blessings, for they are not meant for you alone." Again these words set me thinking and impelled me to testify to the following experience I had during my illness six years ago.

The onset of the illness was Feb. 21, 1954. The operation, on March 2, was apparently successful, and I was scheduled to go home a week later. But this was not according to God's plan, for the day before I was to leave, I became violently ill. This illness was a shock to my system, and I started losing my food. Although I was given the best care that professional skill and kind, helping hands could give, I did not improve.

On Thursday, March 11, the doctor began to give me oral medications—one strong little capsule every six hours. My condition was critical, but even though I was unable to retain any food, each little capsule stayed down. I knew prayers were going up to the throne in my behalf and for the directing of my doctors. I could feel the power of prayer and was conscious of His presence. The Lord is near at all times, but *very near* when we need Him most. How comforting are His promises as we claim them, knowing that he doeth all things well, and "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Saturday night, ten o'clock, was pill time again. My feet were numb, and later I felt a peculiar sensation coming over my body. I wondered, "Is this how one dies? Was I to go through the valley of the shadow?" Psalm 23 and John 14:1-3 were full of meaning and truly comforting. There was no fear, for I was not alone; He would go with me each step of the way. I was aware of the nurses coming in often during the night, and I heard the town clock strike every hour except five o'clock.

"Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee" (Psalm 143:8).

Early Sunday morning, March 14, just as the clock struck four, the nurse came in with my medicine and a glass of water. As she came to my side, I heard clearly this distinct command, "Do not swallow the pill. Put it over into your cheek and swallow the water." I obeyed. As the nurse left the room, she said, "Now try to sleep."

Instantly I heard another command: "Spit it out." This I did, and then lay very still, greatly amazed and filled with wonder, thrilled to the very depth of my soul, for the Lord, the Great Physician, was by my side to guard, guide, and direct in the absence of my doctors. What great compassion! What loving care He showed at precisely the right time to bring me safely through this hour of crisis!

Then I no longer felt the hard bed, the hot pillow. What followed is beyond expression. It was exceedingly wonderful, a rapturous experience for a period of nearly two hours. Then again, this same wonderful voice softly and distinctly requested me to eat, specifying the food—and I revived. Taking a deep breath, I was awe-struck. What a glorious adventure! I bowed my head in humble gratitude and adoration; I felt unworthy of so great a blessing.

I heard the town clock strike six; the nurse came and took my temperature. She left the room and returned with another nurse. The second nurse, rather coaxingly, asked if I would try to eat something. She was surprised at my ready answer as I gave her *the order* as it was given to me. Much to the amazement of the nurses, and the doctors, the food stayed down without even a hint of nausea. It remained so from then on. I took no more pills, for the doctors canceled the order. How marvelously *He brought me through.* Rom. 8:28.

I recognized the guiding hand of God all the way through, not only to myself, but for all who were greatly concerned and had stood so loyally by. Surely a strength greater than their own had been given to them.

Six years have flown swiftly by—six busy, pleasant years. This experience has been a great blessing to those who have heard about it. To God be the glory for it all.

Lancaster, Pa.

The Abundant Life

BY MARY ANN HORST

So you want your life to be a rich, happy experience? Like all good things, a happy life doesn't just happen.

Doctors and psychologists tell us that a good home life is one of the factors which play an important role in building well-adjusted, happy personalities. Attractive, comfortable surroundings also are a definite asset. Education and success in one's chosen vocation add incentive and enrichment to life.

Yet, I could name a long list of people who came from attractive homes, who were showered with parental love, who were well educated, and who on entering their chosen professions received substantial salaries. Yet, though they had all these things, they did not have happiness.

Consider the plight of an attractive young lady I knew. Let's call her Jean. Her parents gave her love, a comfortable home, and saw that she was well educated. Shortly after Jean's marriage she and her husband separated. Jean became addicted to alcohol, and was placed in an institution for alcoholics. The last I heard of her was that, even after prolonged treatment, she did not show enough evidence of improvement to warrant her return to normal life.

Jean, like many other people, was blessed with many good things, yet her personal life lacked the one ingredient which is basic to real happiness.

No builder would attempt to erect a building without first putting a good foundation under it. He knows that, regardless of how sturdy the brick and mortar structure may be, the walls will surely collapse without a proper foundation.

Some are not sure what to accept as their foundation, and dabble in psychology and philosophy texts; others try materialism or even astrology as foundations. However, unless they become firmly anchored in the Rock, their situation is as hopeless as a brick structure without a foundation.

Open your Bible. Jesus in the Sermon on the Mount made clear that He Himself was the only enduring foundation. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Jesus Christ wants to be the foundation of our lives, to make us supremely happy and satisfied. "I am come that they might have life," He told His disciples, "and that they might have it more abundantly." Countless Christians have experienced this abundant life. Look at the apostles. Their acceptance of Christ as the basic foundation for living led them into a rich and satisfying personal life, regardless of perilous situations that often came upon them.

Come with me to a prison. It is midnight. All is quiet. Somewhere in one of these dark dungeons are the two missionaries, Paul and Silas. Their crime? They preached Christ to the Philippians.

They have been lashed severely and are being closely guarded. They are spending the night in painful misery. But listen! What do we hear? It sounds like singing. The other prisoners raise their heads and listen in puzzled wonder. Paul and Silas are singing hymns!

A dark, smelly prison. Raw aching backs. But joyous songs in the heart. Testimonies with a heavenly ring! Small wonder that the jailer accepted their Christ.

Look at our Anabaptist forefathers. Despite the wrath of state authorities and church leaders, they refused to compromise with Catholicism. These men were determined that their lives be built, not on church tradition and popery, but only on the foundation, Jesus Christ. God blessed their testimony. It was the blood of thousands of Anabaptist martyrs which paved the way to separation of church and state and the toleration of such doctrines as nonresistance and adult baptism. Sometimes we may feel like apologizing for some of these New Testament doctrines for which our forefathers suffered ridicule, prison, and slow, cruel death. God forbid.

The faith of these Anabaptist men rested on the foundation which our bewildered, fearful world sorely needs today. The world has suffered many "righteous wars" to bring to subjection tyranny and aggression. Yet our world is insecure because it lacks the proper foundation. Our newspapers, magazines, and radios are constantly reminding us that we are in a crucial age. National leaders, scientists, and other men of learning are fearful. Many are beginning to realize that the solution to the world's problems is not in science and philosophy. Some are asking, "Could the solution be found in religion?"

The nations call for volunteers to serve in the armed forces. Christ also needs young, red-blooded soldiers, willing to serve in any rank or branch of His service as He assigns them. Christ wants youth who will literally offer their lives, so that they might become possessors of His abundant life.

Shall we accept the abundant life Christ would have us experience, or will we fling aside the most priceless treasure that we can ever hope to possess?

Kitchener, Ont.

Catholic Antenuptial Agreement

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with John Doe, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honor that I will not hinder or obstruct the said John Doe in the exercise of his religion, and that all the children of either sex, born of our marriage, shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said John Doe should be taken by death. I further promise I will marry John Doe only according to the marriage rites of the Catholic Church and that I will not, either before or after the ceremony, present myself before a civil magistrate or minister of the Gospel.—*Christian Heritage*. Reprinted by permission of the editor.

Sunday School Lesson for July 10

Amos Demands Social Justice

(Amos 2:6-8; 5; 8:4-6)

When God dropped His plumb line on Israel, what deviations from justice did He see? This deviation is what Amos was to tell for God.

Was Amos, a farmer, able to be this spokesman to city folks and folks not of his kingdom? Amos raised fine-wooled sheep and no doubt he often carried wool to the northern cities. He saw the living and had insight to sense the real illness of Israel. He was burdened for Israel. His writings show he was an observant and very understanding man. His love for God and God's ways gave him discernment and courage.

What were the injustices Amos saw? Take time to see these as detailed as Amos lists them. We need to feel this testing of the plumb line too. There was shameful greed. How shown? They defrauded the poor to build up their own estates; could hardly wait for Sabbath to be over so they could make more money; made the bushel measure small but the shekel heavier; used false scales.

Prosperity had dulled, almost extinguished, their social conscience. They were slaves to material things. What was their attitude toward reproof? C. S. Lewis says that years of prosperity are "excellent campaigning weather" for the devil. "Prosperity," he says, "knits a man to the world. He feels that he is 'finding his place in it' while really it is finding its place in him."

God's judgment was severe—"manifold transgressions," deliberate sins, and "mighty sins," departing from what they knew to be right. God did not and does not think that religion is one thing and business another. A man is Christian in all his ways or he is not Christian. God smelled deceit, dishonesty, and immorality. Therefore He could not accept any offerings, any praise, any rites of worship which was so inconsistent. See all the expressions God used to show His nonacceptance. Why was this all such a burden to God? Why did they want to cover up their sins?

How does God express His great mercy? Read together 5:14, 15. Notice each verb used. "Lord God of hosts" hints at God's power to deal with His children according to love and justice. God's judgment does "run down as waters," and His righteousness "as a mighty stream." This He desires of His children.

God says there is no substitute for righteousness. What does His plumb line show as He measures our nation? as He measures my life?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Missions

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"Yea, Hath God Said . . . ?"

By Charles Shenk

Just five years ago it became unmistakably clear to us that the Lord meant what He was saying in the words, "Go ye," and that for us personally, He meant into some "uttermost part" where the Gospel wasn't known.

A few months ago it again became unmistakably clear that, for us, this "uttermost part" where the Gospel wasn't known was a little town called Shibecha in Eastern Hokkaido, Japan, and we "made toward" that town claiming His promise, "I am with you."

During these five years we have been sitting, as it were, on a reviewing stand watching the endless parade of God's mercies as they have appeared on behalf of ourselves and those to whom we have attempted to minister.

But, while this has been the basic pattern of this five-year experience, another side should be told. There were times, especially before this period, when we flinched or backed off from what the Lord was intending for us to do. Our excuses were of the common sort, such as: "To go is asking too much of one who is married and settled down with a family"; "It's hard to leave Mother and Father and brothers, and besides, they need us at home"; "To leave a comfortable home with a beautiful lawn for the children, a car in the garage, and a business opportunity is just not reasonable." These were the unspoken excuses that lodged in our minds, but when speaking to friends or to God, an attempt at a more respectable excuse was made—"We'd go, but we're just not qualified or able."

Recently, while reading from the Book of Genesis, I was amazed at the devilish audacity of the serpent who dared to question, "Yea, hath God said, Ye shall not eat of every tree of the garden?" But then the smiting, humbling truth dawned on me, that this is precisely what we were saying when we looked with reason instead of faith upon our situation and the demands of Christ. "Yea, hath God said, 'Go ye into all the world, and preach the gospel to every creature'?" "Yea, hath God said, 'Lo, I am with you alway, even unto the end of the world'?"

Isn't it true that when we become involved in the struggle to rationalize an inexpensive response to Christ's commission, when we refuse to yield in unconditional commitment regardless of what it will mean for us, we are participating in the accusing, disobedient spirit of the serpent indicated in his words, "Yea, hath God said . . .?"

Yes, God hath said, "Go ye . . . ," but this is not a cruel, heartless command fraught with misery and impossibility. Indeed, far from it, for He has promised plenty of sources to those who "go." But one does not really discover this until he has made the commitment, until he has "gone" in whatever decisive direction it may mean for him.

The period of the greatest burden, worry, and fear is before this all-out commitment is made. This is when the way looks tough. This is when we would question God, because we still haven't tasted of the surprises in mercy that He has in store.

"Yea, hath God said, 'Go ye,' " when it means leaving behind so much that is dear to us? Yes, God hath said it, but He has also promised a sufficiency of His grace. We praise Him for it now while wondering why we once questioned it.

"Yea, hath God said, 'Go . . . and teach,' when we ourselves lack the means to first go and learn?" Yes, He did say this, but He also said through the Apostle Paul that He would supply all our needs, and in Matthew 6, that in "[seeking] first the kingdom of God, and his righteousness," these temporal things shall be ours as well. Adding up all of our assets on paper and balancing them against several years of school expense made the proposition look ridiculous. But we found that there was no comparison between our assets and God's. Now the fact that we ever questioned this is seen as the ridiculous thing.

"Yea, hath God said, 'Go . . . make disciples of all nations,' baptizing and teaching them?" But what about the strange language and culture? With strange foods, harsh climate, and low sanitation standards, what will happen to our health? What about the education of our children? And anyway, who would become a disciple? Who would consent to baptism? Who would hear the teaching of a foreigner with his unknown foreign religion when so many other roads of faith and ideology are competing for attention? O God, you must mean somebody else—someone who is a giant in ability, faith, and intellect.

But God was saying this to us. And was He not also saying through His saints of old that He knows all about these and even more serious problems, and that as His presence with them was sufficient for their task, so it will be sufficient for us in ours?

Eight Shibecha, Japan, believers, several seekers, and part of the Shenk family. A unique story of seeking and faith, wartime suffering, sickness, death, and poverty, revival, victory, and witnessing lies behind each one.

The opening and closing of doors which led to Japan, Hokkaido, the town of Shibecha, and even to an appropriate house testified remarkably to the presence today of the same Spirit who so clearly led Paul to change his plan and go over to Macedonia.

Along with this came the slow and painful progress in learning the language. How well we remember the day when those first simple words about the love of Christ registered with the Japanese friend to whom we were speaking; the evening in a Tokyo hospital where we ventured to pray for a gravely ill Japanese believer friend in her language; the first Sunday message read from a Japanese script; and the first invitation offered a few months ago, after a Spirit-blessed worship service, when three persons who are now growing in the faith, made initial decisions for Christ!

"Yea, hath God said, 'You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth'?" Yes, but He has also said in His promise to Moses, "Now therefore go, and I will be with your mouth and teach you what you shall speak" (Ex. 4:12, RSV). And to Joshua He said, "As I was with Moses, so I will be with you; I will not fail you or forsake you" (Josh. 1:5, RSV).

The work in Shibecha is still very young. What the future has in store, we do not know. But we are rejoicing now for the little group of earnest worshipers which the Lord has brought together here—several revived former church members, several who are happy in their new-found faith, and a goodly number of seekers who join us quite regularly. We have learned a great lesson of personal trust in God. He is absolutely faithful. The responsibility for whatever may be found wanting in our work must be laid entirely at our own feet for lack of daily, unhesitating faith.

Yes, we believe that God hath said certain basic things about His Gospel and its proclamation quite deliberately and clearly, and until the believer responds just as deliberately and clearly to them in personal commitment, his faith will come short of the glory of God and of his own personal peace as well.

Shibecha, Japan.

♣

Nearly 13 million, or about one quarter of West Germany's population, are refugees. Over three million of these come from East Germany alone. The major problem has been to provide housing and employment for these large numbers of ethnic Germans. Relief funds are still needed to provide for a considerable number of the refugees. Pray that these unfortunate people may not be so preoccupied with their material needs that they fail to take into account their even greater spiritual needs. Pray that numbers of them may respond to the Gospel as it is faithfully proclaimed in the refugee camps.—*Missionary Mandate.*

Reminiscing

BY BILL YOVANOVITCH

(About I-W Days at Spring Grove Hospital, Baltimore, Md.)

To take care of 70 old men in a mental hospital was quite a job. There were times when I reached the end of the rope and times when I wondered how long I'd be on the proper end of the key that mercilessly jangled into the lock 100 times a day. The job wasn't without its rewards, however.

Once after sitting up all night with a friend who was ill in University Hospital, I reported for work at 7:00 a.m., dog-tired. After seeing that my 70 "boys" received breakfast and started their chores, I very carelessly flopped across one of their beds. Naturally I dozed. Patients often requested favors of me. I woke up just in time to hear one old fellow give another a solemn warning. "Don't wake Bill up," he said. "Can't you see he's tired?"

The active treatment wards were much more rewarding and in a far deeper sense. To see a catatonic smile or hear him speak, to see a maniac calm down, to hear a depressed patient laugh, to unlock the outside door, hand a patient his suitcase, and then watch him and his wife start toward home and a new life is worth any effort it takes. To see a man gain confidence in himself and in society, to see his wife exercise loyalty and faith in him is worth any price paid. All this I've seen, and I'm richer for it.

It wasn't all so rosy, however. Often in the night, I still hear the desolate cries of those who have abandoned hope. I still see the anguished, terror-stricken faces of the tormented and the dissipated bodies of the forsaken. I even hear the bloodcurdling screams and smell the stench of overcrowded wards on hot, sticky nights. I see, I hear —and my heart melts with sympathy.

Let me tell you about a short, fat little fellow whom we called Jo Jo. He was between 35 and 40 years of age, but mentally hardly more than a child. Because of this everyone teased him. Once he came to me with tears streaming down his tiny, flat face and said: "Oh, B-b-b-b-Bill, someday when I g-g-g-get to heaven, Jesus won't t-t-tease me any more, will He, B-b-Bill?" I assured him that Jesus would not let anyone tease him and that God would wipe all the tears from his eyes.

About a year later while touring the infirmary with a psychiatric aid class, my eyes fell on a dissipated, 90-pound Jo Jo, stricken with stomach cancer. As the class moved on, I lingered behind to whisper a word of comfort to my little friend. Jo Jo's hope in heaven was real and I marveled at his faith in Christ. As long as I had known him, he never missed a religious meeting at the hospital. Jo Jo was good for me. He helped me realize how very simple the Gospel message really is. The last I heard, the cancer

(Continued on next page)

Missions Today

A New Dimension

(Concluded)

BY J. D. GRABER

How does the lay missionary witness while being employed by a secular or government agency in a foreign country?

1. **By life and character.** In the present-day breakdown of honesty and integrity, in the midst of moral decay and a jungle ethic, plain, simple honesty is a precious pearl. To serve "not . . . as menpleasers; but in singleness of heart, fearing God" is a characteristic so rare in today's world that the witness impact is powerful. To demonstrate, often at financial sacrifice, that "every man does **not** have his price" **because** he is a **Christian** (not because it is the best policy) makes a profound impression.

2. **By direct personal witness.** There will be opportunity to speak to the man across the desk, over a cup of tea in one's living room, or in other casual situations. It is strange how a warm Christian finds people coming to him privately for counsel and advice. "I would like to find what you have" is an expression frequently used, and opens the door for effective witnessing.

3. **By sharing in indigenous church life.** In most lands there are Protestant churches, and very frequently a local congregation can be found where help and support would be appreciated. This demonstrates also the world-wide unity of the church and the universal nature of the Gospel. A foreign lay worker, with no financial advantage to gain, but who nevertheless identifies himself in worship, service, and stewardship with a nearby Christian fellowship, is a strong encouragement to the local group.

4. **By using his Christian home.** The "home with the open door" is everywhere an immediate human influence. The late Kagawa of Japan was led to Christ because, as he remarked, he liked the cookies served by the hostess. These open house social evenings always included a Bible study and devotional service. Such a witness any business or even government employee could carry on effectively in his own home. What the employee does beyond his 40 hours per week is generally of little concern to his employer.

5. **By serving through the local mission.** Where there is a local mission at work, help, fellowship, and encouragement are significant and generally greatly appreciated. Truly there are many open doors.

♣

Today the call is that we attend to the slant of the heart.—John Mosemann.

had won its ugly fight and Jo Jo had gone to be with Jesus, where no one will ever tease him again.

I've been to a lot of places and done a lot of things since my I-W days at the hospital, but I'm still thoroughly convinced that they have been some of the most fruitful and most satisfying years of my life. Yes, I'd do it again—and be glad for the opportunity. —From Maple Echoes, the Maple Grove Church paper, Ellicott City, Md.

Broadcasting

"I Fear I Am Too Late . . ."

An old-age pensioner from Canada says he cannot get to church and seldom hears radio. But realizing his lost condition he writes, "I fear I am too late—my heart is so hard and I feel God no longer calls me."

Because so many more are like him—just putting off salvation until tomorrow—Pastor Hostetter has prepared a series on "What Time Is It?" These messages will be released the first four Sundays of July.

Will you pray that many listeners may be convicted and yield to Christ as the Spirit speaks to them?

The Mennonite Hour off KYW

KYW, Cleveland, Ohio, which had aired The Mennonite Hour since 1956 and had given an equivalent of over $32,000 worth of air time without cost, recently discontinued the program.

Reasons: KYW's station management called for more local Protestant representation. However, KYW's religious program director said it was one of "the best produced religious programs" and he would have liked to keep it on the air.

For the past four years The Mennonite Hour was one of their Sunday voices for Protestantism on this station. A Jewish and Catholic program was also carried without cost.

If you were a listener to KYW, a note of appreciation would be well received. Then, too, a sentence of regret in not being able to hear the program any longer may pave the way for some future broadcasting on this station.

"Vacationing" Featured on Heart to Heart

Summer is vacation time for many families. This being true, Ella May Miller will be covering these areas in her July Heart to Heart talks: "It's Vacation Time," "Summer Family Fun," "Which Camp?" and "First Aid."

Bible Enrollment Grows in British Guiana

J. L. Horst, instructor of the Radio Home Bible Studies, reports a growing number of British Guianan enrollees in the Bible courses.

This British colony on the northeast coast of South America has been hearing The Way to Life from one of the main stations in that country of more than 500,000 people. The listeners have shown a very good interest as indicated by letter response.

Spanish Broadcast to Give Free Record

Pray for the preparation of a 7 inch 33 rpm record which Luz y Verdad wishes to offer to its listeners in August, 1960. This will be offered as a census month gift on each of the 25 stations which air the program. A Mexican listener comments, "We Latins are very much pleased with your hymns." We pray that this disc may be an inspiration to many.

via Mennonite Broadcasts, Inc. Harrisonburg, Va.

Cuban Girl Saved Through Correspondence Course

A young girl of 17 from Cuba, recently baptized by Bro. Aaron King, attributes her new life and decision pretty largely to a class on The Sermon on the Mount, says Bro. King, missionary in Cuba and director of the Luz y Verdad branch office there. This girl is talented and promises to be very useful in the Lord's work.

During the month of April she wrote to the Puerto Rican office giving her testimony of how she came to make her decision for Christ. In her letter she says:

"I am taking the liberty to write you to express my joy on having studied your magnificent Bible courses and to tell you how much they have helped me to grow in my spiritual life.

"Two years ago I was visiting a Protestant church, but I had not accepted Christ as my Saviour. There I met Rev. Aaron King, director of the Luz y Verdad office here in Sagua la Grande. He spoke to me about the Bible courses that you were offering and I began to study the Life of Christ course. It gave me much spiritual help and created in me a deep interest in finding the true way—the way to Christ. It taught me much of the Bible with which I was not acquainted before. Then I took another course, the Sermon on the Mount. In this course I had the greatest experience of my life and especially in Lesson V, 'How Christians Live in Thought, Word, and Action.' This lesson has brought me to accept Christ as my Saviour.

"The Lord means so much to me and the life in Him is beautiful. I am sure that outside of Him there is no life and I have no words to express how many blessings the Lord has given me and what joy I have in my heart. I cannot explain how different my life is now."

—From the Spanish "Radiograms."

I Know

By C. B. Eavey

I know whom I have believed.
—II Tim. 1:12.

There is much I do not know. All the time I am baffled by ignorance. Though I try to understand, I do not. Continually I seek reasons without finding them.

I do know, though, that I am a sinner. The Bible tells me this, and the fact is painfully evident to me over and over again. I do my best to escape the fact of sin but to no avail. Never can I get away from it.

I know also that there is a God. Everywhere I see His handiwork—on earth, in the clouds of heaven, in the wonders of my own being. From all sides, knowledge of God's existence presses in upon me; I cannot escape it.

I know that God has provided in Jesus Christ a Mediator between Him and myself. I am sinful and utterly unworthy to meet the God who created the world and gave me being. I believe on the name of God's only begotten Son, and so I know that I have eternal life. Baffled by ignorance, conscious of sin, aware that I must someday appear in the presence of a holy God to be judged by Him, I turn to Jesus Christ and find in His atoning merit the answer to all that concerns me.

Wheaton, Ill.

WMSA Weekly Notes

Help!

If this news column is only about 10 per cent as interesting as it should be, it is because only about 10 per cent (or less) of the news-makers are sending in news. We don't make the news—we just edit it. So if you like to read it, then please send it in!

New Officers?

Many groups reorganize in the spring, sometimes for immediate responsibility and sometimes to take office in the fall. Every new officer needs some orientation, some help from the retiring officers. Don't just let her find her way; sit down with her and go over the general outline of her tasks. And by all means put a Handbook into her hand. If you don't have a supply of them, write to your district secretary—or to this office.

A Reprint

Did you read the note from Vada Stutzman, Wellston, Ohio, in the "Our Readers Say" column recently? It belongs in this column too, and we want to quote from it, hoping to plant some fruitful seeds in WMSA minds.

". . . A visit [to any nearby institution] from you may open new fields of service for your WMSA or your own personal project. . . . I stopped to see if there was something our own small WMSA group of 6-8 members could do. They told me there were many avenues of service: Bible classes, visiting with patients, taking those in wheel chairs for a stroll, writing letters for the patients, playing with the children, playing games with the shut-ins, teaching crafts, singing, reading, helping to make scrapbooks, mending and many others. Many are forgotten patients, forgotten or completely neglected by their families and the 'outside' world. . . ."

This is one sort of activity we should all seek out—it promises mutual blessing. It may well be much more meaningful to do things with the needy than just to do for them.

WMSA Office, 1711 Prairie St.
Elkhart, Indiana

RELIEF AND SERVICE

VOLUNTARY SERVICE

Reassignment—Wilbur and Romaine Miller transferred from Immokalee, Fla., to Camp Hebron on June 13 where they will be serving as part of the camp staff.

VS Reunion—The annual VS Reunion of all past, present, and future Lancaster Conference VS-ers is scheduled to be held at Camp Hebron, Route 2, Halifax, Pa., on July 2. Beginning at two o'clock in the afternoon, there will be opportunity for recreation, informal fellowship, and a tour of the camp. Bring lunch for the evening fellowship meal. The evening inspirational meeting is open to everyone. Don Jacobs will be the speaker.

Need Prayer—Sara Weaver, Salem, Ohio, was teaching a Bible school class of young people at the Mathis, Texas, Mennonite Church, and the discussion was on prayer meetings. At the close, she asked if there was anyone in the group who would especially appreciate prayer. One of the girls who has been drifting away from Christian fellowship looked Sara straight in the eye and responded very sincerely, "You know, we all need praying for."

I-W SERVICES

Wichita Peace Churches Buy Peace Film—Brethren, Friends, and Mennonites in Wichita, Kans., have purchased co-operatively a print of the peace film "Alternatives" for local showings in schools, civic clubs, and churches. "Alternatives" is a 24-minute color film showing conscientious objectors at work in various kinds of alternative service; it can be scheduled through the Information Service Office, 1711 Prairie St., Elkhart, Ind.

Recently, Pablo Corranza, a young man from the Mathis, Texas, Mennonite Church, received his I-O classification—the first-known I-O classification of that area. Members there consider this another milestone in their peace witness.

OVERSEAS SERVICE

Haitian Demonstrations—A series of demonstrations against Pote Cole (a co-operative community development of the Haitian and U.S. governments) in Cap Haitien, have been fairly well suppressed by the police, Dr. John M. Bender, Snow Hill, Md., reports. The demonstrations forced withdrawal of many key personnel, and the entire Pote Cole is officially closed for at least 30 days to allow time for reorganization. MCC workers in Grande Riviere have not been forced to close their clinic although public health auxiliaries in other villages were driven from their jobs. The situation continues quite indefinite.

Schmidts Span Continents by Car—John Schmidt, M.D., and his family began their furlough on May 20 and are on their way back to the United States from Paraguay. Mr. and Mrs. Schmidt and their six children plan to drive by car the entire distance from Asuncion, Paraguay, to Newton, Kans., except for 400 miles from Buenaventura, Colombia, to Panama, which will be taken by boat, since the Pan American highway is not complete between these two points. The three-month trip of approximately 9,000 miles by land and 400 by water is expected to terminate in Newton about Aug. 15. On the way, Schmidts plan to visit Mennonite church missions as well as stop at Mennonite setttlements in Bolivia and Mexico.

During the absence of Dr. Schmidt, founder and director of the Paraguay Leprosy Mission near Asuncion, Dr. and Mrs. Arthur Klassen, Winnipeg, Man., will fill in.

Nepal Develops—A six-century leap is being made in Nepal. The quaintness of a fourteenth-century civilization—in government, customs, culture, and work—is giving over to twentieth-century method and influence, particularly because of Nepal's relatively recent exposure to modern machines and ideas, according to Nepal Pax man James Witmer, Salem, Oreg.

Many efforts are combining to bring Nepal into modern existence. Great strides have been made in the development of a democratic government. About a year ago the people participated in the first election the country has known. Instructors had to be sent out to the hills to teach people how to vote.

The majority of the Nepalese live in a small closed-in world with only the benefits of verbal communication. Only a privileged few can read. To remedy this situation the U.S. government has set up a teacher-training program.

(Continued on page 590)

Dr. and Mrs. John Schmidt and their six children are currently en route by car on a three-month drive from their work in Paraguay to Newton, Kans.

MISSION NEWS

A heavy wind and rain storm struck the Christian Hospital at Dhamtari, India, the evening of June 7. Missionary Paul Conrad wrote that the roofs of the veranda and of the boys' room of their house, of the hospital isolation ward, of the graduate hostel, of the laundry shed, and of the garage were blown off, and many trees were uprooted. One of the first things needing to be done after the storm was to supply the patients with dry bedding. Then casualties from the storm arrived at the hospital for treatment. Dr. Conrad had to do sutures by flashlight because of electricity failure. Plans are being made to have repairs done as soon as possible.

There are three new villages in Ghana which have contacted our missionaries and which want us to establish either a school or a church. One village in the Trom-Nyerede district is planning to put up a school and then invite the Mennonites to take it over. In another village, Abokobi, the head teacher and catechist from Okpeh-Trom has been instructing six people for baptism, including the Abokobi chief.

On her day off missionary Lena Graber, Nepal, went along with Dr. Miller to his clinic to give cholera and typhoid injections. They gave 80 inoculations, using vaccine obtained from government health services. The village headman had requested the injections because one case of cholera died in their village recently. After giving injections to everyone coming to the clinic, Lena and the student nurse who accompanied her took a basket and syringe and walked down the street, stopping and giving injections to whoever would consent to one. She says, "I guess we would have looked funny to folks at home, but one has to go to the people if one wants to prevent an epidemic of cholera."

On May 30 Constance Taylor was received into the fellowship of the London Mennonite Centre Chapel.

The pastors and staff members of the Chicago area Mennonite churches met in a farewell fellowship for the Mario Snyder family, who will soon be leaving Chicago and going to Argentina as missionaries.

Pray for the Spirit's leading in Bro. Kulik's contacts with an evangelical church in Laindon Essex, England. He has served there frequently at two different churches. He has now received a call to pastoral work at one of these. There are some problems involved. Pray that he may receive definite assurance in making a decision.

The Don Heiser family will leave Puerto Rico on July 13 for furlough. They will be in Sarasota, Fla., with Bro. Heiser's parents for several weeks, and then spend a month in Manson, Iowa, with her parents before locating more permanently in Goshen, Ind. They can be addressed c/o Elmer Zehr, Manson, Iowa.

Eighty children from the Nakashibetsu kindergarten in Japan had a picnic and outing with 70 of their mothers. The children had worship service, prayer, hymns, and a story. One old grandmother told missionary Lee Kanagy that her grandchild prays to Jesus every night before going to bed. She seemed to be happy that the child knows how to pray and sing. While many fathers and mothers agree that Christianity is a good thing, they nevertheless feel that their religion is one of the many religions in the world; so why change? It is hard at this point to have people see that Christ only is the Way, the Truth, and the Life.

Attendance at the recently begun Mennonite Community Chapel in Chicago was 68 on June 5. Two churches in this community are closing. The pastor of one is encouraging his people to go to the Mennonite church and has an instruction class which he asked the Chapel to take over.

The high light in Ghana in May was a Bible conference at Okpeh-Trom. All of the village teachers and catechists attended and learned more about the Bible. Another means of instructing the church leaders and others is Home Bible Studies. During May the missionaries did 699 HBS mailings and report they have 173 active students.

Forty overseas missionary appointments were made at the 54th annual meeting of the Mennonite Board of Missions and Charities. First term appointments are as follows: Earl and Genevieve Schwartzentruber, South America; Allen and Irene Martin, Brazil; Cecil and Margaret Ashley, Brazil; Mario and Barbara Snyder, Argentina; Moses and Ada Beachy, Puerto Rico; Paul and Margaret Wyse, Puerto Rico; Marian Hostetler, Algeria; L. L. and Betty Lehman (short term), India; and Marvin and Neta Faye Yoder, Japan.

Reappointments were Peter and Alice Sawatsky, Brazil; William and Beatrice Hallman, Argentina; Lester and Alta Hershey, Puerto Rico; Royal and Ohlena Snyder, Puerto Rico; Anna Kay Massanari, Puerto Rico; Marjorie Shantz, Puerto Rico; S. Jay and Ida Hostetler, Ghana; John and Eileen Coffman, England; Florence Nafziger, India; Jonathan and Fyrne Yoder, India; Joe and Emma Richards, Japan; and Eugene and Louella Blosser, Japan.

The following home missionaries were reappointed: Paul and Lois King, Bethel Mennonite Church, Chicago, Ill.; Menno Ebersol, principal, Bethel Springs School, Culp, Ark.; Stanley and Arlie Weaver, Black Mountain Mission, Chinle, Ariz.; Mark and Pauline Lehman, Rehoboth Mennonite Church, St. Anne, Ill.; Laurence Horst, director, Mennonite Community Chapel, Chicago, Ill.; Weldon and Lorene Martin, Corpus Christi Mennonite Witness, Texas; Victor and Mercedes Ovando, Spanish Mennonite Church, Defiance, Ohio; John and Ruth Hostetter and Lester Stoltzfus (part time), House of Friendship, Bronx, N.Y.; Vern and Helen Miller, Lee Heights Mennonite Church, Cleveland, Ohio; Richard and Luella Fahndrich, Mennonite Witness, Pico Rivera, Calif.; Hubert and Iune Swartzentruber, Bethesda Mennonite Church, St. Louis, Mo.; Don and Marilyn Brenneman, Second Mennonite Church, Chicago, Ill.; LeRoy and Irene Bechler, Ninth Street Mennonite Church, Saginaw, Mich.; Melvin and Lois Leidig, East Side Mennonite Church, Saginaw, Mich.; Ross and Shirley Goodall, First Hebrew Christian Church, Tampa, Fla., and Ontario Hebrew Mission Director; Elvin Horst, Spanish Colporteur; Tobe and Esther Schmucker, Hope Rescue Mission, South Bend, Ind.

The following Health and Welfare appointments were made at the Mennonite Board of Missions and Charities annual meeting: Paul Oswald, superintendent, Froh Brothers Homestead, Sturgis, Mich.; Earl Greaser, superintendent, Mennonite Home, Eureka, Ill.; A. L. Troyer, superintendent, Sunset Home, Geneva, Nebr.; Aaron Peachey, superintendent, Mennonite Home, Rittman, Ohio; Glen Yoder, executive director, Kansas City Children's Home; Jake Birkey, superintendent, Kansas City Children's Home; Allen Ebersole, director, Adriel School, West Liberty, Ohio; Roy Engler, superintendent, Sunshine Children's Home, Maumee, Ohio (new appointment); Marie Naffziger, administrator, Kiowa County Memorial Hospital, Greensburg, Kans.; Gene Kanagy, administrator, Lebanon Community Hospital, Lebanon, Oreg.; Mervin Nafziger, administrator, Mennonite Hospital, Aibonito, Puerto Rico; Lake Birky, administrator, Mennonite Hospital, La Junta, Colo.; Victor Esch, administrator, Pioneers Memorial Hospital, Rocky Ford, Colo.; Samuel Janzen, consulting administrator for Pitkin County Hospital, Aspen, Colo., and administrator of Valley View Hospital and Mountain View Nursing Home, Glenwood Springs, Colo.; Glenn Martin, chaplain, Colorado Medical Center, Denver, Colo.

John H. Mosemann was re-elected as president of the Mennonite Board of Missions and Charities. Elected to the Executive Committee of the Board were Earl Buckwalter, Hesston, Kans.; Jacob Clemens, Lansdale, Pa.; and J. B. Martin, Waterloo, Ont. Elected as members at large of the Board were Norman Derstine, Harrisonburg, Va.; Roy Koch, West Liberty, Ohio; Richard Detweiler, Perkasie, Pa.; J. B. Martin, Waterloo, Ont; John H. Mosemann, Goshen, Ind.; Linford Hackman, Carstairs, Alta.; Roy Roth, Logsden, Oreg.; and Milo Kauffman, Hesston, Kans. Elected to the Personnel Committee of the Board were Don Augsburger, Harrisonburg, Va.; B. Charles Hostetter, Harrisonburg, Va.; John E. Lapp, Lansdale, Pa.; Paul Mininger, Goshen, Ind.; and Harold Zehr, Roanoke, Ill.

Total offerings at the annual Mission Board Meeting amounted to $10,960.98.

A total of 5,000 persons attended the first city-wide evangelistic campaign to be held in Italy. The location was Naples. The evangelist was an Italian professor, assisted by students from the newly formed Italian Bible Institute. Over 40 professed faith in Christ. Although opposition from the authorities made it necessary to hold the final meetings in a smaller auditorium, the Spirit of God was present to convict and convert. As a result of this series, several groups are hoping to launch similar campaigns in other parts of Italy. *Pray that they may be wonderfully used of God.*—Missionary Mandate.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Seventh Avenue Mennonite Church is the new name of the former Harlem Mennonite Church at 2526 Seventh Ave., New York City. Following an enlargement and remodeling of the building, services will again be resumed the beginning of July.

Bro. C. M. Helmick, Elkhart, Ind., preached at the Mennonite Community Chapel in Chicago on June 19.

An illustrated message on the work of the Congo Inland Mission was given at Flanagan, Ill., on June 8 by Bro. Lotus Troyer.

Farewell services for Sister Phebe Yoder, who is leaving again for service in Tanganyika, were held at Lititz, Pa., on June 12.

Communion services with six men of Missouri State Prison participating were held on June 9 by the brethren David Hathaway and Daniel Kauffman. One backslidden man was reclaimed in the service.

Bro. Leonard Schmucker, Manistique, Mich., preached at Beech, Louisville, Ohio, on June 12.

Sister Christine Weaver, former missionary in China, received a Ph. D. degree from the State University of Iowa. She is working this summer at Elkhart General Hospital.

Dedication services and open house were held at the Franconia Mission of Mercy near Harleysville, Pa., on June 12. Speakers were Addison Raws and Abner Stoltzfus.

The Messiah College Octet, Grantham, Pa., gave a program at Mission, Kans., on June 19.

Bro. Ivan R. Lind, Milford, Nebr., served as a counselor in the Denver Youth Camp at Rocky Mountain Mennonite Camp, June 14-25.

Bro. Wayne North, Vineland, Ont., spoke in a summer Bible school workshop held at the Grayton, Ont., Pentecostal Church.

Ordination services were held at Central, Archbold, Ohio, on June 12. Charles Gautsche and Dale Wyse were ordained to the ministry to assist Bro. Jesse Short in the work at Central. Bro. Walter Stuckey was in charge of the services, assisted by E. B. Frey, Roy Sauder, Jesse Short, and Harold Bauman, who preached the sermon. The brethren were chosen by vote of the congregation. In the near future Central is opening a new place of worship, about twelve miles to the northeast.

Bro. Eugene Blosser, Japan, preached at First Mennonite, Johnstown, Pa., on June 14, and at Sugar Creek, Wayland, Iowa, on June 26.

Bro. Wesley E. Jantz, pastor at Roanoke, Eureka, Ill., exchanged pulpits the evening of June 5 with General Conference Mennonite pastor Joseph Atherton, Congerville, Ill.

Bro. Wilbert Shenk, recently returned from Java, spoke at Zion, Hubbard, Oreg., on June 12.

Bro. Ira. E. Miller, Harrisonburg, Va., preached on June 12 at Steelton, Pa., where he was formerly pastor.

Bro. George Kauffman, Lebanon, Oreg., preached at Bloomfield, Mont., on June 19 as Bro. Elmer Borntrager, pastor there, was celebrating the twenty-fifth anniversary of his ordination.

Missionary speakers at Bloomfield, Mont., on June 12 were Earl and Selma Gripp from the Sudanese Republic.

A Mennonite Disaster Service Unit has been organized by eleven Mennonite churches in eastern Montana.

Bro. J. C. Wenger, Goshen, Ind., gave the first of three lessons on "Biblical Principles of Separation" at Tedrow, Wauseon, Ohio, on June 12.

Bro. Willis A. Nisly, Hutchinson, Kans., was ordained to the ministry at the Plainview Conservative Mennonite Church on June 12. Bro. Morris Swartzendruber officiated, assisted by Bro. Val Headings.

Bro. Alvin Kauffman, Crystal Springs, Kans., was visiting speaker at the annual Gulf States Inspirational Conference held at Gulfport, Miss., June 3-5.

Sister Florence Nafziger, India, spoke at Cheraw, Colo., on June 8.

Bro. Lawrence Klippenstein is serving as assistant pastor at Yellow Creek, Goshen, Ind.

Bro. Eugene Herr, MYF Field Secretary, spoke in the Youth Camp at Twin Rocks on the Oregon coast, June 17-19.

Bro. Nevin Horst and wife, of Ethiopia, were missionary speakers at Baden, Ont., on June 24.

Samuel Burkhard of the University of Arizona, a former member at Roselawn, Nebr., spoke at Hesston, Kans., on the evening of June 12, on his trip behind the Iron Curtain.

Bro. Tom Yoder of the Hesston College faculty is attending school this summer at Bradley University, Peoria, Ill.

A Virginia congregation going on the every-home subscription plan has sent in addresses of seventeen families. Only four of these have previously been subscribers to the GOSPEL HERALD.

Sunday morning services at Hesston, Kans., will begin during the summer at 9:00 a.m. This early hour, common in the East, is not common in the West.

Bro. John R. Martin, Elkhart, Ind., was the principal speaker in the Indiana-Michigan MYF Retreat at Camp Amigo, Perrin Lakes, Sturgis, Mich., June 24-26.

Bro. Lawrence Greaser, who has just been reappointed to missionary work in Puerto Rico, spoke at Fisher, Ill., on June 5 and at Roanoke, Ill., on June 12.

Bro. Omar Eby, who has just returned from a three-year assignment in Somalia, spoke at Park View, Harrisonburg, Va., on June 22.

Bro. Melvin Hamilton has resigned from the pastorate at Cazenovia, Ill., to accept a call to West Sterling, Ill.

The Ontario Mennonite Conference has expressed willingness to cover the travel costs of one overseas delegate to the 1962 Mennonite World Conference.

Announcements

A minister will be ordained, the Lord willing, at St. Agatha, Ont., on July 10.

Farewell services for the George T. Miller family, who will be leaving for Honduras on July 11, at East Chestnut Street, Lancaster, Pa., Sunday evening, July 10.

Change of address: Fred D. Hostetler from Benton, Ohio, to Star Route, Millersburg, Ohio. Phone: Millersburg 401-S. **George T. Miller** from Bally, Pa., to Trujillo, Honduras, Central America. **George R. Brunk** from Newport News, Va., to Route 5, Harrisonburg, Va. **Stanley Smucker** from Goshen, Ind., to Route 2, Box 280-B, Swanton, Ohio. **John David Zehr** from Goshen College to Route 3, Box 216, Goshen, Ind. **Lloyd Fisher** from Albany, Oreg., to Mennonite Central Committee, Casilla de Correo 166, Asuncion, Paraguay, S. America.

Urie Bender, Scottdale, Pa., instructor in district young people's Bible camp at Cushing, Minn., July 18-22.

Simeon Hurst, Tanganyika, at Steelton, Pa., July 3.

Speakers in the centennial services at Flanagan, Ill., July 30, 31: Joe Davis, J. D. Hartzler, Earl Salzman, N. N. Roesch[illegible], Richard Yordy, Lotus Troyer, Charles Zimmerman, and A. C. Good.

A Mennonite librarians' meeting is being called in the church-wide Sunday School Convention for all who have had, or are receiving, professional library training and/or experience, in the interests of possibly forming a Mennonite Librarians' Association or Fellowship. The time is 6:00 p.m., at Goshen College. All interested persons are welcome. For information inquire of Ruth C. Roth, 547 North Main Street, Morton, Ill.

John S. Hess, Lititz, Pa., at East Hanover, Palmyra, Pa., July 10 and at Tower City, July 24.

Nelson E. Kauffman, Elkhart, Ind., in annual meeting at Fisher, Ill., July 3, 4.

Clarence Ropp, Normal, Ill., in men's fellowship at Metamora, Ill., June 30.

W. L. Howse, Nashville, Tenn., will speak in the opening service of the Mennonite Sunday School Convention at Goshen, Ind., the evening of Aug. 4. Sessions continue until Sunday evening. Friday and Saturday forenoon there are fourteen age-level institutes. Friday afternoon there are twenty workshops for various areas of interest, and on Saturday afternoon thirty more workshops. Something for every Sunday-school interest. Watch for fuller program in July 19 issue.

Bible instruction meeting at Old Road, Gap, Pa., with Wilmer Eby and Willard Shoup as instructors, July 2, 3.

Evangelistic Meetings

Tent meetings will be held at the Highland Retreat in West Virginia, July 3-17, with district pastors as speakers.

Stanley C. Shenk. Souderton, Pa., at La Junta, Colo., June 22-29. **Nelson E. Kauffman,** Elkhart, Ind., at Martins Creek, Millersburg, Ohio, June 19-26.

Location of the tent for the Augsburger Evangelistic Campaign, July 3-17, is four miles north of Kalona, Iowa.

Calendar

Allegheny Mission Board, Masontown, Pa., July 8, 9.
Alberta-Saskatchewan Conference, Didsbury, Alta., July 16-19.
Virginia Conference, Waynesboro, Va., July 28-29.
Allegheny Conference, Allensville, Pa., July 29, 30.

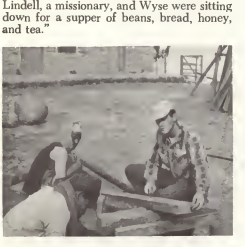
RELIEF AND SERVICE

(Continued from page 587)

Machines are being introduced to expedite industry and transportation. Ten years ago the only means of transportation, even around the capital city of Kalkimando, was walking. Now roads and airstrips are being built. In the flat land along the southern border tractors are taking the place of the shovel and hoe.

Several months ago James traveling on foot, visited Pax man Dean Wyse, Archbold, Ohio, in a mountain outpost station 90 miles from Katmandu. He recalls:

"On the fifth day I laboriously climbed up the last hill which lifted me from the river valley to the Gorkha Station 4,000 feet above. I was surprised to be recognized by the folk along the trail as Dean sahib ko Sate (Mr. Dean's friend). I arrived at the top of Liglig Mountain just at dusk, as Mr. Lindell, a missionary, and Wyse were sitting down for a supper of beans, bread, honey, and tea."



Pax man Dean Wyse, Archbold, Ohio, is part of a construction unit in Nepal.

Wyse and his crew of 30 to 40 Nepalese helpers have built a school, a dispensary, a place for patients to stay overnight or for extended treatment, and living quarters for staff. Now they are working on a building for an agriculture program.

Pax men Kenneth Stichter, Bremen, Ind., and Harvey Kehl, New Dundee, Ont., serve in Tansen. This hospital project is nearing completion. Pax men have a modern shop with power tools to work in. Nepalese are not familiar with mechanized equipment; to have them operate these machines would not only be expensive but also disastrous.

At Shanta Bhawan Hospital, Pax men Paul Clemens, Lansdale, Pa., and James Miller, Uniontown, Ohio, have begun work on a 105-foot extension to the outpatient department of the hospital. They hope to finish it before the monsoon season.

Witmer concludes, "For two and a half years I have served in Nepal Pax. One of my greatest joys is being a part of a team whose purpose is to serve not for personal profits but for the benefit of humanity and in the name of Christ, witnessing His love. The church has been a most significant development of recent years. Not long ago the church of Christ in Nepal did not exist; the Christian Church was outlawed by the laws of the land. Even today, there is opposition to the small group of believers. This group needs our prayers and support."

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

He Leadeth Me, by Dr. V. Raymond Edman; Scripture Press; 1959; 87 pp.; $1.50.

This book from the heart, life, and pen of a personal friend, Dr. V. Raymond Edman, the well-known president of Wheaton College, Wheaton, Ill., is a devotional book worthy of a place in the library of any minister, or on the book table of any Christian.

The arrangement of the 13 chapters is in alliteration style, beginning with L's, such as Landmark, Launch Out, Leader, Learner, Legacy, Lesson, Liberty, Light, and Long Enough. The chief objective of the book is for inspiration, guidance, refreshment, and restoration; that is, to keep the "fires burning" in the soul; also, to rekindle the "smoking flax" and reinforce the "bruised reed." It will enrich the inner life with its excellent imagery.

The writer, a devout student and expositor of the Word of God, is well qualified to write, through his own deeply spiritual life and his wide observation. The book abounds with wisely selected illustrations from everyday life.—C. F. Derstine.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Aschliman, John H. and Kathryn (Allomong), Goshen, Ind., fourth child, second daughter, Laura Ann, June 7, 1960.

Borntrager, Lee Roy and Pauline (Kaufman), Goshen, Ind., first child, Doyle Alan, March 11, 1960.

Brubaker, Mark C. and Doris (Zook), Upland, Calif., first child, Kathleen Joy, May 17, 1960.

Brunk, Wilson and Maryann (Mosteller), Lewisburg, Pa., third child, first son, Nathan Wilson, Feb. 19, 1960.

Derstine, Lee and Annetta (Heebner), Telford, Pa., first child, Cynthia Ann, May 11, 1960.

Diem, Robert and Lois (Carpenter), Bareville, Pa., first child, Linda Kay, May 29, 1960.

Eigsti, Mervin and Ardith (Wagler), Denver, Colo., fourth child, third son, Bradley Kent, June 1, 1960.

Gehman, Ivan and Ruth (Newcomer), Springville, Ala., first child, Ruthann, June 12, 1960.

Hershberger, Floyd and Barbara (Miller), Lapaz, Ind., second son, Robert Mark, May 17, 1960.

Horst, Paul and Edith (Good), Rittman, Ohio, first child, Milton Paul, May 17, 1960.

Hurst, Luke R. and Pearl (Mast), Harrisonburg, Va., second child, first son, Luke Mast, May 1, 1960.

Kauffmann, Weldon and Marilyn (Good), Hopedale, Ill., third child, first daughter, Sonja Jo, June 3, 1960.

King, Fred and Marjorie (Yoder), West Liberty, Ohio, second son, Philip Lee, May 7, 1960.

Landis, Larry and Janice (Landis), Morristown, N.J., first child, Michael Lawrence, May 4, 1960.

Lichti, Leonard and Opal (Roth), Hesston, Kans., seventh child, third daughter, Jan Marie, June 9, 1960.

Martin, Nelson and Wilma (Augsburger), St. Clairsville, Ohio, third daughter, Karen Louise, May 21, 1960.

Miller, Wayne M. and Leabell (Troyer), La Junta, Colo., third child, second son, Jonathan Dale, May 11, 1960.

Nafziger, Lloyd and Eunice (Yoder), Hopedale, Ill., fourth child, second daughter, Gail Ann, June 7, 1960.

Neuenschwander, Wilfred J. and Verda (Nussbaum), Dalton, Ohio, seventh child, fifth son, Wain Jay, April 23, 1960.

Petersheim, Emanuel and Mary Edna (Kinsinger), Huntsburg, Ohio, second child, first son, Kevin E., June 3, 1960.

Ranck, Harold J. and Ellen Mae (Smoker), Gordonville, Pa., third child, first son, J. Elvin, June 7, 1960.

Ranck, R. Glenn and Erla (Heller), Philadelphia, Pa., fourth living child, third son, James Arden, May 27, 1960.

Rittgers, Philip and Ruth (Lederach), Detroit, Mich., first child, Philip Bruce Lederach, May 22, 1960.

Shaiebly, James and Doris (Mylin), Lancaster, Pa., first child, Ronald Lee, June 2, 1960.

Smoker, Wilmer and Ruth (Smoker), Atglen, Pa., fifth child, third daughter, Gladys Ranee, May 26, 1960.

Wilmert, Eldon and Joan (Litwiller), Delavan, Ill., first child, Marti Jean, June 3, 1960.

Yaury, Oliver and Miriam (Swartzendruber), Parnell, Iowa, fourth child, third son, Gordon James, June 4, 1960.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Amstutz—Stoltzfus.—Kenneth Amstutz, Kidron, Ohio, and Mary Yvonne Stoltzfus, Fremont, Texas, by Roman Stutzman at the Kansas City Mennonite Fellowship, May 20, 1960.

Bontrager—Yoder.—Wilbur Bontrager, Middlebury, Ind., Clinton Frame cong., and Rosalie Yoder, New Paris, Ind., North Goshen cong., by Russell Krabill at the home of the groom, May 24, 1960.

Bowman — Denlinger. — Robert T. Bowman, Lancaster, Pa., New Danville cong., and Thelma E. Denlinger, Paradise (Pa.) cong., by Clair B. Eby at the home of the bride, June 11, 1960.

Gerlach—Lehman.—Richard R. Gerlach, Columbia, Pa., Masonville cong., and Betty Marie Lehman, Lancaster, Pa., East Petersburg cong., by Amos S. Horst at the East Petersburg Church, June 11, 1960.

Hershey—Garber. — John L. Hershey, East Petersburg (Pa.) cong., and Phoebe Ruth Garber, Burton (Ohio) cong., by John F. Garber, father of the bride, at the Burton Church, June 11, 1960.

Hess—Rutt.—Elvin S. Hess, Lancaster, Pa., Mountville cong., and Miriam B. Rutt, Elizabethtown, Pa., Bossler cong., by Maurice W. Landis at the Church of the Brethren, June 4, 1960.

Kulp—Zimmerman.—Samuel N. Kulp, Narvon, Pa., and Ada Joyce Zimmerman, East Earl, Pa., both of the Bowmansville cong., by Howard Z. Good at his home, June 11, 1960.

Miller—Hershberger.—Christy Jay Miller, Shipshewana, Ind., and Ruby Hershberger, Goshen, Ind., both of the North Goshen cong., by Russell Krabill at the church, June 5, 1960.

Miller—Troyer.—Harley Jay Miller, Middlebury, Ind., and Clarissa Rae Troyer, Goshen, Ind., East Goshen cong., by S. C. Yoder at the Goshen College Chapel, June 4, 1960.

Nussbaum—Gerber.—James Nussbaum, Apple Creek, Ohio, and Dolores Gerber, Kidron, Ohio, both of the Kidron cong., by Reuben Hofstetter at the church, June 11, 1960.

Oberholtzer—Good.—James W. Oberholtzer, Reinholds, Pa., Blainsport cong., and Jeanette B. Good, Denver, Pa., Bowmansville cong., by Howard Z. Good at the Bowmansville Church, June 11, 1960.

Plett—Watt.—Cornelius Plett and Romona Watt, both of Duchess, Alta., by Dan Schlabach at the Duchess Church, May 29, 1960.

Schrock—Bender. — Perry Schrock, Lebanon,

Oreg., Plainview cong., and Audrey Kenagy Bender, Hubbard, Oreg., Zion cong., by John M. Lederach at the Zion parsonage, June 11, 1960.

Tweed—Stauffer.—Richard D. Tweed, Lancaster, Pa., Rohrerstown cong., and Dorothy W. Stauffer, Lititz, Pa., Landis Valley cong., by Amos S. Horst at the home of the bride, June 12, 1960.

Wenger—Miller.—Robert B. Wenger, Ephrata, Pa., Metzler cong., and Lena Miller, Orrville, Ohio, Bethel cong., by Urbane Peachey at the Kidron Church, June 10, 1960.

Yoder—Kauffman.—Ernest Tobe Yoder, Sheridan (Oreg.) cong., and Joyce Eileen Kauffman, Hubbard, Oreg., Zion cong., by John M. Lederach at the Zion Church, June 10, 1960.

Yoder—Miller.—Melvin H. Yoder and Orpha Miller, both of Hutchinson, Kans., Plainview C.M. cong., by Valentine Headings at the church, June 5, 1960.

Anniversaries

Augustine. Simon S. Augustine and Barbara Roth were married near Oberlin, Kans., May 30, 1900, by the late Bishop Joseph Schlegel of Milford, Nebr. They moved to Shickley, Nebr., in 1902, where they became members of the Salem Mennonite Church. In 1908 they bought a little farm near Martland, Nebr., where they farmed until 1928, when they moved to Shickley. He worked in a cream station until 1956, when, on account of Barbara's health, they moved to Spartansburg, Pa. They now live with their daughter, Mrs. Joe Troyer. They have one adopted son, John, Spartansburg, and three daughters: Mabel—Mrs. Will Stoltzfus, Corry, Pa.; Tillie—Mrs. John Saltzman, Shickley, Nebr.; and Clara—Mrs. J. A. Troyer, with whom they are living. They are now members of the Brinton Run Church. He will be 82 years old in June and she will be 80 in July.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Allison, Gloria Lorraine, daughter of Mr. and Mrs. William Allison, was born Sept. 18, 1952; died at Parsons, Kans., May 27, 1960, after an illness of one day; aged 7 y. 8 m. 9 d. Besides her parents and one brother of Winfield, Kans., she is survived by her grandparents (Mr. and Mrs. M. D. Allison and Mr. and Mrs. Joseph Paul, all of Kansas City, Kans.). Funeral services were held at the Argentine Church, in charge of Glen Yoder and R. P. Horst; interment in Maple Hill Cemetery.

Beachey, Joel C., son of Daniel J. and Catherine M. (Kauffman) Beachey, was born Aug. 10, 1888, at Arthur, Ill.; died of a heart attack June 6, 1960, at St. Mary's Hospital, Decatur, Ill.; aged 71 y. 9 m. 27 d. On April 18, 1909, he was married to Lizzie S. Gingrich, who died July 4, 1926. Surviving are 12 children (Sarah ann—Mrs. Walter Schrock, Arthur; Alvan J., Millersburg, Ind.; Katie—Mrs. Vernon Stutzman, Arthur; Verna—Mrs. Levi Kauffman, Tuscola; Fannie—Mrs. Toby Mast, Loxahatchee, Fla.; and Beachey, and Clara—Mrs. Levi Schrock, all of Arthur; Mary—Mrs. Henry Diener, Harrisonburg, Va.; Lizzieann—Mrs. Lewis Miller, Arthur; Jacob J., Mattoon, Ill.; Elmer J., Neoga, Ill.; and Lewis J., Decatur, Ill.), 46 grandchildren, 13 great-grandchildren, and one brother (Jacob D., Arthur). He was a member of the Arthur Church, where funeral services were held June 8, in charge of Richard Yordy; interment in Otto Cemetery.

Bontrager, Ida J., daughter of Daniel and Mary (Yoder) Schrock, was born May 4, 1886, in Elkhart Co., Ind.; died after a lingering illness, at the Lagrange County Hospital, May 19, 1960; aged 74 y. 15 d. On Aug. 24, 1929, she was married to Harvey S. Bontrager, who died April 8, 1956. Surviving are 2 stepdaughters (Millie—Mrs. Amos Culp and Ida—Mrs. John Everest, both of Goshen, Ind.), 2 brothers (Grant, Ligonier, and Jacob, Shipshewana), and one sister (Mrs. Rollin Mishler, Middlebury, Ind.). She was a member of the Shore Church, where funeral services were held May 21, in charge of Homer Miller and Perry Martin.

Brandt, Amanda, daughter of Aaron and Catherine (Rohrer) Yoder, died May 18, 1960, at the home of her daughter (Mrs. Hulda Kaser, Sugarcreek, Ohio); aged 91 y. Surviving, besides her daughter, are a brother (Fred A., Louisville, Ohio), one sister (Saloma Yoder, Millersburg), 5 grandchildren, 16 great-grandchildren, and 3 great-great-grandchildren. She was a member of the First Mennonite Church, Louisville, Ohio, where funeral services were held May 20, in charge of Harold Thiessen; burial in Bunker Hill Cemetery.

Detweiler, Howard Landis, son of Tyson and Sallie (Landis) Detweiler, was born Feb. 15, 1890, in Franconia Twp., Pa.; died of a cerebral hemorrhage May 18, 1960, at Souderton, Pa.; aged 70 y. 3 m. 5 d. On Oct. 15, 1910, he was married to Katie Freed, who survives. Also surviving are 12 children (Erwin, Harleysville, Pa.; Oswin, Souderton, Pa.; Enos, Perkasie, Pa.; Tyson, Bristol, Pa.; Emma, Anaheim, Calif.; Sallie—Mrs. John F. Detweiler, Harleysville; Hannah—Mrs. Willis Landis, Souderton; Martha, at home; Vincent, Sellersville, Pa.; Jay, Norristown, Pa.; Paul, Riegelsville, Pa.; and Raymond, Lansdale, Pa.) and 6 brothers and sisters (Clayton and Henry, Telford, Pa.; Tyson, Earlington, Pa.; Nathaniel, Harleysville; Ellis and Sallie—Mrs. Raymond Kolb, Souderton). He was a member of the Plains Church, Lansdale, Pa., where funeral services were held May 22, in charge of Wayne N. Kratz, John E. Lapp, and J. C. Clemens.

Dixon, Jasper, son of John Chapel Dixon, was born in January, 1873; died, after an illness of 5 months, May 8, 1960; aged 87 y. 4 m. His wife, Media Haveard, and 2 brothers preceded him in death. Surviving are 2 sisters (Mrs. Callie Day, Florala, Ala.; and Mrs. Fannie Nelson, Berrydale, Fla.) and one brother (Lee, McClellan, Fla.). In the early 1940's he gave his heart to the Lord and was received into the church fellowship by Earl Mosemann, who was in evangelistic itinerary work at the time. Jasper was the first baptized Mennonite member in the Brewton, Ala., area, and was very faithful in attending services. Funeral services were held at the Pine Grove Baptist Church, Berrydale, in charge of Bro. Batey from Florala, Paul Shelly, and Richard Kling.

Eash, Anna, daughter of Josiah and Rachel (Eash) Blough, was born March 5, 1886, in Conemaugh Twp., Somerset Co., Pa.; died June 8, 1960, at the Memorial Hospital, Johnstown, Pa.; aged 74 y. 3 m. 3 d. She was married to Jonathan Eash, who died in June, 1955. Surviving are 9 children (Clarence S., Philadelphia, Pa.; Harry W., Lambertsville, Pa.; Leroy K., Hollsopple, Pa.; Dorsey, Mrs. Beulah Hershberger, and Mrs. Linnie Lehman, Johnstown; Elmer J., Hollsopple; Mrs. Thelma Thomas, Twinsburg, Ohio; and Olin Paul, Bedford, Pa.), 49 grandchildren, 28 great-grandchildren, 3 sisters, and one brother. She was a member of the Kaufman Church. Funeral services were held at the Blough Church, June 11, in charge of Harry Y. Shetler and Irvin M. Holsopple; interment in Blough Cemetery.

Ebersole, Roy A., son of Mr. and Mrs. Jacob Ebersole, was born Aug. 29, 1885, at Ayr, Nebr.; died of chronic nephritis June 10, 1960, at the Halstead (Kans.) Hospital; aged 74 y. 9 m. 12 d. On June 23, 1912, at Peabody, Kans., he was married to Bessie Brenneman, who survives. Also surviving are one daughter and one son (Ethel—Mrs. Ivan R. Lind, Milford, Nebr.; and Lester O., Phoenix, Ariz.), 7 grandchildren, 2 brothers (Edwin, Elkhart, Ind.; and Reuben, Buhl, Idaho), and one sister (Anna Ebersole, La Junta, Colo.). He was custodian of the Hesston Mennonite Church and formerly a painter. He was a member of the Hesston Church, where funeral services were held June 13, in charge of Peter B. Wiebe, assisted by P. A. Friesen; interment in Hesston Cemetery.

Eichorn, Edwin L., son of Lewis W. and Ida (Troyer) Eichorn, was born Oct. 2, 1923, at Clarence, N.Y.; died of cancer June 2, 1960, at the Borgess Hospital, Kalamazoo, Mich.; aged 36 y. 8 m. On March 16, 1947, he was married to Elma Yoder, who survives. Occupation: farmer. Surviving are 3 children (Barbara Jean, Galen Ray, and Lewis Dean, all at home), his parents, 4 sisters (Esther—Mrs. Marcus Carpenter, Burr Oak, Mich.; Wilma—Mrs. Leonard Beck, Archbold, Ohio; Pauline—Mrs. Henry Schwartz, Centerville, Mich.; and Faye, Burr Oak), and 4 brothers (Arthur Earl, Sturgis, Mich.; Floyd, Three Rivers, Mich.; and Carl and Paul, Burr Oak). He was a member of the Locust Grove Church, where funeral services were held June 5, in charge of Orvin H. Hooley and Amsa Kauffman; interment in Findley Cemetery.

ITEMS AND COMMENTS

BY THE EDITOR

More than 15,000,000 vacationers in America's national parks are expected to worship in nature's "open-air cathedrals" this summer under a program sponsored by a unit of the National Council of Churches. One hundred and forty-two men and women will provide pastoral services while spending the summer in the parks as desk clerks, waitresses, bellhops, filling-station attendants, and the like. They will represent 40 colleges and 35 theological seminaries in 40 states. This is the ninth year of this ministry in co-operation with the National Park Service.

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Radio Moscow hinted that the Soviet Union may adopt a new calendar that could possibly start with the Bolshevik Revolution, 1917. The broadcast said many communists object to the present world calendar because of its close connections with Christianity and its origins, particularly the fact that it begins with the birth of Christ. "Communism was born in the October revolution, which makes that date more suitable as marking the beginning of a new era in the world."

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The new nineteen-story block-square interchurch center at 475 Riverside Drive in New York City was formally dedicated on May 29. The building now nearly completed accommodates 31 church and church-related organizations including the National Council of Churches.

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Swedish Pentecostals are expected to hand over the administration of their mission in the Belgian Congo to native congregations when the colony achieves independ-

ence June 30. The Swedish Free Mission numbers more than 40,000 members; some 42,000 students are enrolled in its mission schools. Earlier this year the Mission Covenant Church of Sweden offered independence to its Congo congregations and decided to devolve all its property there to the Church of Christ.

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"God forbid that the time should come when our church buildings would become chancelized, sermons intellectualized, music sterilized, services ritualized, evangelism paralyzed, missions penalized, and the sinfulness of sin minimized," says J. Ralph Grant, pastor of the First Baptist Church, Lubbock, Texas.

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The retiring president-general of the Methodist Church in Australasia blamed both East and West for the wrecked summit conference in Paris and warned that its failure could lead to another arms race and world war. "We cannot trust the leaders of the armed forces of Russia and America," he told the delegates of the church's general conference. "They may act precipitately. The armament firms of America are as dangerous to human freedom and peace as the communists in any land," he asserted.

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Israel's Ministry of Commerce and Industry granted, after some hesitation, the usual export premium to a local press in Jerusalem which printed a new Hebrew-language Bible edition for the British and Foreign Bible Society. The premium is a government incentive to encourage export trade by Israeli manufactures. It was granted although some of the Bibles, including 12,000 complete Bibles and 2,000 copies of the New Testament, may find their way into the local market or to Jews abroad.

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Merger of the American Unitarian Association and the Universalist Church of America, in the making for more than a century, was approved overwhelmingly by delegates from the two bodies at concurrent but separate meetings held recently in Boston. To be known as the Unitarian-Universalist Association, with some 200,000 members, the new body will become effective May, 1961. One speaker said that this new group is "taking its place beside the big three religious groups on this continent, Catholics, Protestants, and Jews, with none of whom it is at present theologically compatible and into whose creedal categories it cannot fit."

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The Minnesota conference of the Evangelical United Brethren Church says it is concerned over the possibility that the United States might strike the first blow of a nuclear war should its military leaders be reasonably certain that the nation was about to be attacked. "As Christians we have a deep revulsion at any kind of killing, but doubly so against the whole philosophy of 'pre-emptive' warfare," said a resolution adopted by the conference.

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The United States and Mexico will issue identical commemorative postage stamps on Sept. 16 to honor the 150th anniversary of Mexican independence and to call attention to more than a century of peace between the two countries. It is the first time the United States has issued a stamp honoring the independence of another nation, and the first time Mexico and the United States have cooperated to issue simultaneous commemorative stamps of the same design.

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Mrs. Charles E. Cowman, author of **Streams in the Desert** and cofounder of the Oriental Missionary Society, recently died at the age of 90.

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Vice-President Nixon told the Religious Advisory Council to the President's Committee on Government Contracts that religious leaders are in an excellent position to help break down the barriers of bigotry in the field of employment.

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Protests from labor unions, objecting to the use of conscientious objectors for work in Pennsylvania's park and forest system in lieu of military service, were brushed aside by the Department of Forests and Waters. The department secretary said the work to be handled by the CO's would otherwise not be done at all.

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Public indifference over the spread of pornography is at a point "where matters threaten to get completely out of hand," according to the head of the House subcommittee on postal operations. Speaking to the Catholic Press Association, she said, "It is an absurdity to interpret freedom of the press and freedom of speech, or any other freedom or right, as equated with unrestrained license."

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Pennsylvania's Catholic governor, David L. Lawrence, was recently received in audience by Pope John. It is reported that the conversation was on world affairs in general, with no mention of United States politics.

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The chairman and general secretary of the Presbyterians' Commission on Ecumenical Mission and Relations have asked the Woolworth Company to "establish a clear policy of nonsegregation at its lunch counters."

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LIFE

The Commission owns about $100,000 worth of shares of Woolworth stock and is probably concerned about the influence of this chain of stores on the progress of desegregation in the country.

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Churches in Hungary have been warned to stop showing "unlicensed" films on Biblical subjects, reports the National Catholic Welfare Conference. The source of information is newspaper reports reaching Vienna from Budapest.

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Catholics and Protestants combined efforts to build a wooden cross towering above the city of Puerto Baras, Chile. The cross is illuminated at night, giving onlookers from the city below the impression that it is floating in the air. It has become a chief tourist attraction throughout Chile.

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President Eisenhower delivered the commencement address of Notre Dame at South Bend, Ind., and also received an honorary degree, on June 5. He is the first American president to speak at a Notre Dame commencement.

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Herman Lee Turner of Atlanta, Ga., the newly elected moderator of the United Presbyterian Church, is an outspoken proponent of desegregation. He was the chief author of two "Atlanta Manifestos" in which, for the first time, white Protestant Southern ministers joined to approve public school integration and to advocate more open communication between Negroes and whites. Dr. Turner says he believes the majority of whites in the South are still opposed to desegregation, although the number in favor is constantly growing. Many of those approving integration are in urban areas, he says.

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Evangelical Mennonite Church of the Congo is the name of the new denomination created as the Congo Inland Mission turns its 22,000-member body over to the indigenous organization.

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